LITERAL TRANSLATION

OF THE

APOSTOLICAL EPISTLES.

VOL. I.

A NEW LITERAL TRANSLATION

OF ALL THE

APOSTOLICAL EPISTLES.

VOL. I.

Strahan and Preſton,
Printers-Street, London.



Published August 9th 1806. by Longman & Co. Paternoster Row.

A NEW *LITERAL TRANSLATION* FROM THE ORIGINAL GREEK, OF ALL THE APOSTOLICAL EPISTLES.

WITH

A COMMENTARY, AND NOTES,

PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.

TO WHICH IS ADDED,

A HISTORY OF THE LIFE OF THE APOSTLE PAUL.

By JAMES MACKNIGHT, D. D.

AUTHOR OF A HARMONY OF THE GOSPELS, *&c.*

THE SECOND EDITION.—IN SIX VOLUMES.

TO WHICH IS PREFIXED,

AN ACCOUNT OF THE LIFE OF THE AUTHOR.

VOL. I.

LONDON:

PRINTED FOR LONGMAN, HURST, REES, AND ORME, PATERNOSTER-ROW; AND WILLIAM CREECH, AND OGLE AND AIKMAN, EDINBURGH.

1806.

CONTENTS

OF

THE FIRST VOLUME.

ACCOUNT

OF THE

LIFE AND CHARACTER

OF

JAMES MACKNIGHT, D.D.

FEW men have diſtinguiſhed themſelves, by greater ardour and perſeverance, in the ſtudy of the Sacred Scriptures, than the Author of the following Work. Poſſeſſed of a vigorous and penetrating mind, he was indefatigable in applying its beſt efforts, almoſt excluſively, to the illuſtration of thoſe inſpired writings which contain the ſublime doctrines of our faith and hope; and on the reſult of his critical labours, the Public has pronounced a moſt favourable judgment. To thoſe, accordingly, who feel an intereſt in the ſucceſs of religious truth, the nobleſt department of human knowledge, it is preſumed that a brief account of the life and character of Dr. MACKNIGHT will not prove unacceptable. Some information of this kind is, indeed, commonly regarded as a tribute due to the memory of thoſe who have diſtinguiſhed themſelves in the walks of learning, and may be uſeful to animate the exertions of others who dedicate their talents to ſimilar purſuits. — The following

ſhort biographical notice, of which the particular facts and dates were furniſhed by Dr. MACKNIGHT's family, at the time of publiſhing the octavo edition of his Harmony of the Goſpels, was at firſt intended as an outline of a fuller account to be prepared for this edition of his work on the Apoſtolical Epiſtles. After the moſt careful enquiry, however, it has been found, that no further particulars, which ſeemed worthy of the public attention, could be learned, reſpecting either his early ſtudies, or the ſubſequent occurrences of his life. The ſketch alluded to, is therefore ſtill retained here, in its original form.

Dr. JAMES MACKNIGHT was born on the 17th of September 1721. His father, Mr. WILLIAM MACKNIGHT, Miniſter at Irvine, was a native of Ireland, where his anceſtors, deſcended from the family of M'NAUGHTANE in the Highlands of Scotland, had reſided for more than a century, and where ſome of his relations ſtill remain. Mr. WILLIAM MACKNIGHT early diſplayed very popular talents as a preacher; and having, it is ſaid, accidentally officiated in the church of Irvine, ſometime after the death of the former incumbent, he gave ſo much ſatisfaction to the hearers, that he was ſoon appointed to ſupply the vacant charge. In this ſituation he continued during life, univerſally eſteemed for genuine piety, purity of morals, and integrity of character.—He married ELIZABETH GEMMIL, daughter of Mr. GEMMIL of Dalraith; a ſmall property in the neighbourhood of Kilmarnock, which had been in poſſeſſion of the ſame family for ſeveral centuries, and which

which Dr. MACKNIGHT afterwards inherited in right of his mother.

By this marriage, Mr. WILLIAM MACKNIGHT had two daughters and four ſons; of whom the youngeſt, and only one now alive, is THOMAS MACKNIGHT Eſq. of Ratho; a gentleman, who in early life ſignalized himſelf, during the American war, by the moſt eminent ſervices as a Loyaliſt; and who, ſince his return to his native country, has long been diſtinguiſhed by unuſual activity in the proſecution of agricultural improvements, on the moſt liberal and extenſive ſcale.

Mr. JAMES MACKNIGHT, the ſubject of this narrative, received the rudiments of education at the ſchool of Irvine; and about the age of fourteen, was ſent to the univerſity of Glaſgow, where he ſtudied with great approbation from his teachers, on account of his diligence and proficiency. The notes he then took from the Lectures on Logic and Moral Philoſophy, before he was ſixteen, ſtill remain among his papers, and afford remarkable indications of the ſame acuteneſs, and ſoundneſs of judgment, which afterwards characterized his Theological Writings.

Having completed the uſual courſe of academical diſcipline at Glaſgow, Mr. MACKNIGHT went to Leyden, in order to proſecute the ſtudy of Theology, to which he had ſhewn an early attachment. While he ſtaid in Holland, he had an opportunity of procuring many valuable books written by foreign Divines, which afterwards aſſiſted his own labours in explaining Scripture.— After his return to Scotland, having received from the Preſbytery of Irvine a licenſe to preach the goſpel, he was choſen to officiate at the Gorbals, near Glaſgow; a ſituation which at that time could be held by a Licen-

tiate

ciate of the Church, before being ordained to the paſtoral function. On this occaſion, one of the candidates was Mr. ROBERT HENRY, afterwards the well known Hiſtorian of Great Britain. It is ſomewhat remarkable, that the ſame Gentlemen who thus happened to be placed in competition with each other at the commencement of life, were at laſt, after an interval of many years, aſſociated as colleagues in the Charge of the Old Pariſh Church of Edinburgh; a connection which ſubſiſted till the death of Dr. HENRY, in the moſt cordial habits of friendſhip and intimacy.

From the Gorbals, Mr. MACKNIGHT went to Kilwinning, in conſequence of an invitation from Mr. FERGUSSON, then Miniſter of that place; and acted for ſome time as his Aſſiſtant in the Charge of the Pariſh. Here he conducted himſelf with ſuch propriety, that his character began to be eſtabliſhed; and on the death of Mr. FISHER at Maybole, he obtained the vacant living there, with the concurring wiſh of the heritors and people. Of this Charge, accordingly, he was ordained as Miniſter, on the 10th of May 1753. At Maybole, Mr. MACKNIGHT continued ſixteen years; and diſcharged the duties of the paſtoral office with ſuch aſſiduity and kindneſs, that when he left it, he carried with him the affections and regret of all his flock. It may be mentioned, as a pleaſing evidence of attachment, that when he propoſed accepting a Preſentation to the living of Jedburgh, many reſpectable inhabitants of the pariſh of Maybole, joined together in earneſtly ſoliciting him to remain as their Paſtor; and in order to obtain his compliance with this requeſt, they offered not only to augment the value of his income, but to provide him an Aſſiſtant, ſhould the ſtate of his health render it neceſ-

fary.

fary. — This generous propofal, however, he judged it proper, from prudential confiderations, to decline.

It was at Maybole that, amidft his profeffional occupations in a populous Charge, Dr. MACKNIGHT compofed the firft and fecond of his Works. Of the former, indeed, or the Harmony of the Gofpels, it appears from his papers, that the plan had been conceived by him fo early as the third or fourth year of his attendance at the univerfity; and from that time he began to collect materials for the publication. The firft edition of this book was publifhed in 1756. Although the plan of it differed confiderably from that of former Harmonies, in fuppofing that the Evangelifts have not neglected the order of time in the narration of events, the reception it met with from the moft competent judges was fo favourable, that the Author was encouraged to undertake a fecond edition, with confiderable improvements and additions. This edition appeared in 1763. In the fame year, was alfo publifhed by Dr. MACKNIGHT, another Performance of great merit, entitled, The Truth of the Gofpel Hiftory; which had been the fruit of the Author's ftudies during the interval between the firft and fecond editions of his Harmony. Its object is, to illuftrate and confirm, both by argument and by appeal to the teftimony of ancient authors, what are commonly arranged under the three great titles of the Internal, the Collateral, and the Direct Evidences of the Gofpel Hiftory.

By thefe publications, Dr. MACKNIGHT foon obtained a high reputation for theological learning. The Univerfity of Edinburgh conferred on him (among the firft who obtained that diftinction in Scotland) the Degree of Doctor of Divinity; and he was chofen Moderator of the General Affembly of the Church of Scotland in 1769.

1769.—During the courſe of the ſame year, he was tranſlated to the Parochial Charge of Jedburgh; in which he remained about three years, and where he received from his people the moſt flattering tokens of reſpect and kindneſs. In 1772, he was elected one of the Miniſters of Edinburgh; a preferment for which he was chiefly indebted to the long continued and ſteady friendſhip of the very reſpectable and highly eſteemed family of Kilkerran. His firſt Charge in Edinburgh was the Pariſh of Lady Yeſters; from which he was tranſlated, in 1778, to the Old Church, where he continued during the remainder of his life.

The lives of the learned commonly offer little elſe to our curioſity, than the ſimple record of their ſtudies and writings. This obſervation, often made, is peculiarly applicable in the preſent inſtance. After he took up his reſidence in Edinburgh, there were few occurrences in the life Dr. MACKNIGHT, which can be made the ſubject of narration.—Beſides performing the ordinary duties of the paſtoral function, a Miniſter of Edinburgh, in virtue of his office, is much occupied with public meetings on buſineſs of various kinds, eſpecially the management of the different charitable Foundations, which have long been the boaſt of the Capital of Scotland. On theſe, accordingly, Dr. MACKNIGHT, though he entertained ſome doubts reſpecting the good effects of ſuch inſtitutions, beſtowed much of his attention; and his judicious counſels of management, were undoubtedly productive, at that time, of conſiderable benefit, in maintaining the ſtrictneſs of their diſcipline, as well as the purity of their adminiſtration. Among other objects of ſuch official care, is the Fund eſtabliſhed by

Act

Act of Parliament for a Provifion to the Widows and Children of Minifters in the Church of Scotland. As one of the Truftees appointed by the Act, he had long taken a leading part in conducting the bufinefs of this Charity; and when the growing profperity of the Fund had paved the way for an increafe of its capital, Dr. MACKNIGHT was nominated by the Truftees, along with the celebrated Dr. WEBSTER, (to whofe benevolent exertions this valuable inftitution was much indebted for its eftablifhment) as a Commiffioner to folicit a renewal of the Act of Parliament. This accordingly was obtained in 1779; fixing the capital at 100,000*l.* and making other alterations for the benefit of the Fund. After the death of Dr. WEBSTER, Dr. MACKNIGHT was appointed joint Collector with Sir H. MONCRIEFF WELLWOOD, Bart; a colleague whofe great ability and talents for bufinefs peculiarly qualified him, as experience has fince fhewn, for the important office which he ftill holds, with the higheft credit to himfelf and advantage to the Fund.

The line of conduct which Dr. MACKNIGHT purfued, with regard to the points of Ecclefiaftical Policy that have long divided the Members of the Church of Scotland, was different from what might have been prefumed, in confequence of the firft impreffions on thefe topics, which, it is probable, he had received from his father. But after mature deliberation, with that manlinefs and felf-decifion which marked his character, he adopted the principles that were to regulate his future conduct in the Church Courts; and, throughout life, he acted fteadily on that fyftem of Ecclefiaftical Policy, which, for many years paft, has guided the decifions of the General Affembly. At the fame time, he firmly refifted

refifted whatever appeared to him as any infringement on the conftitutional law or practice of the Church; and accordingly, when fome of his friends feemed to wifh for the abolition of Calls, as an unneceffary form in the fettlement of Minifters, he moved and carried a Refolution of the Affembly 1782, (relative to certain overtures on the fubject, then under the difcuffion of the houfe), "Declaring, That the moderation of a Call in fettling Minifters, is agreeable to the immemorial and conftitutional practice of this Church; and that it ought to be continued:" A refolufion which was afterwards converted into a Declaratory Act, and printed as fuch in the Proceedings of the Affembly for that year.

Of Dr. Macknight it may in general on this head be recorded, that no member of the Church to which he belonged, ever, perhaps, entertained more juft or profound views refpecting the great fundamental principles of her conftitution and laws, or concerning the nature and diftinctive powers of her feveral judicatories; and that in relation to the bufinefs which ufually occupies the General Affembly, either in its judicative or in its legiflative capacity, he always formed a clear, found, and decifive judgment. On this account he was often confulted by the leading members of that Court. If he had made the bufinefs of the Church a *principal* object of his attention, it is probable that he would have attained a ftill more diftinguifhed place in the number of thofe whofe counfels direct the ecclefiaftical affairs of Scotland.—It happened likewife, that on feveral important occafions, his profeffional advice and affiftance were of effential fervice to the Magiftrates of Edinburgh, with regard to the ecclefiaftical arrangements of the city.

But

But what chiefly engaged his mind, and occupied his time, after he became a Minifter of Edinburgh, was the execution of his laft and greateft Work on the Apoftolical Epiftles; which was publifhed in 1795, in four volumes quarto. Refpecting this Work it is, perhaps, not unworthy of being told, that it was the refult of the unremitting labour of almoft thirty years; that notwithftanding his numerous profeffional avocations, the Author, while compofing it, was feldom lefs than eleven hours every day employed in ftudy; and that before it came to the prefs, the whole manufcript had been written no lefs than five times with his own hand.—At the time of publifhing 'The New Tranflation of the Apoftolical Epiftles, with a Commentary and Notes,' Dr. Macknight was highly indebted to the patronage of the Duke of Grafton; and after the Work made its appearance, he received the moft honourable teftimonies of approbation from many of the Bifhops and refpectable Dignitaries of the Church of England, as well as from the ableft Divines of all defcriptions.

After the publication of this Work, Dr. Macknight confidered himfelf as having accomplifhed the greateft object of his life; and wifhing to enjoy at the end of his days, fome relief from the labour of ftudy, he refifted the repeated folicitations of his friends, who earneftly urged him to undertake the illuftration of the book of the Acts, on the fame plan which he had fo fuccefsfully followed in the explaining the other parts of the New Teftament.—But foon after this period, from the want of their ufual execife, a fenfible decline of his faculties, particularly a failure of his memory, was obferved by his family. This fact is a ftriking inftance of

the analogy between the powers of the body and thofe of the mind, both of which fuffer by inaction: and it furnifhes a ufeful caution to thofe who have been long habituated to any regular exertion of mind, againft at once defifting *entirely* from its ufual efforts; fince the effect, in the courfe of nature, is not only to create languor, but to haften the progrefs of debility and failure.

As yet, however, Dr. MACKNIGHT's bodily vigour feemed to be but little impaired. In early life he was afflicted with frequent headachs. But after he had reached the age of thirty, they feldom returned; and he afforded a fingular inftance of a fedentary life long continued, with hardly any of thofe complaints which it ufually induces. This uninterrupted enjoyment of health he owed, under Providence, to a naturally robuft make, and a conftitution of body uncommonly found and vigorous: along with regular habits of temperance, and of taking exercife, which he did by walking nearly three hours every day.

Having finifhed the tafk he had prefcribed to himfelf as an Author, he mingled frequently in the fociety of his friends, from which at intervals, he had always received much enjoyment; and long retained the fame cheerfulnefs of temper, for which at the hours of relaxation from fevere ftudy, he had been remarkable, when in the company of thofe whom he efteemed. Even after the fymptoms of his decline were become vifible, his natural fagacity and ftrength of judgment, as well as his extenfive and familiar knowledge of the Scriptures, were ftill to be difcerned in his converfation and public appearances. And fo habitual was his anxiety to difcharge his duty, that he infifted on officiating for a confiderable time after his friends

had

had wifhed him to withdraw from public labour. It was not, indeed, without much intreaty, that he at laft confented to accept the fervices of an Affiftant.

At this period of his life, it was peculiarly fortunate for him, that in Dr. GREIVE, who became his Colleague after the death of Dr. HENRY, he found a companion of the moft amiable manners, and a friend of diftinguifhed worth and refpectability, from whom he experienced every office of attention and kindnefs. When he was at length no longer able to profecute his favourite ftudies, the judicious opinions, and extenfive information of his very accomplifhed and learned Colleague, frequently afforded him in converfation a fource of interefting entertainment.—Thefe proofs of refpect and attachment have laid his family under perpetual obligation; and gratitude forbids, that any account of him fhould be given to the world, without an acknowledgment of the friendly affiduities which cheered and fupported his decling years.

The difeafe which terminated his life, was the Peripneumonia Notha; occafioned by an incautious expofure to the feverity of the weather, about the end of December 1799. This diftemper, in its progrefs and iffue, refifted the ableft and moft affiduous efforts of medical fkill.—During his illnefs, his mind was compofed, tranquil, and refigned; he never complained; and on the morning of the 13th of January 1800, he expired without a ftruggle. As in the courfe of the preceding night he flept but little, the time was employed in hearing paffages from the Pfalms and Evangelifts, which by his own defire were read to him by one of his family.—Thus, having fpent his life in illuftrating Scripture, and exerted the laft efforts of his attention in liftening with

delight to its precious words of peace to the righteous; he may be truly ſaid to have ſlept in Jeſus.

The CHARACTER of a man whoſe life was devoted to a ſingle object of inceſſant ſtudy, can hardly be expected to afford ſcope for much variety of delineation. Perhaps, the circumſtances which have been related, ſufficiently indicate its prominent features; and we might leave the conſideration of it, with obſerving that it was ſtrongly marked by vigour, firmneſs, good ſenſe, and unbending integrity.—Yet we ſhall find, on a nearer inſpection, that it is not unworthy of being contemplated more minutely; becauſe it exhibits ſome traits of profeſſional virtue, on which the mind may, for a little, dwell with pleaſure and advantage. Such examples in real life illuſtrate the excellence of pure religion; and it is with peculiar intereſt that we read deſcriptions which make us familiarly acquainted with thoſe who have contributed by their labours, to the inſtruction or the conſolation of mankind.

As a Clergyman, the ſentiments and conduct of Dr. Macknight were equally characterized by conſiſtence and propriety. In the diſcharge of every public and private duty of religion, with a conſtant reliance on divine aid, he was regular and ſteady. He knew and felt what became the ſacred office which he held; and never departed on any occaſion from the dignity or decorum of his profeſſional character. *Having given himſelf wholly to the meditation of divine things, he continued in them: In the work of his Maſter he was ſtedfaſt and faithful to the end.*—His piety was at once ſincere, rational, and without

out oſtentation. To be uſeful in the cauſe of truth and virtue, was his higheſt ambition: And with all the means of attaining this end, which the reſources of a well-informed and liberal mind could ſupply, he united a zeal for the intereſts of Chriſtianity, that terminated only with his life.

In that branch of the paſtoral office which is called Lecturing, his learning and ability were much admired, and never failed to pleaſe, as well as to inſtruct and edify, in a degree which has ſeldom been equalled. As a preacher, alſo, without pretenſions to the graces of elocution, he had a certain earneſtneſs of manner, evidently proceeding from the heart, and from a ſincere anxiety to be uſeful, which always commanded the attention, and excited the intereſt of the hearers. *In doctrine he ſhewed uncorruptneſs, gravity, ſincerity;* his ſentiments were juſt, energetic, and impreſſive. And his conſtant object was to preſs on the minds of his people the truths neceſſary for the correction of vice, and the advancement of piety, knowledge, and goodneſs.—With this view he may be ſaid to have affected a greater than uſual plainneſs of diction. It is true, that to be perſpicuous and intelligible to the moſt illiterate of his audience, ought to be always the chief object of a preacher. But this may be accompliſhed with a ſtrict adherence to purity of language; and it muſt be confeſſed, that the difficulty is great of frequently employing familiar expreſſions, without deſcending from that propriety which is indiſpenſable to the dignity of the pulpit.—It may be added, that his inexhauſtible variety of thought and expreſſion in Prayer, beſpoke a mind richly ſtored with religious ideas; and at once ſurpriſed and delighted thoſe who regularly attended his miniſtry.

 When

When engaged, either in private controverſy or in the public debates of the Church Courts, he was always remarkable for ſpeaking ſtrictly to the point at iſſue. He was likewiſe diſtinguiſhed by coolneſs, diſcretion, and command of temper; he liſtened with patience to the arguments of his opponents; and in delivering his opinions, he ſhewed himſelf uniformly open, candid, and explicit. At the ſame time, his talent was rather that of buſineſs than of addreſs; he appeared to be better fitted for deciding on the merits of a queſtion in debate, than for ſoothing the paſſions, or managing the humours of mankind—a qualification rarely poſſeſſed but by minds of a ſuperior order.—In the management of the Public Charities officially intruſted to the Miniſters of Edinburgh, his rigid integrity, and impartial firmneſs in reſiſting the effects of all perſonal intereſt or ſolicitation, which he regarded as interfering with the real advantage of theſe Inſtitutions, are ſtill in the recollection of many with whom he then acted. On every occaſion, indeed, he thought and acted with the energy of a ſelf-deciding, upright mind. And hence it is, that all his writings evince the ſentiments of a maſculine independent ſpirit, uninfluenced by authority, and unfettered by prejudice.

Nor was his praiſe merely that of profeſſional excellence. On various ſubjects his range of knowledge was ample and profound. Thus, his taſte for claſſical literature was early formed. He peruſed the writers of antiquity with critical ſkill; and of his acquaintance with the Greek language, eſpecially the original of the New Teſtament, his obſervations on the force of the particles, in his Commentary, are a ſufficient proof. In the ſpeculations, alſo, of metaphyſical, moral, and mathematical ſcience, he was a conſiderable proficient. The fact is,

his powers were ſuch as might have been turned with advantage to any department of knowledge or learning.

It may further be noticed, that in conducting the ordinary affairs of life, he diſplayed uncommon prudence and ſagacity. He was one of thoſe who are generally attentive to ſmall concerns, but on proper occaſions ſhew themſelves liberal to a high degree.—Of this, different inſtances occurred in the courſe of his tranſactions with his friends; and he was enabled to act on ſuch a principle of generoſity, by his uſual habits of economy and prudence.—Dr. MACKNIGHT's external appearance was ſufficiently expreſſive of his Character. His countenance was manly and commanding, and his gait remarkably erect and firm.

AGREEABLY to the plan of this ſketch, any critical account of Dr. MACKNIGHT's Works cannot with propriety be given here. It may only be obſerved in general, that his reputation for ſound criticiſm, extenſive knowledge, and clear elucidation of the ſacred writings, is rapidly increaſing amongſt Chriſtians of every denomination; and he muſt be acknowledged to have been one of the moſt intelligent, judicious, and candid Expoſitors of the Scriptures, that ever appeared. Even during his own life-time, his diligence was rewarded by an ample portion of reſpectable fame.—The 'Harmony of the Goſpels' has long been eſteemed a work of ſtandard excellence for the ſtudents of evangelical knowledge. His 'Truth of the Goſpel Hiſtory' has hitherto attracted the notice of the Public leſs than any of his other productions. But it well deſerves to be more ge-

nerally read; fince of what it propofes to eftablifh, it contains the moft fatisfying views that can be fuggefted by learning, acutenefs, and good fenfe, and is admitted by the beft judges to be a performance as ufeful and inftructive as any we have on that important fubject.

'The Commentary on the Apoftolical Epiftles' is now held in peculiar eftimation; and it may be doubted, whether the fcope of the facred authors of thefe writings was ever, in any former age of Chriftianity, fo fully, clearly, and happily ftated, as has been done by Dr. MACKNIGHT, in the general Views and Illuftrations which he has prefixed to the feveral Chapters of the Epiftles.—In this able, judicious and learned Work, the Author's method of explaining the Scriptures is every where employed with the greateft fuccefs. His object was to difcover the meaning of the infpired writers in difficult paffages, from a comprehenfive view of all the circumftances to which they allude, without regard to interpretations of mere human authority. Hence, although on principle attached to the eftablifhed ftandards of the Church of Scotland, he did not conceive it as any advantage to the fyftem which he maintained, to urge in fupport of its peculiar doctrines, every paffage which zeal without knowledge may have employed for that purpofe. Nothing, in fact, tends more to injure the caufe of truth and religion, than an injudicious appeal to Scripture; or the attempt to eftablifh opinions by the fanction of fcriptural words or paffages, quoted fingly, without regard to what precedes or follows them, and thus invefted with a meaning, more than probably, entirely different from what was intended by the facred writers. Of this miftaken application, Dr. MACKNIGHT has fhewn various inftances; remarking, that when a doctrine

doctrine is sufficiently established by any passage in which it is expresly or undoubtedly declared, we only weaken it by any appeal to other passages, of which the application to that doctrine may be dubious, or at best equivocal.—Accordingly, it must be allowed, that in this method of eliciting the true meaning of Scripture, by a due respect to parallel passages, and the design of the whole context, the expositions and views which, with much sagacity of critical investigation, our Author has given of Paul's Epistles, are extremely natural, acute, and sensible.

The Life of the Apostle Paul, which concludes the sixth volume of 'The Translation and Commentary,' is an excellent compendium of the Apostolical History; and may be considered as the Author's view and illustration of the Acts of the Apostles—the only part of the New Testament writings (except the Revelation of St. John) to which the labours of Dr. MACKNIGHT, as a Commentator, were not directed.—In all his writings, his style, though unambitious of elegance or ornament, is perspicuous, and appropriate to the subject.

DR. MACKNIGHT enjoyed the friendship and esteem of many eminent Characters among his cotemporaries of the same profession. In the number of these were DR. BLAIR and Dr. ROBERTSON; to whose attachment he owed much on different occasions—If the portrait which has been given in this account, is a faithful resemblance, the name of him whom it represents may now be considered as not unworthy to be associated, in future times, with those of the men in whose society, during his life-

time,

time, he had often the happineſs of paſſing his hours, and whoſe works will live as the glory of Scottiſh literature, while civilization and refinement exiſt.

Dr. Erskine and Dr. Findlay had been the companions of his early youth; and although in his opinions on ſome points of Church policy, he differed from theſe venerable perſons, ſo univerſally eſteemed for piety and profound theological learning, their mutual regard continued unaltered through life.—From Lord Hailes he received many valuable hints, relative to the early ſtate of Chriſtianity, of which he availed himſelf in his laſt Work. To that learned and truly eſtimable Character, he was alſo under peculiar obligations of another kind, through the friendſhip of the Kilkerran family, with which Lord Hailes was connected by marriage. The character and learning of Dr. Macknight had long pointed him out as worthy of being promoted to a diſtinguiſhed ſtation in the Church. And it was on this ground, that by the immediate influence of John Dalrymple Eſq. brother of Lord Hailes, and Provoſt of Edinburgh at that time, he obtained his election as a Miniſter of the City.

The proofs of reſpect which he experienced from many of his younger Brethren in the Church, were highly gratifying to Dr. Macknight. Among his friends of this deſcription, there were two for whom he entertained a peculiar eſteem; and they will forgive the mention of their names on the preſent occaſion, becauſe the public tribute of regard which they have each had an opportunity of paying to his memory, in the General Aſſembly of the Church of Scotland, was ſo honourable to him, that it ought not to paſs unrecorded. Principal Hill, with that impreſſive and dignified eloquence which has long been

celebrated as having a powerful influence on the decisions of the Aſſembly, characterized him as—"A venerable Father, who ranked among the moſt eminent Divines that the Church of Scotland has produced; who often ſpoke in this Houſe with great ability, and profound knowledge of the ſubject on which he delivered his opinion; who was a Maſter in our Iſrael, concerning all points of eccleſiaſtical law; and by whoſe theological labours, conducted during a long life with unremitting aſſiduity, and directed to the moſt valuable objects, all of us now daily profit." To Dr. FINLAYSON, of whoſe firmneſs, ſagacity, and accurate knowledge, he early appreciated the future value to the Church, Dr. MACKNIGHT was ſtrongly attached by a certain congeniality of mind; and he often had great pleaſure in diſcuſſing various ſubjects of his attention, with a friend ſo remarkable for acuteneſs, judgment, and ſtrength of intellect.—It accorded with the ſentiments of all his brethren, when Dr. FINLAYSON, officially reporting to the Aſſembly, the death of Dr. MACKNIGHT, as joint Collector of the Fund already mentioned, ſaid that "his deep learning, ſound judgment, and great reſpectability of character, had rendered him one of the brighteſt ornaments of our Church."

SOON after the time of his being ordained, Dr. MACKNIGHT married ELIZABETH M'CORMICK, eldeſt daughter of the worthy and reſpectable SAMUEL M'CORMICK Eſq. General Examiner of the Exciſe in Scotland—a Lady whoſe humane and charitable character endeared her to the people in every pariſh where her huſband

hufband has officiated as Paftor; and whofe tender feelings of fympathy for diftrefs, unwearied activity of benevolence, and conftant anxiety to promote the happinefs of all whom her kind offices can reach, are ftill known, and will long be remembered with approbation, in the circle where Providence has bleffed her with opportunities of doing good. By her Dr. MACKNIGHT had four Sons. The eldeft, a very promifing child, died at the age of feven. Another reached the age of thirty-three, after having fuffered much from a lingering diftemper, which at laft proved fatal to him. The lofs of this very amiable young man, was the chief diftrefs which Dr. MACKNIGHT experienced in the courfe of his long and ufeful life.—Of his family now remaining, one is engaged in a department of the Profeffion of the Law, and the other is a Clergyman of the Church of Scotland.

THIS plain and curfory narrative, which muft now be brought to a clofe, is another proof of what has frequently been remarked, that the hiftory of men whofe lives have been fpent in the acquifitions of learning, are generally barren of thofe incidents which excite an intereft in the details of biography.—Continually occupied with the duties of his office, with his ftudies, and his writings, Dr. MACKNIGHT feldom mingled in what may be called the buftle of the world, and had no fhare in the political tranfactions of the day. For engaging in thefe, indeed, as already hinted, he was little qualified, either by the natural bent of his mind, or by his ufual habits of life. But he has left behind him a reputation fuperior

ſuperior to that which is conferred by the purſuits of ambition, or the luſtre of events creating only a temporary intereſt in the paſſions of men; and his name will probably be remembered with veneration, as long as the ſtudy of divine truth continues to be cultivated in the Chriſtian world.

GENERAL PREFACE.

THE new tranflation of the apoftolical epiftles being the principal part of the work now offered to the public, it will, no doubt, be expected that the author fhould give the reafons which induced him to undertake a performance of this fort, after the many verfions of the fcriptures already publifhed.—The principles alfo on which this tranflation is formed, muft be explained, that the reader may underftand in what refpects it will differ from other verfions.—And as the commentary and notes, with the prefaces and effays, have greatly increafed the fize of the work, fome account muft be given of what is done in them towards explaining the meaning of the facred oracles.

SECT. I. *Of the ancient tranflations of the Scriptures; and of their influence on the modern verfions.*

With refpect to the reafons which induced the author to attempt a new tranflation of the apoftolical epiftles, he acknowledges, that the verfions of the fcriptures ufed at prefent by the different nations of Europe, have been faithfully made, according to the fkill of the perfons who made them; and that the common people who read any of thefe verfions can be at no lofs to know the fundamental articles of the chriftian faith. Neverthelefs, a new tranflation of thefe divinely infpired writings cannot be thought fuperfluous, unlefs it could be faid with truth of fome one of the verfions extant, that it is every where accurate, intelligible, and unambiguous. But this, it is fuppofed, no good judge will take upon him to affirm.

The learned, in reading the ancient and modern verfions of the fcriptures, muft be fenfible that there is a remarkable agree-

ment among them, especially in their translations of the difficult passages. Now, though at first sight this may be thought a proof of their accuracy, the inference is by no means safe. That agreement may have proceeded, not from the justness of the translation, but from the subsequent translators treading in the steps of those who went before them. And that they actually did so, will appear from what follows.

During the first and following age, the disciples of Christ being numerous in the countries where the Syriac was the vulgar language, a translation of the writings of the apostles and evangelists into that language became absolutely necessary, after the gift of tongues, and of the interpretation of tongues, had ceased in the church. Wherefore, a Syriac translation of the books of the new testament was very early made, for the use of the christians in the east, who did not understand the Greek. This, with the Syriac translation of the Hebrew scriptures, is what the Maronites, who use that translation, call *The pure and ancient Syriac version*, (simplicem et antiquam. Mill's Prolegomena, No. 1237. Kuster's edition.) But the Maronites speak without proof, when they say a part of that version was made in the time of Solomon, and the rest by Thaddeus, or some other of the apostles, in the time of Agbarus. It is certain, however, that the Syriac version of the new testament is very ancient. For, from its wanting the second epistle of Peter, the second and third of John, the epistle of Jude, and the revelation, and from some other marks of antiquity, Walton and Mill, with great probability, infer that it was made before the whole of the sacred writings were generally known; consequently, that it was made in the beginning of the second century. (See 2 Pet. Pref. Sect. i.) This Syriac version, on account of its antiquity, and because it is in a language not materially different from that which our Lord and his apostles used, was held in great esteem, in the early ages, by all the eastern churches. But it was not known among us till the sixteenth century, at which time it was brought into Europe, from Ignatius, the patriarch of Antioch, by an eastern priest; and falling into the hands of Albert Widmanstad, he printed it at Vienna, in the year 1555; since which it hath been well known

known to the learned in Europe, and well received by them all*.

The reafons which occafioned a Syriac tranflation of the fcriptures to be made in the eaft, operated likewife in producing a Latin tranflation of the fame writings, for the ufe of the chriftians in the weft. This is what hath been called *the old Italic verfion*, which, as Mill conjectures, (No. 308.) was made in the time of Pope Pius I. that is, in the middle of the fecond century, not long after the firft Syriac verfion was made. In the Italic verfion, the new teftament was tranflated from the Greek, and the old, not from the Hebrew, but from the Septuagint, which at that time was generally believed to have been made by infpiration, and was efteemed of equal authority with the Hebrew itfelf. But the edition of the Septuagint from which it was made being very incorrect, Jerome, about the year 382, at the defire of pope Damafus, tranflated the old teftament into Latin from the LXX. as fet forth in Origen's Hexapla; and, at the fame time, corrected the Italic tranflation of the new teftament by the Greek. (See Mill, No. 852, 853.) In his preface, however, Jerome informs us, (No. 1356.) that he corrected it only in thofe paffages where he thought the meaning of the Greek text was mifreprefented. The other paffages, in which the deviations from the original were of lefs importance, he fuffered to remain as he found them, that his might not appear to be very different from the former edition of the Italic verfion, which at that time was univerfally ufed. Afterwards, between the years 392 and 405, Jerome tranflated all the books of the old teftament from the Hebrew. This fecond verfion, as well as his corrections of the Italic tranflation of the new teftament, being difapproved by many of the bifhops and learned men of that age, as leffening the credit of the old

* Mill, by teftimonies perfectly convincing, (No. 1237.) hath eftablifhed the antiquity and authenticity of the firft Syriac verfion. Afterwards, in the fifth century, as is fuppofed, a fecond Syriac tranflation of the old teftament was made from the Septuagint, as fet forth in Origen's Hexapla, and of the new, according to Mill, from a Greek copy precifely the fame with that from which the Italic or vulgate verfion was taken. But, for the reafons afterwards to be mentioned, (page 5.) it is more probable that it was taken from the vulgate itfelf. In this fecond Syriac verfion, the epiftles wanting in the firft, together with the hiftory of the adulterefs, John viii. are tranflated.

tranflation, a new edition of the Italic verfion was compiled, in which its tranflations of the Pfalms, and of fome other books of the old teftament, were retained, (Simon Hift. Crit. L. ii. c. 7.) and Jerome's fecond verfion of the reft were adopted, together with his corrected tranflation of the new teftament. The Italic verfion of the bible, thus modelled and amended, is what hath long been known in the church by the name of *the Vulgate.* And though at the firft that edition was rejected by many who adhered to the Italic tranflation in its primitive form; yet the prejudices of the public fubfiding by degrees, it came at length into fuch general efteem, that it was fubftituted in place of the Italic, which had been long publicly read in the weftern churches, and in all the churches of Africa, (No. 546.) And thus the vulgate became the only verfion of the fcriptures, ufed in the Latin church, down to the times of the reformation.

The Italic tranflation of the new teftament having been made from copies of the original, nearly as ancient as the apoftolical age, the readings of thefe copies exhibited in the vulgate, were confidered as fo authentic, that in the fifth and following centuries, fome of the tranfcripts of the Greek teftament were corrected by the vulgate. In this manner, the famous Alexandrian MS. was corrected, if we may believe Wetftein, (fee Pref. to his Greek teftament) as likewife, according to Mill, (No. 1457. 1479.) were the Vatican and the St. Germain copies; and, according to Kufter, fome others. (See his Preface.) Nay, Mill himfelf thought the readings of the vulgate fo authentic, that he imagined certain paffages of our prefent Greek teftament might, by thefe readings, be reftored to what he calls their primitive integrity. (No. 1309. 133.) Be this as it may, if the vulgate edition of the Italic verfion was in fuch efteem as to be ufed anciently in correcting the Greek copies, we may well believe that the perfons who tranflated the new teftament into the Syriac, the fecond time, and into the other eaftern languages, would be much guided by the vulgate, or by the verfions which followed it. Hence, in the fecond Syriac, and other eaftern verfions, there is fuch a furprifing agreement with the vulgate, that Mill once thought them tranflations actually made from it. (No. 1249.) Afterwards, indeed, to give the greater authority to the readings of the vul-

gate, he ſuppoſed the Greek copies, from which theſe oriental verſions were made, were the ſame with the copy from which the Italic was taken. (No. 1250.) But it can hardly be thought that theſe tranſlators met with copies of the original exactly ſimilar to that from which the Italic was made. The general eſteem in which that verſion firſt, and afterwards the vulgate, was held in the early ages, makes it more probable that the oriental verſions copied the Italic, or vulgate*, as the Italic itſelf ſeems to have been copied from, or corrected † by the firſt Syriac tranſlation. What confirms this conjecture is, that the Saxon verſion of the four goſpels was made from the Italic, before it was corrected by Jerome. (No. 1401.) This verſion was printed at London in the year 1571, by John Fox, the martyrologiſt, from a copy now in the Bodleian library.

As moſt of the ancient tranſlations of the new teſtament copied the vulgate, it may be preſumed that the perſons who, in later times, tranſlated the inſpired writings into the different European languages, made their tranſlations from the vulgate likewiſe. Accordingly, when Peter Waldus, in the year 1160, got the goſpels and ſome other books of ſcripture tranſlated into the French language, and John Wickliff, in the year 1367, tranſlated the new teſtament into Engliſh, theſe tranſlations were not made from the originals, but from the vulgate. About that time, likewiſe, there were other vernacular tranſlations of the ſcriptures uſed in different countries, which were all made from the vulgate. (See Simon Hiſt. Crit. V. T. L. ii. c. 22.) Nor could they be otherwiſe made, very few in that age having any ſkill in the original languages. Nay, in times more en-

* If what is alleged above be true, namely, that the moſt ancient copies of the Greek teſtament were corrected by the vulgate, and that the Ethiopic, the ſecond Syriac, the Arabic, and other oriental verſions of the new teſtament, were tranſlations from the vulgate, it will follow that the readings of theſe ancient MSS. and verſions, are to be conſidered in no other light than as the readings of the vulgate. The ſame judgment muſt be paſſed on the readings of the Saxon verſion; for it was made from the vulgate. Wherefore, though, at firſt ſight, the agreement of ſo many MSS. and verſions, in any reading, may ſeem to add weight to that reading; yet, in ſo far as theſe MSS. were corrected by the vulgate, and the verſions mentioned were made from it, their agreement in that reading is of leſs conſequence, as the authority of the whole reſolves itſelf ultimately into that of the vulgate.

† The agreement of the Italic with the firſt Syriac, is ſhewn by Beza, in many paſſages of his notes.

 lightened,

lightened, I mean about the beginning of the reformation, when Luther translated the new testament into the German language, and Tyndal into the English, and Olivetan into the French, though these excellent men are said to have made their translations from the Hebrew and Greek, it is more probable that they made them from the Latin, and corrected them by the Greek. This was the case with Tyndal, as shall be shewn afterwards. These fathers of the reformation, before their eyes were a little opened, having known no other word of God but the Latin bible, it was natural for them to follow it in their translations, where the doctrines in dispute between them and the Papists did not interfere. The high esteem in which the vulgate version was held at that time, was strongly displayed by the fathers of the council of Trent, many of them men eminent for their learning, when, in their fourth session, after enumerating the books of scripture, they decreed as follows: *If any person does not esteem these books, with all their parts, as contained in the vulgate edition, to be scriptures and canonical, let him be anathema**. Then, to strengthen their decree, they added, *That in all public readings, disputations, preachings, and expositions, the vulgate edition of the scriptures is to be held as authentic.* (Fra. Paolo's History of the Council of Trent.) It is true, the first reformers neither acknowledged the authority of the council, nor carried their respect for the vulgate translation, so far as to place it on an equality with the originals. Yet, it was natural for them to follow that highly esteemed ancient version, especially when they were at any loss for the meaning of the Greek text.

* The above decree must seem strange to those who know, that before it was made, the edition of the vulgate mentioned in it was acknowledged by the fathers of the council to be exceedingly faulty, and to need much correction. Accordingly, after the council, pope Sixtus V. employed a number of learned men to compare the common edition of the vulgate with the best copies thereof. And they having finished their task, Sixtus published his corrected edition in the year 1589, and, by his bull prefixed to it, declared it to be that which the council of Trent held as authentic. Nevertheless, the succeeding popes endeavoured to suppress this edition, as inaccurate and imperfect. And, in the year 1592, pope Clement VIII. published a new edition, which not only differs from that of Sixtus, but in many places is directly contrary to it; as Dr. Thomas James keeper of the Bodleian library, who compared the two editions, hath shewn in a book, which he entitled, *The Papal War.* See Lewis's Complete History, 2d. edit. p. 288.

Beza,

Beza, perhaps, may be thought an exception from this charge. He tranflated the new teftament into Latin, profeffedly to amend the vulgate verfion. Yet any one who compares his tranflation with the vulgate, will find that, notwithftanding he hath corrected a number of its faults, he hath often followed it in paffages where it is erroneous*. Many of the Greek particles he hath tranflated with more latitude than is done in the vulgate. Yet, having followed its uniform tranflations of the particles in other paffages, he hath perpetuated, in his verfion, a number of its errors. Befides, being deeply tinctured with the fcholaftic theology, by adopting the readings of the vulgate which favoured that theology, (No. 1258.) and by ftrained criticifms, he hath made texts exprefs doctrines, which, though they may be true, were not intended by the infpired writers to be fet forth in them. And thus, by prefenting his favourite doctrines to the view of the reader, more frequently than is done in the fcriptures, he hath led the unlearned to lay a greater ftrefs on thefe doctrines than is done by the Spirit of God. Nor is this all; he hath mis-tranflated a number of texts, for the purpofe, as it would feem, of eftablifhing his peculiar doctrines, and of confuting his opponents: of all which examples fhall be given afterwards. Farther, by omitting fome of the original words, and by adding others without any neceffity, he hath, in his tranflation, perverted, or at leaft darkened fome paffages: fo that, to fpeak impartially, his tranflation is neither literal, nor faithful, nor perfpicuous. Neverthelefs, Beza having acquired great fame, both as a linguift and a divine, the learned men who afterwards tranflated the new teftament, for the ufe of the reformed churches, were too much fwayed by his opinions.

Since, then, the firft tranflators of the fcriptures were confidered as patterns, and copied by thofe who fucceeded them, to judge whether the verfions of the new teftament, hitherto publifhed, ftand in need of amendment, it will be proper to inquire a little into the character and qualifications of the firft tranflators of thefe infpired writings. It is true, neither their names, nor any particulars by which we might have judged of

* In the following texts, Beza has adopted the erroneous tranflations of the vulgate, Rom. i. 17. 2 Cor. ix. 4. Ephef. ii. 10. Heb. x. 15,—18. 1 Pet. ii. 8. iv. 6.

their learning and ability, are preserved in the history of the church. Yet both may be estimated, by the well-known characters of their contemporaries, whose writings still remain; particularly *Tatian*, *Irenæus*, and *Tertullian*; and by the characters and talents of the Christian writers of the ages immediately following; such as *Origen*, *Chrysostom*, *Jerome* and others. These ancient writers, however learned in other respects, were not well acquainted with the meaning of the scriptures, nor free from the prejudices of the age in which they lived. This appears from the writings of the three first mentioned fathers, in which we find them misinterpreting particular passages, for the purpose of establishing their own erroneous tenets. In like manner the three last mentioned ancients, in their writings, have perverted a number of texts, to support the doctrines of *purgatory* and *celibacy*, and to bring *monkery* and *rigid fasting*, and other bodily mortifications into vogue; and to confirm the people in their superstitious practice of *worshipping angels and departed saints**: all which corruptions had then taken place in the church. We find these fathers, likewise, misinterpreting passages, without any particular design. Of this number was Origen, as may be seen in his exposition of the epistle to the Romans. Even Jerome himself was not faultless in the respects above mentioned, as shall be shewn in the author's notes on Gal. ii. 11. iii. 16. Not to mention, that in his criticisms on St. Paul's style, he hath discovered that he was not well acquainted with the use and propriety of the Greek language†. Wherefore, though we do not know who were the first translators of the new testament, we may believe that they were not more intelligent, nor more skilful in the scriptures, than their contemporaries, whose writings still remain; consequently, that they were not perfectly qualified for making an accurate translation of writings divinely inspired, wherein many

* Of the texts perverted by the fathers, for supporting the doctrine of *purgatory*, Beza hath produced examples, in his notes on Rom. ii. 5. Col. ii. 18.—And for recommending *virginity* and *celibacy*, in his notes on Rom. xii. 3. 1 Tim. iii. 4. Titus i. 8. 1 Pet. iii. 7.—And to establish *the worship of angels*, Col. ii. 18.

† Of Jerome's improper criticisms on St. Paul's style, the reader will find examples in Beza's notes on Rom. vi. 19. 2 Cor. xi. 18. Col. i. 18, 19. ii. 19. Gal. vi. 1. See also the author's notes on 2 Cor. xi. 9.

ideas,

ideas, respecting religion, are introduced, which they did not fully comprehend.

More particularly, the ancient translators, that their versions might be strictly literal, not only rendered the Greek text *verbatim*, but introduced the Greek idioms and syntax into their versions, by which they rendered them not a little obscure. Nevertheless, by closely following the original, they were restrained from indulging their own fancy in the translation, and have shewn us what were the readings of the Greek copies which they made use of, which certainly are no small advantages. Farther, so great was their anxiety to give an exact representation of the original, that when they did not know the meaning of any Greek word in the text, they inserted it in their version, in Latin characters, without attempting to explain it. This method is followed, not only in *the vulgate**, but in *the Coptic* or Egyptian version, which is supposed to have been made in the fifth century, (No. 1509).—Some words of the text, the ancient translators have omitted, either because they were wanting in their copies, or because they did not know how to translate them. Other words † they translated erroneously. Besides, although there are many elliptical expressions, especially in the epistles, the ancient translators have seldom supplied the words necessary to complete the sense; by which neglect their versions are often dark, and sometimes erroneous ‡. In other passages, they have added words and clauses, without any necessity ‖.

* Greek words in Latin characters are found in the following passages of the Vulgate: Mat. v. 29. *Si oculus tuus dexter* (σκανδαλιζει) *scandalizat te.*—John vii. 2. Σκηνοπηγια, *Scenopegia.*—John xvi. 7. *Si ego non abiero* (ὁ παρακλητος) *Paracletus non veniet ad vos.*—1 Cor. iv. 13. *Omnium* (περιψημα) *peripsema usque adhuc.*—1 Cor. v. 7. *Sicut estis* (αζυμοι) *azymi.*—Heb. xi. 37. *Circuierunt* (εν μηλοταις) *in melotis.*—1 Pet. ii. 18. Σκολιοις is interpreted by *Dyscolis*, which is a Greek word of equally difficult interpretation

† Of erroneous translations in the vulgate, numerous examples might be given; but the following may suffice: Mat. vi. 11. *Panem nostrum* (επιουσιον) *supersubstantialem.*—James v. 16. ενεργουμενη, *assidua.*—In nine passages the vulgate hath translated the word μυστηριον, by *sacramentum*. See also the following notes.

‡ The words wanting to complete the sense in the two following passages, are not supplied in the vulgate, Rom. i. 4. *Ex resurrectione mortuorum Jesu Christi.*—Heb. xi. 21. *Et adoravit fastigium virgæ suæ.*

‖ The following are examples of words added in the vulgate, without necessity: Rom. iii. 22. *In eum.*—Rom. iv. 5. *Secundum propositum Dei.*—Rom. v. 2. Instead of *gloriæ Dei*, the vulgate hath *gloriæ filiorum Dei.*—Rom. xii. 17. *Non tantum coram Deo.*

Nay,

Nay, fome paffages they have tranflated in fuch a manner as to convey no meaning at all, or meanings extremely abfurd*. Above all, the unfkilfulnefs of the ancient tranflators appears in their affigning the fame meaning to the fame particle †, almoft every where, notwithftanding the Greek particles have very different fignifications, efpecially as they are ufed by the facred writers.

The qualifications of the ancient tranflators of the fcriptures, and the character of their verfions, being fuch as the author hath defcribed, it is eafy to fee that there muft be many faults in them. Yet they are not fuch as to authorife Mofheim's harfh cenfure of the vulgate in particular; namely, that *it abounds with innumerable grofs errors, and in many places exhibits a ftriking barbarity of ftyle, and the moft impenetrable obfcurity with refpect to the meaning of the facred writers.* The barbarifms and obfcurities of its ftyle proceeded from its being a ftrict literal tranflation: and with refpect to its errors, though fome of them may have been occafioned, partly by the careleffnefs of tranfcribers, and partly by wrong readings in the copy from which it was made, the far greateft part of them have originated in the unfkilfulnefs of the authors of the Italic tranflation, of which the vulgate is a tranfcript. I fay *authors*, becaufe, according to Mill, it was made by different hands, and at different times. Yet, with all its faults, the vulgate is a valuable work; as it hath preferved much of the beautiful fimplicity of the original, and in many paffages its tranflations are more juft than thofe in fome of the modern verfions.

Upon the whole, fince moft of the ancient tranflators of the fcriptures, on account of the antiquity and reputation of *the Italic*, or *vulgate* verfion, have followed it, not indeed in its manifeft abfurdities, but in many of its lefs apparent mis-tranflations, and fince the fubfequent tranflators have generally copied

* The following are examples of abfurd unintelligible tranflations in the vulgate: Rom. iv. 18. *Qui contra fpem, in fpem credidit, ut fieret pater multarum gentium.*—2 Cor. i. 11. *Ut ex multarum perfonis facierum, ejus quæ in nobis eft donationis, per multos gratiæ agantur pro nobis.*

† The following are examples of a Greek particle, tranflated uniformly in the vulgate: Mat. vii. 23. *Et tunc confitebor illis* (ὅτι) *quod nunquam novi vos.*—Mat. xxii. 16. *Magifter fcimus* (ὅτι) *quia verax es.*—Rom. xv. 11. *Vivo ego dicit Dominus* (ὅτι) *quoniam mihi flectet.*

the

the vulgate, or have been guided by it, we may now, with ſome degree of confidence, affirm, that the *agreement* obſervable in the ancient and modern verſions of the new teſtament, eſpecially in the more difficult paſſages, is owing, not to the juſtneſs of the tranſlation, but to the tranſlators having, one after another, followed the old Italic verſion, as it was corrected by Jerome in the vulgate edition. This being the caſe, it cannot be thought ſtrange, that the errors and obſcurities of the vulgate have entered more or leſs into all the ancient verſions of the new teſtament, and that from them they have crept into many of the modern verſions likewiſe*.

Sect. II. *Of the modern verſions of the new teſtament; and particularly of the Engliſh tranſlations of the greateſt note.*

As the author does not pretend to be acquainted with all the vernacular tranſlations of the ſcriptures, uſed at preſent by the different nations of Europe, he will not take upon him to ſay how far they have copied the vulgate. But this he may affirm, that moſt of the vernacular verſions of the ſcriptures made by the Roman catholics ſince the reformation, are tranſlations of the vulgate. And with reſpect to the proteſtants, though Luther and Olivetan gave out that they made their verſions from the Hebrew, they muſt be underſtood with ſome limitation, if F. Simon's opinion be true, namely, that neither the one nor

* To prove what is aſſerted above, the following examples are produced: Matth. x. 29. *Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father.* This tranſlation implies, that the other might fall without their Father. The ſame error is found in the Syriac and vulgate verſions, and in Beza, and moſt of the Latin tranſlations, not excepting Eraſmus, and in all the old Engliſh verſions, and in the Geneva bible. But the abſurdity may eaſily be removed, by conſtruing the negative particle with the word (εν) *one*, thus: *Yet not one of them falleth on the ground,* &c.—Luke xxiii. 32. *Ducebantur autem, et alii duo nequam, cum eo, ut interficerentur.* This tranſlation moſt falſely repreſents Jeſus as a malefactor; and being found in the firſt Syriac and Vulgate verſions, the Arabic, Ethiopic, &c. derived it either from the Syriac or the vulgate. Wickliff alſo, Eraſmus, Caſtalio, the Rhemiſh, and even our Engliſh tranſlators, have all followed the vulgate in this groſs error. Yet the original, Ηγοντο δε και ἑτεροι δυο κακεργοι συν αυτῳ αναιρεθηναι, by ſupplying the word οντες, as Thomſon hath done, may juſtly be rendered; *Now with him alſo two others* who were *malefactors were led to be put to death*; or rather, without any addition, thus: *Now, there were led alſo two others, malefactors, with him to be put to death:* and ſo the ſhocking abſurdity will be avoided.

the

the other underftood Hebrew fo well as to be able to tranflate the fcriptures from that language. Be that, however, as it will, this is known, that all the vernacular verfions now ufed by the Lutherans are tranflations of Luther's German bible, and that moft of thofe ufed by the Calvinifts are tranflations either from Olivetan's verfion, as corrected by Calvin, or from Beza's Latin new teftament; confequently, neither the Lutheran nor the Calvinift vernacular verfions can be fuppofed as exact as they fhould be. But without infifting on this, the author fuppofes the utility of a new *Englifh* tranflation of the apoftolical epiftles will be fufficiently evinced, if it can be fhewn that the firft Englifh tranflators made their verfions from the vulgate, and that the fubfequent tranflators, by copying them, have retained a number of the errors of that ancient verfion.

Wickliff's new testament.—If we except the Saxon tranflation of the four gofpels mentioned, p. 5. the moft ancient Englifh verfion of the new teftament now remaining, is that which was made by *John Wickliff*, a fellow of Merton college, Oxford. Such a change had taken place in the language fince the Norman conqueft, that the Anglo-faxon, the only Englifh verfion of the fcriptures then extant, was in Wickliff's time become unintelligible to the common people, who neither underftood a number of the words, nor the fpelling, nor even the letters in which it was written. This excellent perfon, therefore, with a view to expofe the errors of popery, and to fpread the knowledge of religion among his countrymen, employed himfelf in making a tranflation of the new teftament into the Englifh language, as it was then fpoken, and finifhed it about the year 1367. But becaufe, by tranflating the fcriptures, Wickliff put it in the power of every one who could read, to compare the doctrines of Rome with the doctrines of Chrift, his tranflation was univerfally condemned as heretical by the Romifh clergy, and a bill was brought into the houfe of lords *anno* 1390, for fuppreffing it. But the duke of Lancafter, a favourer of Wickliff, and uncle to king Richard II. oppofing the bill, it was thrown out. After Wickliff's death, by a conftitution of the convocation at Oxford, the reading of his tranflation was prohibited, and fome, for ufing it, fuffered death.

Wickliff

Wickliff did not make his tranflation of the new teftament from the Greek, which it is thought he did not underftand, but from the Latin bible then read in the churches, which he rendered *verbatim*, without regarding the idiom of the languages. A tranflation of the new teftament, made in that manner, from fuch an incorrect copy as the Latin bible then was, could not mifs to be both erroneous and obfcure. Neverthelefs, being anxioufly fought after, and much read by perfons of all ranks, it was of great ufe in opening the eyes of the nation to the errors of popery: and the rather, that to the books of the new teftament, Wickliff had prefixed a tranflation of Jerome's prologues, with fome additions of his own, tending to expofe the Romifh fuperftitions. Afterwards, the faults of Wickliff's tranflation being difcovered, fome of his followers, as Lewis informs us, (p. 29.) revifed it; or rather made *another tranflation, not fo ftrictly literal as his, and more according to the fenfe.* Of this revifed tranflation, the MS. copies are more rare, though fome of them are ftill preferved in the public libraries. In the advocates library at Edinburgh, there is a beautiful MS. of Wickliff's tranflation, on vellum. But whether it is of the firft, or of the revifed tranflation, the author does not know.

Tyndal's translation.—The next Englifh tranflation of the new teftament which merits attention, was made in the reign of Henry VIII. by William Tyndal, a Welchman, educated in Magdalen-hall, Oxford, where he read lectures in divinity. But after a while, becoming fenfible of the errors of popery, to fhew their oppofition to the word of God, he formed the defign of tranflating the new teftament into Englifh, and of publifhing it from the prefs; a meafure at that time neceffary, as both the language and orthography of Wickliff's tranflation was become in a great meafure obfolete. While Tyndal was executing his pious intention, he fell under the fufpicion of herefy, and was obliged to flee to Antwerp, where, with the affiftance of one *John Frith*, he finifhed his tranflation of the new teftament, and publifhed it either at Antwerp or Hamburgh, in the year 1526.—When the copies of Tyndal's tranflation were imported into England, and difperfed, the Romifh clergy were exceedingly provoked. Some of them faid it was

impoffible

impoſſible to tranſlate the ſcriptures into Engliſh; others, that it was not lawful for the people to have them in their mother tongue; others, that it would make them all heretics. They were diſpleaſed, likewiſe, becauſe Tyndal, like Wickliff, had interpreted the *ſacred words*, (ſee p. 10.) whoſe meaning they wiſhed to hide from the people; becauſe, having appropriated theſe words to themſelves, as long as they were not underſtood, the clergy were at liberty to affix to them any ſenſe they pleaſed, for aggrandiſing their own order. Wherefore, when they found that Tyndal, in his tranſlation, had put the word *ſenior* for *prieſt*, *congregation* for *church*, *love* for *charity*, *repentance* for *penance*, &c. they were ſo enraged, that, by various conſtitutions, they condemned the whole of his tranſlation as heretical, forbade the people to read it, made ſtrict ſearch after the copies of it, and all that they found they burnt publicly. But the more Tyndal's tranſlation was condemned, the more it was ſought after and read; inſomuch that the Dutch bookſellers printed four editions of it, before Tyndal thought fit to reprint it. Concerning theſe Dutch editions, it is to be obſerved, that as the editors did not underſtand the Engliſh language themſelves, and had no perſon ſkilled in it to correct their preſſes, three of their editions are extremely erroneous.

While the foreign bookſellers were making gain of Tyndal's labours, he was employed in tranſlating the five books of Moſes into Engliſh, with an intention to publiſh them likewiſe. In this part of his work he was aſſiſted by *Myles Coverdale*, a native of Yorkſhire, and one of the Auſtin friars in Cambridge, who, being ſuſpected of hereſy, had fled to the continent. Having finiſhed his tranſlation, Tyndal printed it at Malborrow (Marpurg), in the land of Heſſe, in the year 1530. To each of the books of Moſes he prefixed a prologue, and on the margin placed notes, and added ten wooden cuts, repreſenting the ark, the candleſtick, &c. About this time, likewiſe, he tranſlated the propheſy of Jonah, and ſome other books of ſcripture.

In the year 1534, the Dutch bookſellers having reſolved to print a fourth edition of Tyndal's new teſtament, they hired one George Joye, (a Bedfordſhire man, bred in Peterhouſe, Cambridge,) to correct the preſs. But as Joye tells us in his preface,

face, *He not only corrected the errors of the press; but when he came to some dark sentences, having the Latin text by him, he made them plainer, and gave many words their native signification, which they had not before.* This edition was printed at Antwerp, in August 1534.

In November 1534, the papal dominion was abolished in England, and the king's supremacy established by act of parliament; so that a way was opened for the reformation of religion, to the unspeakable advantage of the English nation.

This year, Tyndal published his new testament a second time; because, in his former edition, as he acknowledges in the preface, *There were many faults, which the lack of help, and oversight had occasioned.* The title of this edition is, *The Newe testament, diligently corrected, and printed in the year of our Lord* 1534, *in November.* And at the end: *Printed at Antwerp, by Marten Emperour.* But the Dutch booksellers had made such haste, that, as was just now mentioned, their edition was published in August, three months before Tyndal's.

It hath been commonly said, that Tyndal made his translation of the new testament from the Greek: but no such thing is said in the titles of any of the editions published by himself *, or by Joye. In the library of St. Paul's church, London, there is an edition with this title: *The Newe testament, diligently corrected and compared wyth the Greke, by William Tyndal, and finished in the yere of our Lord God* 1534, *in the moneth of November.*

* If, as Lewis informs us, Tyndal translated an oration of Isocrates, he must have had some knowledge of the Greek: but as that language was very little studied in these days, it may be doubted whether he understood it so well as to be able to translate the new testament from the Greek. The Hebrew being still less studied in England, it is generally believed, that neither he nor Coverdale understood that language. Besides, the short time they spent in finishing their translations of the books of the old testament, renders it more than probable that they did not make their translations from the Hebrew, but from the Latin bible. Perhaps they compared their translations with the originals. For, with a very slender knowledge of the languages, they may have done what Olivetan says he did, when he made his French translation from the Hebrew. "On meeting with any difficult text, which he did not understand, or which he doubted of, he consulted the translations and commentaries of others, and took what he judged best." (Simon, Crit. Hist. du V. T. L. ii c. 24.) This, I suppose, is all that the learned men meant, who, in the title of the bible which they published in the year 1539, say, they *translated it truely after the verite of the Hebrew and Greek textes.* See page 20.

But this edition was not publiſhed by Tyndal. For, in a later edition, mentioned by Lewis, which was printed in 1536, the title is, *The Newe teſtament, yet once agayne corrected by William Tindale.* This, with other circumſtances, to be mentioned afterwards, ſhews, that Tyndal's tranſlation was made from the vulgate Latin, as moſt of the vernacular tranſlations of the new teſtament, made in that age, undoubtedly were.

Before Tyndal finiſhed the printing of his ſecond edition, in 1534, he was impriſoned in the caſtle of Antwerp, where he remained till he was ſtrangled and burnt as an heretic, in the year 1536. Hall tells us, that after the publication of the firſt edition of his new teſtament, Tyndal proſecuted his deſign of tranſlating the old teſtament, with ſuch diligence, that before he was put to death, he had finiſhed his tranſlation, not only of the pentateuch, and of Jonah, but of all the other books to Nehemiah. Theſe tranſlations, according to Johnſon, he made not from the Hebrew, but from the vulgate Latin; or, as the popiſh writers affirm, from Luther's German tranſlation.

Tyndal's tranſlation of the books of the old Teſtament, to Nehemiah, together with his tranſlation of Jonah, and of the books of the new teſtament, make what is called *Tyndal's bible.*

Coverdale's bible.—While Tyndal was in priſon, the whole bible, tranſlated into Engliſh, was finiſhed at the preſs, in the year 1535, with a dedication to Henry VIII. ſubſcribed by *Myles Coverdale.* In this dedication, Coverdale ſpeaks with great bitterneſs againſt the biſhop of Rome, and his uſurpations, and tells the king, that *he took upon him to ſet forth this ſpecial tranſlation, not as a checker, reprover, or deſpiſer of other men's tranſlations, but lowly and faithfully following his interpreters, and that under correction. Of theſe*, he ſaid, *he made uſe of five different ones, who had rendered the ſcriptures, not only into Latin, but alſo into Dutch.* Here it is to be obſerved, that Coverdale does not pretend that he made his tranſlation from the originals; he only *followed his interpreters*, that is, other tranſlators. And by calling his, *a ſpecial tranſlation*, he wiſhed to have it conſidered as different from Tyndal's. Yet it is well known, that he adopted all Tyndal's tranſlations, both of the old teſtament and of the new, with ſome ſmall alterations. Only he omitted

Tyndal's

Tyndal's prologues and notes, becaufe they had given offence to the papifts. That Coverdale adopted Tyndal's tranflations, appears likewife from his faying in his preface, that *Tyndal's helpers and companions would finifh what Tyndal had left unfinifhed, and publifh it in a better manner than himfelf had now done;* referring to the books of the old teftament, and of the apocrypha, which Tyndal had not tranflated, but which Coverdale had now publifhed. Thefe, therefore, are the only tranflations in this bible which are properly Coverdale's own; and joined with Tyndal's tranflations, are what hath been commonly called *Coverdale's bible*, or rather, *Tyndal and Coverdale's tranflation.* Soon after the publication of this bible, Cromwell, as vicar-general to the king in matters ecclefiaftical, ordered a copy of it to be laid in the quire of each church, that every one, who pleafed, might read it.

Matthew's bible.—In the year 1537, Richard Grafton and Edward Whytchurch, printers, publifhed a fecond edition of Coverdale's bible, with Tyndal's prologues and notes. Becaufe this bible was printed with German types, and was fuperintended by *John Rogers*, paftor of a church at Marbeck, in the dutchy of Wittemberg, Lewis thinks it was printed at Marbeck.—Rogers was educated at Cambridge, where, in 1525, he took the degree of bachelor of arts: then removing to Oxford, he was made a junior canon of Cardinal's college: after that, taking orders, he was appointed chaplain to the Englifh factory at Antwerp; where, meeting with Tyndal, he was by him made fenfible of the errors of popery. From Antwerp he went to Marbeck, and became paftor of a congregation there.

Before this edition of Coverdale's bible was finifhed, Tyndal was burnt as an heretic. Wherefore Rogers, fearing that the prefixing of Tyndal's name to it, might occafion its being ill received by the common people, he publifhed it under the feigned name of *Thomas Matthew*, and dedicated it to Henry VIII. Bifhop Bale fays, Rogers tranflated the bible from the beginning to the end, having recourfe to the Hebrew, Greek, Latin, Englifh, and German copies. But Lewis fays this is evidently a miftake. For the bible called *Matthew's*, is not a new tranflation, but, as Wanley obferves, to the end of Chronicles it is

Tyndal's, and from that to the end of the apocrypha, it is Coverdale's. He ought to have excepted *Jonah*, which is of Tyndal's tranflation, having his prologue prefixed to it. The tranflation of the new teftament is likewife Tyndal's, as are the prologues and notes. Farther, that the tranflation, which goes under the name of *Matthew's*, was not made from the originals, is evident from the title, which runs thus: *The Bible, which is all the Holy Scripture, in which are contayned the Olde and Newe teftament, truelye and purelye tranflated into Englyfh: By Thomas Matthewe.* This, which is commonly called *Matthew's bible*, was begun and finifhed under the patronage of archbifhop Cranmer; for it was prefented by Grafton to him, and to the lord Cromwell; and Cromwell, at the archbifhop's requeft, prefented it to the king, who permitted it to be bought, and ufed by all perfons without diftinction.—Rogers returned to England in Edward VI.'s time, and was made a prebendary of St. Paul's. But when Mary came to the throne, he was apprehended and condemned, under the name of *Rogers, alias Matthew*, for having publifhed this tranflation of the bible under the name of *Matthew.* He was the firft martyr in that reign.

HOLLYBUSHE'S NEW TESTAMENT.—It feems the papifts, about this time, to difcredit the Englifh tranflations of the fcriptures before mentioned, affirmed that they were contrary to the Latin bible, which was then ufed in the churches, and which, as the Rhemifh tranflators afterwards expreffed it, was confidered as *truer than the original itfelf*; by which they meant the copies of the Greek teftament then ufed. For in the year 1538, Coverdale, to fhew that his tranflation of the new teftament was not different from the common Latin bible, allowed one *Johan Hollybufhe*, to print, in a column oppofite to the vulgate Latin, the Englifh tranflation of the new teftament, which Coverdale had formerly fet forth in his bible. This Hollybufhe publifhed, while Coverdale was abroad, with the following title: *The Newe Teftament, both in Latine and Englifhe, eche correfpondent to the other, after the Vulgate text, communely called St. Jerome's, faithfully tranflated by Johan Hollybufhe, anno* 1538 *.

GREAT

* To this edition Coverdale prefixed a dedication to Henry VIII. in which he takes notice of the reflections made on the tranflation of the bible in Englifh, which he had publifhed, *as if he intended to pervert the fcripture, and to condemn the commune tranflation* *into*

GREAT BIBLE.—In the year 1539, Grafton and Whytchurch publiſhed a new edition of the Engliſh bible, with the following title: *The Byble in Engliſhe, that is to ſay, the content of all the holy ſcripture, bothe of the Olde and Newe teſtament, truly tranſlated after the veryte of the Hebrue and Greke textes, by the dylygent ſtudye of diverſe excellent learned men, expert in the forſayde tonges.* This is the firſt time any Engliſh tranſlation of the bible was ſet forth as made after the verity of the originals. (See page 15. note.) Who the diverſe excellent learned men were, by whoſe diligent

---

into Latyn, which coſtumably is red in the church. To obviate theſe falſe ſuggeſtions, he tells his majeſty, *be has here ſet forth this commune tranſlation in Latin, and alſo the Engliſh of it.* Next he obſerves, *concerning this preſent Latin text, foraſmuch as it has been, and was yet ſo greatly corrupt, as he thought none other tranſlation was, it were a godly and gracious dede, yf they that have authoritie, knowledge, and tyme, wolde, under his grace's correction, examen it better, after the mooſt ancient interpreters, and moſt true textes of other languages.* Accordingly, in his epiſtle to the reader, ſpeaking of the Latin text, he ſays, *wherein, though in ſome places he uſed the honeſt and juſt libertye of a grammarian, as was needful for the reader's better underſtandynge; yet, becauſe he was lothe to ſwerve from the text,* (the vulgate Latin) *he ſo tempered his pen, that if the reader wolde, he might make plain conſtruction of it, by the Engliſh that ſtandeth on the other ſide.* In 1539, Coverdale ſet forth a ſecond edition of this new teſtament, with a dedication to the lord Cromwell, in which, ſpeaking of his inducement to publiſh the former edition, he ſays, *Inaſmuch as the new teſtament which he had ſet forth in Englis before* (namely in his bible), *did ſo agree with the Latyn, he was hartely well content that the Latyn and it ſhulde be ſet together,* (namely, by Hollybuſhe) *provyded alwaye, that the corrector ſhulde followe the true copye of the Latyn in anye wyſe, and to kepe the true and right Engliſhe of the ſame; and ſo doing, he was content to ſet his name to it; and that ſo he did, truſting that, though he was out of the land, all ſhould be well. But when he had peruſed this copie, he found, that, as it was diſagreeable to his former tranſlation in Engliſh,* (Tyndal's tranſlation, which he had copied in his bible) *ſo was not the true copye of the Latyn text obſerved, neither the Engliſh ſo correſpondent to the ſame as it ought to be. Therefore he had endeavoured himſelf to wede out the faults that were in the Latyn and Engliſh,* &c. From theſe quotations, it is evident, that the tranſlation of the new teſtament which Coverdale allowed Hollybuſhe to print with the Latin text was the one which he had publiſhed in his bible; conſequently it was Tyndal's tranſlation. It is evident, likewiſe, that that tranſlation was made from the vulgate, and in ſo literal a manner, that the reader might make plain conſtruction of the Latin by the Engliſh. It is true Coverdale, in ſome places, corrected the Latin text; but it was only as a grammarian: and in theſe corrections he was careful to ſwerve as little as poſſible from his text. Wherefore Coverdale, having aſſiſted Tyndal in making his tranſlation, they followed one and the ſame method; that is, both of them tranſlated the ſcriptures from the vulgate; both of them tranſlated the vulgate literally; and both of them corrected the text of the vulgate as grammarians, making uſe of other tranſlations for that purpoſe; ſuch as, for the old teſtament, the Septuagint, Luther's German verſion, and Munſter's Latin tranſlation; and for the new, Wickliff's and Eraſmus' verſions, and what others they could find.

ſtudy

ſtudy this tranſlation was made, is not known. Johnſon ſays, it was corrected by Coverdale. And from the ſplendid manner in which it was printed, Lewis conjectures that it was intended to be uſed in the churches, and was patroniſed by Cranmer, who might appoint ſome learned men to aſſiſt Coverdale in correcting it. But whoever theſe excellent learned men were, it is certain that this is no new tranſlation from the originals, but, as Lewis obſerves, a reviſal only of *Matthew*'s, that is, *Rogers*'s edition, with ſome ſmall alterations. However, to make it appear different, *Matthew*'s name was omitted, as were Tyndal's prologues and notes, becauſe they had been blamed as heretical and defamatory. In this edition, the additions to the Hebrew and Greek originals in the vulgate Latin, are tranſlated, and inſerted in a ſmaller letter than the text, particularly the three verſes in Pſ. xiv. which were omitted by Coverdale and Matthew; likewiſe the famous text, 1 John ch. v. 7. which Tyndal, in his new teſtament, (publiſhed in 1526) had printed in ſmall letters, to ſhew that it was not then in the common Greek copies. Next, where the editors found various readings in the text, they prefixed a croſs to the word. In the third place, to ſupply, in ſome meaſure, the want of the notes, they placed on the margin, hands pointing to the texts which were ſuppoſed to condemn the errors of popery, that the reader might attend to them. This bible being printed with types of a greater ſize than common, and in a large folio, with a fine emblematical frontiſpiece, ſaid to be deſigned by Hans Holben, and beautifully cut in wood, it was called *The Great Bible.*

When the liturgy was firſt compiled, in the reign of Edward VI. the epiſtles, goſpels, and pſalms put into it, were all according to this tranſlation; and ſo they continued till the reſtoration of Charles II. when the Epiſtles and goſpels were inſerted from king James's bible; but the pſalms of the great bible were allowed to remain.

Cranmer's bible.—In 1540, another edition of the Engliſh bible was printed in folio, with this title: *The Byble in Engliſhe, that is to ſay, the content of al the holy ſcripture, both of the Olde and Newe teſtament, with a prologe thereinto made by the Reverende Father in God, Thomas Archbyſhop of Canterbury.* On account of this prologue, and becauſe Cranmer amended the tranſlation in this

this edition, in some places, with his own pen, it hath been called *Cranmer's bible*, though it is little different from the great bible. In this, as in the great bible, the verses of the Psalms, Proverbs, *&c.* which are not in the Hebrew, but which are translated from the vulgate, are printed in smaller letters, and the order of the Psalms is different from that of the vulgate, being according to the Hebrew.

By Cranmer's influence with the king, a proclamation was issued, in May 1540, ordering this bible to be bought, and placed in the churches. But the popish party, making great complaints of the English translations in general as heretical, an act of parliament passed in January 1542, prohibiting the reading of Tyndal and Coverdale's translation, in any church or open assembly within the kingdom. However, the king being resolved to have an English translation of the new testament, which should be authorised by the clergy, Cranmer, in a convocation which met in February 1542, required the bishops and clergy, in the king's name, to revise the translation of the new testament. Accordingly, each bishop had his part assigned to him. But Stokesly, bishop of London, refusing to execute his part, the design miscarried.

Of Tyndal and Coverdale's translation of the bible, and of its revisions by Cranmer and others, many complaints were made, even by the protestants. B. Sandys wrote to abp. Parker, that *the setters forth of this our common translation followed Munster too much* *. And of the new testament in the great bible, Laurence, a noted Greek scholar in that age, observed, that there are words which it hath not aptly translated; words and pieces of sentences in the original which it hath omitted; words not in the original which it hath superfluously added; nay, he charged this translation even with errors in doctrine. The en-

* Sebastian Munster was a learned protestant, well skilled in the Hebrew language, and in rabbbinical learning. He published a Latin translation of the Hebrew bible at Basil, in the year 1534. And in 1546 he gave a second edition of it in two vols. folio, containing not only his Latin translation, but the Hebrew text with grammatical annotations, which F. Simon commends as useful for understanding the Hebrew language. Huet gives Munster this commendation: *He always adapted his style to the Hebrew; and at the same time is not neglectful of the Latin, though he be not over attentive to the elegance of it.* F. Simon preferred Munster's version, both to Pagnin's translation, and to that of Arias Montanus.

couragers alſo of the Geneva edition repreſented this bible as ill tranſlated, and falſely printed, and gave it the invidious name of a corrupted bible.

Henry VIII. dying in January 1546, was ſucceeded by his ſon Edward VI. in whoſe firſt parliament the above-mentioned ſtatute was reverſed. The goſpels and epiſtles were now, for the firſt time, appointed to be read in Engliſh in the public ſervice.

In 1550 an edition of the new teſtament was publiſhed, with this title, *The Newe Teſtament, diligently tranſlated by Myles Coverdale, and conferred with the tranſlacyon of William Tyndal.* Coverdale's tranſlation here mentioned, ſeems to have been that which he publiſhed in the ſecond edition of Hollybuſhe's new teſtament.

Geneva bible. – Edward VI. dying in July 1553, was ſucceeded by Mary, who immediately reſtored the Popiſh ſervice and ſacraments, and perſecuted the favourers of the reformation with ſuch cruelty, that many of them fled into foreign countries; among whom was Coverdale, who, in Edward's reign, had returned to England, and had been made biſhop of Exeter. He with ſome others fixed their reſidence at Geneva, where they employed themſelves in making a tranſlation of the bible. They began with the new teſtament, which they publiſhed in 12mo. printed with a ſmall but beautiful letter, in 1557. This is the firſt printed edition of the new teſtament, in which the verſes of the chapters are diſtinguiſhed by numeral figures and breaks.

Strype, in his annals of the reformation, tells us, that the Geneva brethren, after publiſhing their new teſtament, proceeded to reviſe the old. But not having finiſhed it when Elizabeth came to the throne, ſome of them ſtaid behind the reſt to complete their deſign. And having finiſhed the old teſtament, they publiſhed the whole bible at Geneva in 4to, in the year 1560, printed by Rowland Hall. This is what is commonly called *the Geneva Bible*; concerning which F. Simon affirms, that it is only a tranſlation of a French verſion, made at Geneva ſome time before. But he ſaid this, perhaps, to diſparage the work. In this tranſlation cuts are inſerted, repreſenting the garden of Eden,

Eden, Noah's ark, &c. They likewise added a variety of notes, with two tables; the one containing an interpretation of the names, and the other an account of the principal matters in the scriptures. There is also an epistle to queen Elizabeth, in which they charge the English reformation with retaining the remains of popery, and exhort her to strike off certain ceremonies. But this epistle giving offence, it was omitted in the subsequent editions.—The Geneva Bible was so universally used in private families, that there were above thirty editions of it in folio, 4to, and 8vo, printed from the year 1560 to the year 1616. The authors of this edition being all zealous Calvinists, their translation and notes are calculated to support the doctrine and discipline of that party. For which reason, it was better esteemed at its first appearance than it hath been in later times.

The bishops bible.—Queen Mary dying in November 1558, was succeeded by Elizabeth, who, treading in the steps of her brother Edward VI. suppressed the Romish superstition in all her dominions, and filled the sees with protestants. After this, abp. Matthew Parker, having represented to the queen that many churches either were without bibles, or had incorrect copies, she resolved that a revisal and correction of the former translation should be made, in order to publication. The archbishop, therefore, appointed some of the most learned of the bishops and others to revise the bible commonly used, and to compare it with the originals: and to each of them he assigned a particular book of scripture, with directions not to vary from the former translation, except where it was not agreeable to the original; and to add marginal notes for explaining the difficult texts; reserving to himself the oversight of the whole. A revisal of the English bible, on the same plan, had been proposed by Cranmer, (see p. 21.) but the design did not take effect. Parker was more successful in his attempt. The persons employed by him performed their tasks with such cheerfulness, that the whole was ready for the press some time before the year 1568: for in that year the bible of the bishops' revisal was printed in a very elegant manner, with a beautiful English letter, on a royal paper, in a large folio, by Richard Jugge, the queen's printer. In this edition, which contains the apocrypha,

the chapters are divided into verses, as in our bibles; and the several editions from the vulgate Latin, which in the great bible were printed in small characters, are omitted, except 1 John, ch. v. 7. which is printed in the same character with the rest of the text. To this edition, Parker added some good notes, different from those of Tyndal and Coverdale, and two prefaces. In the one to the old testament, he exhorted the people to study the scriptures, which, after St. Jerome, he termed *the scriptures of the people*. In the preface to the new testament, he advised the reader not to be offended with the diversity of translation. After the preface to the old testament, Cranmer's prologue is inserted; and before the Psalms there is a prologue of St. Basil. On the margin, besides the notes, there are references, and the whole is embellished with cuts and maps. This bible, on account of the pains which the bishops took in perfecting it, was called *the bishops bible*, and was authorised to be read in the churches. Yet it was found fault with by some, on pretence that it was not as exact as it should be; because in the old testament it does not always follow the Hebrew, but in some places is on purpose accommodated to the LXX. and is disfigured with divers errors. But Lewis says, the bishops bible *hath fared somewhat the worse through the intemperate zeal of the sticklers for the Geneva translation.* In 1572, the bishops bible was reprinted in folio, in the same splendid manner as in 1568, with a few additions and alterations.

L. Thomson's new testament.—In the year 1583, one Laurence Thomson, an under secretary to Sir F. Walsinghame, published an English version of Beza's Latin translation of the new testament, to which he added notes from Beza, Camerarius, and others. This translation differs so very little from the Geneva bible, that it was sometimes printed with the Geneva translation of the old testament.

Rhemish new testament.—The English papists, who, after queen Mary's death fled to Rhemes, finding it impracticable to hinder their countrymen from having the scriptures in their mother-tongue, published an English translation of the new testament from *the authentical Latin*; that is from the vulgate, printed at Rhemes by John Fogny, in the year 1582. At the same time they promised a translation of the old testament in the same language. Their translation of the new testament, the Rhemists

miſts rendered unintelligible to common readers, by introducing into it a number of hard words, neither Greek, nor Latin, nor Engliſh, but a barbarous mixture of the three languages; ſuch as, *Azymes*, *Tunike*, *Holocauſt*, *Prepuce*, *Paſche*, *Paraſceue*, *Neopyte*, *Evangelize*, *Penance*, *Chalice*, *Hoſt*, &c. Theſe are what the Romiſh clergy call *eccleſiaſtical and ſacred words;* and by affirming that they contain certain deep and inexplicable meanings, they have raiſed in the minds of the vulgar a ſuperſtitious veneration of the clerical orders, to the enſlaving of their conſciences (See p. 14.) To their tranſlation, the Rhemiſts added notes, from what they called catholic tradition, from the expoſitions of the fathers, and from the decrees of popes and councils, for the ſupport of the Romiſh errors. This is what goes by the name of *the Rhemiſh new teſtament.*—In the year 1589, Dr. Fulke, maſter of Pembroke-hall, Cambridge, reprinted this tranſlation, together with that of the biſhops bible, in two columns; and in his notes confuted all its *arguments*, *gloſſes*, *annotations*, *manifeſt impieties*, *and ſlanders againſt the tranſlations uſed in the church of England;* and dedicated the whole to queen Elizabeth.

Doway bible.—About 27 years after the publication of the Rhemiſh new teſtament, an Engliſh tranſlation of the old teſtament, *from the authentical Latin*, came forth from the Engliſh college of Doway, in two vols. 4to; the firſt in the year 1609, the ſecond in 1610, both printed at Doway, by Laurence Kellam. But this tranſlation is of the ſame complexion with the Rhemiſh new teſtament, having been made many years before in the college of Rhemes, by the very ſame perſons who tranſlated the new teſtament: for it was only reviſed and publiſhed by their brethren of the college of Doway.

King James's bible.—Queen Elizabeth dying in March 1602, was ſucceeded by James VI. king of Scotland, who, ſoon after his arrival at London, received a petition from the puritan miniſters, deſiring a reformation of certain ceremonies and abuſes in the church. In conſequence of this petition, the king appointed ſeveral biſhops and deans, together with the principal petitioners, to meet him at Hampton-court, January 12, 1603, to confer with him on theſe abuſes. On the ſecond day of the conference, the puritans propoſed that a new tranſlation of the bible ſhould be made; and no one oppoſing the propoſition, the

king,

king, in the following year 1604, appointed 54, or according to others 47 perſons learned in the languages, for reviſing the common tranſlation. Theſe he divided into ſix companies, and to the ſeveral companies he allotted certain books of ſcripture to be tranſlated or amended by each individual of the company ſeparately. And that they might execute their work in the beſt manner, he preſcribed to them certain rules which they were to obſerve.—The firſt was; the ordinary bible read in the churches, commonly called the biſhops bible, to be followed, and as little altered as the original would permit.—The third was; the old eccleſiaſtical words to be kept; as the word *church* not to be tranſlated *congregation*, &c.—The fifth; the diviſion of the chapters to be altered, either not at all, or as little as might be.—The ſixth; no marginal notes to be affixed, but only for explaining the Hebrew and Greek words, which could not be expreſſed in the text without ſome circumlocution.—The eighth; every particular man of each company to take the ſame chapter or chapters; and having amended or tranſlated them ſeverally by himſelf, where he thought good, all were to meet together to compare what they had done, and to agree on what they thought ſhould ſtand.—The ninth; when any one company had finiſhed any book in the manner preſcribed, to ſend it to the other companies to be conſidered by them.—The fourteenth; the tranſlations of Tyndal, Coverdale, Matthew, Whitechurch, (the great bible) and Geneva, to be uſed where they agree better with the original than the biſhops bible.—This, therefore, was not to be a new tranſlation, but a correction only or amendment of the biſhops bible.—The tranſlators entered on their work in ſpring 1607.

Selden, in his table-talk, ſays, *The king's tranſlators took an excellent way. That part of the bible was given to the perſon who was moſt excellent in ſuch a tongue. And then they met together, and one read the tranſlation, the reſt holding in their hands ſome bible, either of the learned tongues, or French, Spaniſh, Italian, &c. If they found any fault, they ſpoke; if not, he read on.*

After long and earneſt expectation, the bible, thus reviſed, came out in the year 1611, dedicated to the king: and is that which at preſent is uſed in all the Britiſh dominions.

To this edition of the bible, it hath been objected, 1. That it

often differs from the Hebrew, to follow the LXX. if not the German tranflation; particularly in the proper names.—2. That the tranflators, following the vulgate Latin, have adopted many of the original words, without tranflating them; fuch as, *hallelujah*, *hofannah*, *mammon*, *anathema*, &c. by which they have rendered their verfion unintelligible to a mere Englifh reader. But they may have done this, in compliance with the king's injunction concerning the old ecclefiaftical words, and becaufe, by long ufe, many of them were as well underftood by the people, as if they had been Englifh.—3. That by keeping too clofe to the Hebrew and Greek idioms, they have rendered their verfion obfcure.—4. That they were a little too complaifant to the king, in favouring his notions of predeftination, election, witchcraft, familiar fpirits, *&c.* But thefe, it is probable, were their own opinions as well as the king's.—5. That their tranflation is partial, fpeaking the language of, and giving authority to one fect. But this, perhaps, was owing to the reftraint they were laid under by thofe who employed them.—6. That where the original words and phrafes admitted of different tranflations, the worfe tranflation, by plurality of voices, was put into the text, and the better was often thrown into the margin.—7. That notwithftanding all the pains taken in correcting this, and the former editions of the Englifh bible, there ftill remain many paffages mis-tranflated, either through negligence or want of knowledge: and that to other paffages improper additions are made, which pervert the fenfe; as Matt. xx. 23. where by adding the words, *it fhall be given*, it is infinuated, that fome other perfon than the Son, will diftribute rewards at the day of judgment.

Such are the objections which have been made to the king's tranflation by the proteftants. They are mentioned here as hiftorical facts. How far they are juft, lies with the reader to confider. The objections made by the papifts, were the fame with thofe which were made to the former tranflations; and particularly, that feveral texts are mis-tranflated, from the tranflators' averfion to the doctrines and ufages of the church of Rome.

If the reader defires more full information concerning the Englifh tranflations of the bible, he may confult Anthony Johnfon's hiftorical account, publifhed at London in 1730; alfo John Lewis's complete hiftory of the feveral tranflations of the bible

in

in English, 2d edit. published at London in 1739. From which treatises, most of the facts relating to the English translations of the bible, mentioned in this section, are taken.

Since the commencement of the present century, several English translations of the gospels and epistles have been published by private hands. But they are little different in the sense from the king's translation; or, if they differ, it is occasioned by their giving the sense of a few passages, not in a different translation, but in paraphrases which do not truly express the meaning of the original. And even where the meaning is truly expressed, it cannot be said that the translation is improved by these paraphrases, at least in those instances where the sense could have been represented with equal strength and perspicuity, in a literal version.

From the foregoing account of the English translations of the bible, it appears, that they are not different translations, but different editions of Tyndal and Coverdale's translation. It appears likewise, that Tyndal and Coverdale's translation, of which the rest are copies, was not made from the originals, but from the vulgate Latin. For as they did not say in the title-pages that their translation was made from the originals, and as Coverdale, in particular, declared in his prefaces to Hollybushe's new testament, that he swerved as little as possible from his Latin text, it is reasonable to think that Tyndal and he made their translation from that text. Besides, it did not suit their purpose to translate from the originals. The vulgate Latin text being the only word of God that was then known to the people, and even to many of the clergy, these translators knew, that the nearer their version approached to the Latin bible, they would be the less offensive; a consideration which Coverdale acknowledges in his prefaces, had great weight with him.

As Tyndal and Coverdale made their translation from the vulgate, they could hardly avoid adopting a number of its errors. Some that were palpable, they corrected, especially when the sense of the passage suggested the correction. But in translating the more difficult texts, which they did not understand, they implicitly followed the vulgate, as Luther, Erasmus and others had done before them. It is true, their translation was often corrected, in the editions of the English bible, which were published

from

from time to time. But the corrections were made chiefly in the phraseology. The alteration of the Englifh language made it neceffary, in every revifal of the tranflation, to fubftitute modern words and phrafes, in place of thofe which were becoming obfolete. But few alterations were made in the fenfe, except in the paffages which had a relation to the popifh controverfy, which, on that account, were confidered with more care. Wherefore, each new edition being little different from the preceding one, none of them were efteemed new tranflations, as is plain from the public acts prohibiting the ufe of the Englifh bibles. For, in thefe acts, they are all called *Tyndal and Coverdale's tranflation.*

To conclude: If Tyndal and Coverdale's tranflation was made from the vulgate Latin, and if the fubfequent Englifh tranflations, as they have been called, were only corrected editions of their verfion, and if the corrections made from time to time in the different editions, refpected the language more than the fenfe, is it to be thought ftrange, that many of the errors of that tranflation, efpecially thofe copied from the vulgate, have been continued ever fince, in all the editions of the Englifh bible? Even that which is called *the king's tranflation*, though, in general, much better than the reft, being radically the fame, is not a little faulty, as it was not thoroughly and impartially corrected by the revifers. It is therefore, by no means, fuch a juft reprefentation of the infpired originals, as merits to be implicitly relied on, for determining the controverted articles of the Chriftian faith, and for quieting the diffenfions which have rent the church.

Sect. III. *Of the principles on which the tranflation now offered to the public is formed.*

The hiftory of the ancient and modern verfions of the fcriptures, given in the preceding fections, muft have convinced every unprejudiced reader, that a tranflation of the facred writings, more agreeable to the original, and more intelligible and unambiguous, than any hitherto extant, is much wanted. In this perfuafion, the author formed the defign of tranflating the apoftolical epiftles, although he was fenfible the attempt would be attended with great difficulties, and be liable to many objections. But objections were made to Jerome's corrections of the Italic

verfion

verſion of the new teſtament. And in an age much more enlightened, when the correction of the biſhops bible was propoſed, there were ſome who did not approve of the deſign, fearing bad conſequences would follow the alteration of a book rendered ſacred in the eyes of the people by long uſe. On both occaſions, however, theſe objections were juſtly diſregarded, for the ſake of the advantages expected from a tranſlation of the inſpired writings, more conſonant to the original. Wherefore, that the reader may be enabled to conjecture, whether, in the following verſion of the apoſtolical epiſtles, the alterations that are made in the tranſlation, be of ſufficient importance to juſtify the author in publiſhing it, he will now explain the principles on which it is formed, in ſuch a manner as to give a general idea of the number and nature of theſe alterations. At the ſame time, to remove ſuch prejudices as may remain in the minds of the ſerious, againſt altering the common tranſlation, he will mention a few of the many advantages which will be derived from a new tranſlation of the ſcriptures, ſkilfully and faithfully executed.

Senſible that the former tranſlators have been miſled, by copying thoſe who went before them, the author, to avoid the errors which that method leads to, hath made his tranſlation from the original itſelf. And that it might be a true image of the original, he hath, in making it, obſerved the following rules: 1. He hath tranſlated the Greek text as literally as the genius of the two languages would permit. And becauſe the ſenſe of particular paſſages ſometimes depends on the order of the words in the original, the author, in his tranſlation, hath placed the Engliſh words and clauſes, where it could be done to advantage, in the order which the correſponding words and clauſes hold in the original. By thus ſtrictly adhering to the Greek text, where it could be done conſiſtently with perſpicuity, the emphaſis of the ſacred phraſeology is preſerved, and the meaning of the inſpired penmen is better repreſented, than it can be in a free tranſlation, (See p. 34. note.) To theſe advantages, add, that in this literal method, the difficult paſſages being exhibited in their genuine form, the unlearned have thereby an opportunity of exerciſing their own ingenuity in finding out their meaning. Whereas, in a free tranſlation, the words of the inſpired writer being concealed, no ſubject of examination is preſented to the unlearned, but the

the tranflator's fenfe of the paffage, which may be very different from its true meaning.

2. As the Greek language admits an artificial order of the words of a fentence, or period, which the Englifh language does not allow, in tranflating many paffages of the apoftolical epiftles, it is neceffary to place the words in their proper connection, without regarding the order in which they ftand in the original. This method the author hath followed in his tranflation, where it was neceffary, and thereby hath obtained a better fenfe of many paffages*, than that given in our Englifh verfion, where the tranflators have followed the order of the Greek words, or have conftrued them improperly.

3. With refpect to the Hebraifms† found in the fcriptures, it is

* The following are examples of the propriety of tranflating fome paffages according to a juft, though not an obvious conftruction of the original words: Mat. xix. 4. *That he which made* them *at the beginning, made them male and female.* In this tranflation, our Lord's argument does not appear. But the original, ὁτι ὁ ποιησας απ' αρχης αρσεν και θηλυ εποιησεν αυτους, rightly conftrued, ftands thus: ὁτι ὁ ποιησας αυτους, απ' αρχης εποιησεν αρσεν και θηλυ, which literally tranflated, gives this meaning: *That he who made them, at the beginning made a male and a female.* According to this tranflation, our Lord's reafoning is clear and conclufive. At the beginning, God made only one male and one female, of the human fpecies, to fhew, that adultery and polygamy are contrary to his intention, in creating man. See Mal. ii. 14, 15.—Mat. xxvii. 66. ὁι δε πορευθεντες ησφαλισαντο τον ταφον, σφραγισαντες τον λιθον, μετα της κουστωδιας: *So they going away, made the fepulchre fure with the watch, having fealed the ftone.*—1 Cor. xvi. 2. Κατα μιαν σαββατων εκαστος ὑμων παρ ἑαυτῳ τιθετω θησαυριζων ὁ τι αν ευοδωται, conftrued, will ftand thus: Κατα μιαν σαββατων εκαστος ὑμων τιθετω τι παρ' ἑαυτῳ, (fup. καθ') ὁ ευοδωται αν, θησαυριζων. *On the firft day of every week, let each of you lay fomewhat by itfelf,* according *as he may have profpered, putting* it *into the treafury, that when I come there may be no collections.*—Heb. xi. 3. *So that things which are feen were not made of things which do appear.* Here our tranflators have followed Beza. But the original, rightly conftrued, ftands thus: εις το τα βλεπομενα, γεγονεναι εκ μη φαινομενων. *So that the things which are feen, were made of things which did not appear:* that is, were made of nothing. See more examples, page 11.

† Modern critics contend, that in a tranflation of the fcriptures, the Hebraifms fhould not be rendered literally; but that words and phrafes, expreffive of their meaning, fhould be fubftituted in their places. This, it muft be acknowledged, is a proper method of tranflating fuch Hebraifms as are not underftood by the vulgar, if the learned are agreed as to their fignification. For example, becaufe it is univerfally acknowledged, that Rev. ii. 23. *I am he who fearcheth the reins and hearts,* fignifies, *I am he who fearcheth the inward thoughts and difpofitions,* the paffage may with propriety be fo tranflated. But when the meaning of an Hebraifm is difputed, and its literal fenfe is made the foundation of a controverted doctrine, fuch as Rom. ix. 18. *Whom he will, he hardeneth*; what the tranflator fuppofes to be the meaning of the expreffion, fhould by no means

is to be obferved, firft, That as the Greek language, in its claffical purity, did not furnifh phrafes fit to convey juft ideas of fpiritual matters, thefe could only be expreffed intelligibly, in the language of the ancient revelation, dictated by the Spirit of God. Many, therefore, of thefe Hebrew forms of expreffion are retained in this tranflation, becaufe they run with a peculiar grace in our language, and are more expreffive than if they were turned into modern phrafe: befides, having long had a place in our bibles, they are well underftood by the people.—Secondly, There are in fcripture fome Hebraifms, quite remote from the ideas and phrafeology of modern nations, which would not be underftood, if literally tranflated. Of thefe, the meaning only is given in this verfion.—Thirdly, There is a kind of Hebraifm, which confifts in the promifcuous ufe of the numbers of the nouns, and of the tenfes of the verbs. Thefe the author hath tranflated in the number and tenfe which the fenfe of the paffages requires.—Fourthly, The infpired writers being Jews, naturally ufed the Greek particles, in all the latitude of fignification, proper to the correfponding particles in their own language; for which reafon, they are, in this tranflation, interpreted in the fame latitude. Of the two laft mentioned kinds of Hebraifm, many examples are given in Prel. Eff. IV.

4. In St. Paul's epiftles there are many *elliptical fentences*, which the perfons to whom he wrote could eafily fupply; becaufe they were familiar to them, and becaufe the genders of the Greek words directed thofe who underftood the language, to the particular word or words which are wanting to complete the fenfe. Wherefore, no tranflation of St. Paul's epiftles, into a language which does not mark the genders, by the termination of the words, will be underftood by the unlearned, unlefs the elliptical fentences are completed. In this tranflation, therefore, the author hath completed the defective paffages; and the words which he hath added for that purpofe, he hath printed in a dif-

means be fubftituted in the tranflation. For candour requires, that in fuch cafes, the tranflator fhould keep clofe to the words of the original, if they can be literally tranflated in an intelligible manner, and fhould leave it to theologians to fettle the meaning of the Hebraifm, by fair reafoning from the context, and from other paffages relative to the fame fubject; becaufe, in this method, its meaning will at length be fuccefsfully eftablifhed.

ferent

ferent character *, that, from the fenfe of the paffages, the reader may judge whether they are rightly fupplied.—On this head, it is proper to mention, that by a clofe attention to St. Paul's ftyle, the author hath difcovered that the words wanting to complete his fentences are commonly found, either in the claufe which precedes, or which follows the elliptical expreffion. He hath, therefore, in his tranflation, for the moft part, fupplied the word, that are wanting, from the context itfelf †.

In tranflating the apoftolical epiftles, the author having carefully obferved the four rules above mentioned, he hopes his tranflation hath thereby become, not only more accurate, but more intelligible, than the common verfion, and that the unlearned, who read the epiftles in his tranflation, will underftand them better, than by reading them in their ordinary bible. Farther, though he hath often deviated from the beaten road, the diverfity of his tranflation will not be offenfive, becaufe, throughout the whole, he hath endeavoured to preferve that beautiful fimplicity of ftyle for which the fcriptures are fo juftly admired, together with thofe allufions to ancient manners and hiftorical

* Concerning the manner of printing the words that are fupplied, to complete the fentences, the reader is defired to take notice, that the words fupplied by our tranflators are, in this, printed in *Roman capitals*, to fhew that they belong to the verfion in common ufe. But if the words fupplied belong to the new tranflation, they are printed in *capitals of the Italic form.*—Farther, it is to be obferved, that all the words and claufes of the new tranflation, which are different from the common Englifh verfion, are printed in *Italic* characters, that the reader may at once fee in what particulars the two tranflations agree, and in what they differ.

† Of the author's method of fupplying the elliptical fentences in St. Paul's epiftles, the following are a few examples, by which the reader may judge of the reft—Rom. ii. 27. By fupplying the words, *though a Jew*, from the beginning of ver. 28. the tranflation will run thus: *Judge thee a tranfgreffor of the law,* though a Jew *by the literal circumcifion.* 28. *For he is not a Jew, who,* &c.—Rom. iv. 13. By fupplying the word *righteoufnefs*, from the end of the verfe, the tranflation will be, *Now not through* a righteoufnefs *of law, was the promife to Abraham and to his feed.*—Rom. v. 16. By fupplying the word *fentence*, from the fecond claufe of the verfe, the tranflation of the firft claufe will be, *Alfo, not as* the fentence, *through the one who finned, is the free gift: for verily the fentence,* &c.—Rom. vii. 24. *O wretched man that I am, who fhall deliver me from the body of this death?* 25. *I thank God,* who delivers me, *through Jefus Chrift our Lord.*—James ii. 13. *Judgment, without mercy, will be to him who fhewed no mercy: but mercy will exult over judgment.* This latter claufe is evidently incomplete, and muft be fupplied from the former, thus; *But mercy will exult over judgment,* to him who fhewed mercy. In completing inconfequent fentences, the fenfe likewife directs a tranflator. See examples, Rom. v. 12. 2 Pet. ii. 4.—6.

facts, implied in the phraseology, by which the age and nation of the authors of these writings are known. In short, by observing the rules mentioned, the author hath endeavoured to make his translation as exact an image of the original as he could; not only because, in that method, it acquires the authority which a translation of writings divinely inspired ought to have, but because, by a faithful exhibition of the scriptures in their original dress, there arises such a strong internal proof of their antiquity and authenticity, as far overbalances any inconveniences resulting from a few pleonasms, uncouth expressions, and grammatical anomalies, all common in ancient writings, and retained in this translation of the apostolical epistles, for the purpose of shewing the scriptures in their unadorned simplicity. Yet many modern translators, disregarding that advantage, and aiming at an imaginary elegance of style, have departed from the words and phrases of the original, in such a manner, as to convert their translations of particular passages into paraphrases, which exhibit a meaning often different from that of the inspired writers; a fault from which our translators of the bible are not altogether free.—It must be acknowledged, however, that there are some sentences in these invaluable writings which cannot be literally translated; and therefore, to represent their true meaning, recourse must be had to the paraphrastic method. But these are the only passages, in books divinely inspired, which should be paraphrased in the translation.

Among the free translators of the scripture, Sebastian Castalio, some time professor of the Greek language at Basil, is the most eminent. But whatever praise he may deserve for the general propriety and conciseness of his translation of the new testament, and for the purity of his Latin, it is certain that, by aiming at a classical and polished style, he hath often lost sight of the original, and hath given what he imagined to be its meaning, in words not at all corresponding to the Greek text; so that his translation of a number of passages hath little relation to the original, consequently is often erroneous *. Wherefore, neither his nor

* Of Castalio's free translation of the scriptures, wherein he hath misrepresented their meaning, all those passages are examples, in which he hath translated the word [illegible]

nor Erafmus's, nor any other free tranflation of the fcriptures, can be relied on: becaufe, if a material word in the original is omitted in the tranflation, or if a word not in the original is added, without marking it as added, or if words not correfponding to the original are ufed *, much more if a whole fentence, or even a part of a fentence is paraphrafed, the meaning of the text very probably will be altered, if not entirely loft; confequently the verfion, in thefe paffages, can have no authority.

It is time now to inform the reader, that this tranflation of the apoftolical epiftles differs not a little from the former verfions, becaufe therein meanings are affixed to a number of Greek words and phrafes, diverfe from thofe given to them in the fame paffages by other tranflators. Yet the tranflation of thefe paffages is not the lefs literal on that account. Perfons converfant in the language know, that many Greek words have more meanings than one, all of them equally literal, though not equally com-

---

αγγελοι by *genii*, and the word βαπτιζω by *lavo*, and βαπτισμα by *lotio*, and εκκλησια by *refpublica*, and συναγωγαι by *collegia*, and Θεος, Heb. i. 8. applied to the Son by *Divus*, and προφητεια, Rom. xii. 6. by *Divinatio*, and ειδωλα by *Deaftres*.—Other examples of more importance are, Luke vii. 35. Και εδικαιωθη ἡ σοφια απο των τεκνων αυτης; *Ita fuis omnibus aliena eft fapientia.*—Rom. i. 17. Δικαιωσυνη γαρ Θεου εν αυτῳ αποκαλυπτεται εκ πιστεως εις πιστιν. *Nam per id divina juftitia exeritur perpetuanda fide.*—Rom. vii. 5. Τα παθηματα των ἁμαρτιων, τα δια του νομου. *Peccatorum perturbationes a lege orientes.*—Rom. xiv. 1. τον δε ασθενουντα τῃ πιστει προσλαμβανεσθε, μη εις διακρισεις διαλογισμων. *Si quis autem imbecilla fide eft, huic, nulla cum animi dubitatione, opitulemini.*—2 Cor. i. 24. ουχ ὁτι κυριευομεν ὑμων της πιστεως, αλλα συνεργοι εσμεν της χαρας ὑμων. *Non quod vobis fiduciam derogemus, fed confulimus veftro gaudio.*—2 Cor. vi. 12. ου στενοχωρεισθε εν ἡμιν, στενοχωρεισθε δε εν τοις σπλαγχνοις ὑμων. *Si vos eftis angufti, non erga nos eftis angufti, fed erga hominem cui eftis intimi.*—2 Thef. i. 11. και πληρωσῃ πασαν ευδοκιαν αγαθωσυνης, και εργον πιστεως εν δυναμει. *Perficiatque ut bonitatem, et fidei opus, et libentiffime, et fortiter perfequamini, atque abfolvatis*—Acts v. 12. Δια δε των χειρων των αποστολων, εγενετο σημεια, και τερατα, εν τῳ λαῳ πολλα. *Apoftolorum autem operâ, multa vulgo monftrofe, prodigiofeque fiebant.* This ftrange tranflation conveys a moft improper idea of the apoftle's miracles.

* The following is an example from Erafmus's verfion, where the meaning of a paffage is perverted by tranflating a fingle word freely. Rom. ii. 19. Διδασκαλος νηπιων: *Doctorem imperitorum*: *A teacher of the unfkilful.* This tranflation of the claufe Erafmus gave, on the pretence that no one teaches babes. But he had forgotten that the Jews gave to the Gentiles that appellation, with the others mentioned by the apoftle, to fhew their contempt of them; and did not know, I fuppofe, that the apoftle, by introducing thefe contemptuous names in this paffage, intended to paint the intolerable arrogance of the Jews in a lively manner. This example fhews, that every tranflation of the fcriptures ought to be as literal as poffible, becaufe thofe who afterwards ftudy them with care may find proprieties in the original expreffions, altogether overlooked by the free tranflator.

mon;

mon; and that the ſkill of a tranſlator is ſhewn, in his chooſing from among theſe different literal ſignifications, the one that beſt ſuits the ſcope of the paſſage where it is found. And if he chooſes judiciouſly, his tranſlation will be more truly literal than thoſe in which the more ordinary ſignifications of the Greek words have been adopted, if theſe ſignifications do not accord ſo well with the writer's deſign. The truth of this remark will appear, eſpecially in thoſe paſſages of the new tranſlation, where the Greek particles have meanings affixed to them different from thoſe given them in other verſions, but agreeably to their acknowledged uſe elſewhere in ſcripture. For, however much it hath been overlooked hitherto, it is certain that, in a verſion of St. Paul's epiſtles, the connection and propriety of his reaſonings will either appear, or be loſt, according to the manner in which the particles *, which connect the different parts of his diſcourſe, are tranſlated.—The author, therefore, to lay a firm foundation for the juſt tranſlation of the ſcriptures, hath been at great pains, in Prelim. Eſſ. iv. to eſtabliſh the uncommon ſignifications which, in ſome paſſages, he hath affixed to the Greek words and phraſes, by examples brought from the ſcriptures themſelves, or from approved Greek writers. In the ſame eſſay he hath offered ſome grammatical remarks, by which the peculiarities of ſtyle obſervable in the writings of the Jews are illuſtrated. But what hath been one of the chief objects of his attention in that eſſay, was, by examples taken from the ſcriptures themſelves, to explain the meaning and powers of the Greek particles, as uſed by the ſacred writers. Some of theſe

* Of the influence which the right tranſlation of the Greek particles hath to render the apoſtle's reaſonings clear and concluſive, take Γαρ for an example. This particle ſometimes ſignifies *for*, ſometimes *wherefore*. Now, if it is tranſlated in the former ſenſe, where it hath the latter, the ſcheme of the apoſtle's diſcourſe will be reverſed; becauſe that will be *a reaſon*, which was meant as an *inference*. (Compare the common Engliſh verſion of Rom. iv. 2, 3. Heb. vi. 1. 11. 18. with the new tranſlation of theſe paſſages.) In like manner, the other Greek particles having different ſignifications, if, in a tranſlation of the epiſtles, the ſame ſenſe is uniformly given to the ſame particle, or if one of its ſenſes is ſubſtituted for another, it will render the tranſlation erroneous. Of this, Rom. viii. 4. *That the righteouſneſs of the law may be fulfilled* (εν) *in us*, is a remarkable example. For this tranſlation repreſents men as abſolutely paſſive in fulfilling the righteouſneſs of the law. Whereas the true literal tranſlation is, *That the righteouſneſs of the law may be fulfilled* (εν) *by us, who walk not according to the fleſh.* Many other examples might be given, but theſe may ſuffice.

examples,

examples, at firſt ſight, may, perhaps, appear inconcluſive; becauſe the word, for the ſake of which the example is produced, may, in that paſſage, be taken in its ordinary acceptation. Yet the other examples, in which it can have no meaning but that which the author hath given it, and which is acknowledged by our tranſlators to be its meaning in theſe paſſages, make it probable, that, in the firſt-mentioned examples likewiſe, it hath the uncommon ſignification contended for, eſpecially, if ſo underſtood, it agrees better with the context.—There are, however, two or three inſtances of uncommon ſignifications given to words, for which the author can produce no authority. But he contends that the context leads to theſe ſignifications of the words; and that, in giving them ſuch ſignifications, he is ſupported by critics and dictionary writers, who prove the uncommon ſignifications which they affix to ſome words, only by producing a ſingle paſſage from an approved author, in which it cannot be otherwiſe underſtood. See examples, 2 Pet. i. 20. note.

Many of the alterations introduced into this new tranſlation of the epiſtles, may, perhaps, be thought needleſs, as making but little difference in the ſenſe of the paſſages. Yet it is a ſufficient juſtification of theſe alterations, that they render the language of the tranſlation more grammatical and modern, and that they approach nearer to the words of the original than the tranſlation in our Engliſh bible. A number of them, however, on a nearer inſpection, will be found to preſerve the emphaſis of the original expreſſions, and to ſhew the propriety of the reaſoning, and even to convey important meanings, which are loſt in the common verſion *.

By

* The following are examples of ſmall alterations made in the new tranſlation, which greatly improve the ſenſe of the paſſages where they are introduced, and which, at the ſame time, are perfectly literal.—1 Cor. iii. 11. *Other foundation can no man lay, than that is laid, which is Jeſus Chriſt.* In the original, it is ὁς εςιν Ιησες ὁ Χριςος, *which is Jeſus the Chriſt.* For the doctrine *that Jeſus is the Chriſt*, promiſed in the law and the prophets, is the great foundation on which the chriſtian church, the temple of God, is built.—Rom. ix. 5. *from whom*, ὁ Χριςος, *the Chriſt deſcended.*—Epheſ. iii. 6. *That the Gentiles ſhould be fellow heirs, and of the ſame body, and partakers of his promiſe in Chriſt.* In the original, it is ειναι τα εθνη συγκληρονομα, και συσσωμα, και συμμετοχα της επαγγελιας; *That the Gentiles ſhould be joint heirs, and a joint body, and joint partakers of his promiſe in Chriſt*; namely, with the Jews. For the apoſtle's mean-

By bringing the tranflation of the fcriptures as clofe to the original as the idiom of the language will allow, many advantages will be obtained, of which the following are the chief: 1. A tranflation which exhibits, not the gloffes of commentators, but the very words of the original, as nearly as can be done in a different language, will afford the unlearned the greateft fatisfaction, by making them fee with their own eyes the heavenly light of truth, and will give the tranflation that authority which a tranflation of the word of God ought to have with all who read it.—2. By a juft literal tranflation, which expreffes the true meaning of the facred writings, thofe controverfies concerning the articles of our faith which have arifen from a wrong tranflation and application of particular texts, will be cut up by the roots. And the difciples of Chrift, difcerning the truth, will be led into a more liberal way of thinking in religious matters than formerly, and, of courfe, will entertain charity towards thofe who differ from them, the want of which hath occafioned numberlefs evils in the church.—3. An accurate, perfpicuous, unambiguous tranflation of the fcriptures will be of great ufe in guarding the unlearned againft errors, which have a tendency to perplex their minds, and make them carelefs of the duties of morality. (See Rom. vii. 12. to the end; and 2 Cor. iii. 5. new tranflation.)—4. A juft tranflation of the fcriptures, by exhibiting the doctrines of the gofpel in their

---

meaning is, that, under the gofpel, the Gentiles are equally entitled with the Jews to all its privileges, and to all the promifes of God.—1 Theff. iv. 16. *With the voice of the archangel.* This tranflation implies, that there is but one archangel; whereas, in the original, it is εν φωνη αρχαγγελȣ; *With the voice of an archangel.*—Rom. iv. 3. *For the promife that he fhould be the heir of the world was not to Abraham—through the law.* This tranflation leads the reader to think that Abraham was under the law of Mofes; whereas the expreffion, in the original, is δια νομȣ, *through law*; that is, through the works of any law whatever.—1 Cor. xv. 26. *The laft enemy that fhall be deftroyed is death.* This implies, that there are fome enemies who fhall not be deftroyed; whereas, in the Greek, it is εσχατος εχθρος καταργειται ὁ θανατος; *Death, the laft enemy, fhall be deftroyed.*—James iii. 8. *But the tongue no man can tame*; as if it were impoffible for men to govern their own tongues: whereas, in the Greek, it is την δε γλωσσαν ȣδεις δυναται ανθρωπων δαμασαι; *but the tongue of men no one can fubdue.*—1 Pet. iv. 15. *To him that is ready to judge the quick and the dead.* This tranflation reprefents the judgment of the world as at hand when St. Peter wrote; but, in the original, it is ετοιμως εχοντι, *who is prepared to judge*, &c. namely, by the commiffion and power which the Father hath beftowed on him for that purpofe.

genuine

genuine ſimplicity, will effectually ſhew the futility of the cavils of infidels, which, for the moſt part, are founded on wrong views of the doctrines of revelation.—Theſe certainly are objects, which all who have the intereſts of chriſtianity at heart muſt wiſh to ſee obtained: objects of far greater importance to the welfare of the world than thoſe which ingroſs the attention of a frivolous age.

The *text* of the Greek new teſtament followed in this tranſlation, is the one in common uſe; which, becauſe it was ſettled according to the opinion of learned men in different countries, who compared a great number of MSS, and fixed on the readings which appeared to them beſt ſupported, the author hath not attempted to alter. Only becauſe the oldeſt MSS are written without any diſtinction of the words by intervening *ſpaces*, and of the ſentences by *commas* and *colons*, and without the *ſpirits* and *accents**, the author hath altered the accenting and pointing of the common edition in a few inſtances, in order to obtain a better and more perſpicuous ſenſe of the paſſages, than that which ariſes from the common pointing.—Farther, although by the care with which other MSS and verſions have been collated, ſince the text of the new teſtament was ſettled, more various readings have been procured, none of theſe readings are followed in this tranſlation, except the few which our Engliſh bible hath adopted, and which ſhall be mentioned in the notes. The au-

* Although the diſtinction of words in MSS by ſpaces, and of ſentences by points, was known in Cicero's time, it was not much uſed, except by the Roman lawyers in public inſtruments. (Clerici Ar. Crit. p. iii. ſect. 1. c. x. 7. 9.) In MS copies of the ſcriptures, theſe diſtinctions were not uſed at all, till Jerome firſt attempted them in his tranſlations of the books of the old teſtament. (Ibid. No. 5. 7.) The MSS of the ſcriptures now remaining, the oldeſt of which are more than 300 years later than Jerome's time, ſhew, that even then the ſeparation of the words by ſpaces, and the diſtinction of the ſentences by points, were not commonly uſed. It is evident, therefore, that the tranſcribers, who firſt attempted to accent and point the Greek new teſtament, having no ancient MSS to guide them, muſt have been directed merely by their own opinion of the meaning of the paſſages. The editors alſo who publiſhed the firſt printed copies, muſt have followed the ſame rule in accenting and pointing their editions. Wherefore, to alter the accents and points of the commonly received text, is not to alter the text of the Greek teſtament, but rather to reſtore it to its primitive truth, and ought to be admitted, if thereby a better and more perſpicuous ſenſe of the paſſages is obtained. See examples, Rom. ii 8, 9. vii. 25. viii. 20, 21. 2 Cor. ix. 10. xii. 11. xiii. 2, 3. new tranſlation.

thor's attachment to the common text hath not proceeded from an implicit acquiefcence in the opinion of the learned men who fettled it, but from a perfuafion that the readings which they adopted are, for the moft part, better fupported by MSS, and agree better with the context, than either the readings which they rejected, or than thofe which have been obtained fince their time *. Some of the rejected readings, indeed, ftand

* On the revival of learning in Europe, fome of the moft eminent men of the age employed themfelves in collating all the MSS of the Greek new teftament which they could find, for the purpofe of obtaining a correct text of thefe invaluable writings.

Among thofe who applied themfelves to that important work, *Cardinal Francis Ximenes*, archbifhop of Toledo, and his three learned affiftants, whom he had made profeffors in the univerfity of Alcala, for that very purpofe, were moft eminent, and deferve to be firft mentioned; becaufe they fet about the work early, though the fruit of their labours was not communicated to the public till a number of years after their edition was finifhed. The copy which they made their text was a MS fent to them from the Vatican library, by Pope Leo X. with orders not to depart from it in the leaft. Accordingly, excepting a few alterations, they tranfcribed the whole faithfully; namely, the feptuagint verfion of the old teftament, and the Greek new teftament, to the Revelation, which is wanting in the Vatican copy. This tranfcript they compared with a number of MSS, fome of them furnifhed by the pope, and others by the cardinal himfelf; particularly a very ancient MS of the epiftles, fent to Ximenes from Rhodes; and at the fame time they marked the readings of all thefe MSS which were different from the Vatican copy. The new teftament being finifhed, was printed in the year 1515. But Ximenes did not choofe to publifh it feparately from the reft of the bible, which was not completed till the year 1517: and he dying, his bible was not given to the public till about the year 1524.

The next perfon of note who attempted to reftore the true readings of the Greek new teftament, was *Erafmus*, of Rotterdam. He, by collating five Greek MSS and fome Latin copies, amended both the Greek text and the vulgate verfion, and publifhed both, with large notes, at Bafil, in the year 1516. This was the firft copy of the Greek new teftament that was publifhed from the prefs. Mill tells us, that, exclufive of typographical errors, it contains above 500 wrong readings, and about 100 genuine ones.

In the year 1518, a Greek teftament was publifhed at Venice, by Andreas Afulanus, Aldus's fon-in-law; Aldus himfelf having died about two years before. Certain learned men corrected this edition, by collating it with fome very ancient MSS. But its text is fimilar to that of Erafmus, which was publifhed a little before. Both editions have the fame apparatus, and, with a few exceptions, the fame errors. Yet on the authority of the above-mentioned MSS, the Aldin edition differs from the Erafmean in not a few places.

In the year 1519, *Erafmus* publifhed his fecond edition, with a tranflation from the Greek, and the notes greatly enlarged; printed by Froben. It has alfo an index of the folecifms, and other faults of the vulgate verfion, which expofed Erafmus to much cenfure,

ſtand on an equal, or, perhaps, on a better authority than thoſe in the received text. But as they make no material alteration in

cenſure, and created him many enemies. Mill ſays the text of this edition is much more correct than that of the former.

In the year 1521, a Greek new teſtament was publiſhed at *Hagenau*, in which the editor profeſſes to have followed the editions of Aldus and Froben. But Mill tells us, that, on examining it, he found the editor had followed Eraſmus's firſt Greek teſtament even in thoſe readings which were corrected in the ſecond publication.

In the year 1522, *Eraſmus's third* edition came out, printed at Baſil, by Froben, in which he followed the text of his ſecond Greek taſtament, except in 118 readings, which he took from the Aldin edition, and ſome new MSS, which he had collated, or examined. And on the margin he marked about 19 readings, taken from Aldus. The text in this is ſomewhat more correct than that in his ſecond edition. And the famous text, 1 John, ch. v. 7. concerning the teſtimony of *the Father, the Word, and the Spirit*, is inſerted in it in Greek. Eraſmus ſays, he took it from a copy which he calls the *Britiſh*, and that he inſerted it that there might be no handle for calumniating him.

At length, in the year 1574, the *Complutenſian*, or *Ximenes's bible*, was publiſhed in ſix vols. folio: a noble work, every way worthy of the cardinal, at whoſe expence it was executed, and of pope Leo X. who patroniſed it. The *old teſtament* conſiſts of four vols. having three columns in each page. In the firſt is the *LXX. tranſlation*, according to the Vatican copy, with an interlined *Latin verſion*. In the ſecond column, is the *vulgate*, or Jerome's *tranſlation*, corrected by the beſt MSS. In the third column, is the *Hebrew text*; and below, are placed, in two columns, a *Chaldaic tranſlation*, and a *Latin verſion* of that tranſlation.—The *new teſtament* is in one volume; the *Greek text*, according to the Vatican copy, in one column; and the *vulgate*, or Jerome's *tranſlation*, in another. The ſixth and laſt volume contains a *dictionary of the Hebrew language*.—There are alſo a variety of *prologues* interſperſed through the whole, of which it is needleſs to give an account.

After the publication of the Complutenſian bible, *Eraſmus*, in the year 1527, ſet forth his *fourth Greek new teſtament*, in forming which, he ſays, he made uſe of the Complutenſian bible. It has three columns in each page. In the firſt is the *Greek text*: in the ſecond is *Eraſmus's own tranſlation*; and, in the third, is the *vulgate verſion*. With reſpect to the *Greek text* of this edition, Eraſmus profeſſes to have followed that of the Complutenſian bible. Accordingly, although the text is, in general, agreeable to that of his third edition, Eraſmus thought proper to depart from it in 106 inſtances; and, inſtead of its readings, to ſubſtitute thoſe of the Complutenſian bible.

In the year 1534, *Simon Colinæus*, a Pariſian printer, publiſhed his *Greek teſtament*, without any preface, informing the reader in what manner he had formed his text. So that it is uncertain whether he followed the text of any of the former printed editions, or any particular MS; or whether he choſe what he judged the beſt readings of all the manuſcript and printed copies he had examined. Mill tells us, that he found in it more than 150 readings, in which it differs from all the former editions; and that moſt of them are authoriſed by MSS. At the ſame time he obſerves, that, from the love of novelty, or, to make the text more clear, Colinæus, upon the authority of one or two MSS only, had ſometimes departed from the common readings, notwith-

in the ſenſe of the paſſages where they are found, to have adopted them, would have been to change the received text for no purpoſe.—

notwithſtanding they are much better ſupported than thoſe he hath adopted. Of this Mill gives many examples; and adds, that this new teſtament abounds in various readings; and that, although a conſiderable number of them are unſupported, yet he found 180, which, in his opinion, exhibit the genuine Greek text.

In the year 1535, *Eraſmus* publiſhed his *fifth* and *laſt Greek teſtament*; the text of which is the ſame with that in the former, except in four places, where Mill thinks it exhibits the genuine readings. In this, Eraſmus apologiſes for the errors of his former editions.

In the year 1546, *Robert Stephen*, printer to the king of France, publiſhed his *firſt Greek teſtament* in decimo ſexto, with a preface, in which he tells us he had procured from the king's library ſome MSS of admirable antiquity; that from them he had formed his text, in ſuch a manner as not to have admitted a letter which was not ſupported by the beſt MSS; that, among other helps, he had uſed the Complutenſian bible, whoſe readings he found to agree wonderfully with the king's MSS: in ſhort, that having collated the text with the king's MSS, and with the Complutenſian bible, he had admitted thoſe readings only which were ſupported by the greateſt number of the beſt copies. But Mill thinks he eſteemed thoſe the beſt which agreed beſt with the Complutenſian bible.—The MSS which Stephen collated were 15 in number. Theſe he marked by the letters of the Greek alphabet. Mill hath given a full account of them all, in his Proleg No. 1159, &c.

In the year 1549, *R. Stephen* publiſhed his *ſecond Greek teſtament*, in the ſame volume with the former, and with the ſame types and preface. In this, the number of the pages, and even the lines in every page, are exactly the ſame with thoſe in his firſt edition. The text alſo is the ſame, except 67 readings, of which Mill thinks four are dubious, and of the reſt he ſuppoſes 26 to be genuine, which are taken, partly from the laſt editions, partly from MSS, and partly from the Complutenſian bible.

In the year 1550, *Stephen* publiſhed his *third Greek teſtament*, printed in a large volume with great types. When he undertook this edition, he had 16 MSS, which, ſome time before, he had collated with the Greek text twice, and did the ſame now a third time. To the goſpels he prefixed that account of the lives of the evangeliſts, which Eraſmus had inſerted in his Latin tranſlations, and to the Acts of the Apoſtles, ſome excerpts from Euthalius's prologues to the epiſtles, concerning St. Paul's preaching and martyrdom. He alſo inſerted the contents of each epiſtle; and, on the margin, marked the principal various readings of the 16 MSS, which he had ſo carefully collated.—Morinus tells us, that Beza, when forming his copy of the new teſtament, borrowed theſe 16 MSS, and marked ſome readings omitted in Stephen's edition as too minute, though in reality they are of uſe in aſcertaining the text.—In this copy, Stephen hath departed from the text of both his former editions in 284 inſtances; of which Mill thinks 71 are genuine. The reſt are of doubtful authority, or conſiſt of minutiæ, concerning which nothing certain can be determined.—Mill adds, that Stephen's regard for the Complutenſian bible had now become ſo great, that he reſumed in this edition 31 of its readings, which formerly he had rejected; and that he adopted 27 of them on its ſingle authority, contrary to other MSS. Dr. Symonds, in his uſeful obſervations on the expediency of reviſing our preſent Engliſh bible, page 136. tells us, that this is the text which king James's tranſlators chiefly uſed.

In

purpofe.—The rejected readings, which alter the fenfe of the paffages, efpecially thofe which relate to controverted doctrines, the

In the year 1551, *Stephen* publifhed his *fourth Greek teftament* in a fmaller volume, with the *vulgate verfion* on the inward fide of the page, and Erafmus's tranflation on the outward. The text does not differ from that of his third copy, except in one word; but it is, for the firft time, divided into thofe verfes which are now commonly ufed. On the outward margin, the parallel places are marked, together with Ofiander's harmony. From this edition, or rather from the preceding one, the Greek text of the new teftament now in common ufe feems to have been taken, and therefore Mill calls it, *Stephanica noftra*.

In the year 1564, *Theodore Beza* publifhed his *Greek teftament*, with a Latin tranflation and notes. He tells us, that he compared the text, not only with the ancient Greek MSS, but with the Syriac verfion, and with the writings of the Greek and Latin fathers. In his dedication to queen Elizabeth, he fays, that while he was employed in this work, Henry Stephen, Robert's fon, gave him a copy of his father's noble edition, publifhed in 1550, on which were marked the readings of about 25 MSS, and of almoft all the printed copies. But Mill affirms, that the ufe which Beza made of thefe readings was not to afcertain the text, but chiefly to give fuch a turn to the fcriptures, as eftablifhed his own tenets: and of this he gives various examples. (No. 1258.) He adds, that Beza, in his notes, adopts the expofitions of the Latin, preferably to thofe of the Greek fathers, becaufe they accorded better with his fyftem of theology.

In the year 1569, *Robert, the fon of Robert Stephen*, publifhed a *Greek new teftament*, in the fame volume, and with the fame kind of types, wherewith his father's firft and fecond editions were printed, and added fuch of the readings of his father's third publication as feemed to the learned of greateft importance. The text is the fame with that in his father's firft and fecond copies, except that he hath adopted feven readings of the third.

In the year 1584, *Beza* publifhed *another* edition of his *Greek teftament*, in which he altered one or two of the erroneous readings which he had formerly adopted, and added fome readings from two MSS of great antiquity; namely, a MS of the *four gofpels* and of the *Acts*, with the *Italic tranflation*, before it was corrected by Jerome. The other is the *Clermont* MS of St. *Paul's epiftles* in Greek and Latin. Of thefe MSS, Mill hath given a full account, in his Prolegomena. Le Clerc, in his Ars Crit. part iii. fect. 1. c. 16. tells us, that in the place where Beza's MS of the gofpels differs from others, the alterations are evidently made to render the ftyle more agreeable to the Greek idiom; on which account its authority is the lefs. His MS of the gofpels, Beza gifted to the univerfity of Cambridge, where it now remains.

In the year 1622, *Elzevir* at Leyden, publifhed a *Greek new teftament* in a fmall volume, in which the text is printed with great care, agreeably to the readings of the king's MSS, and of the MSS of the beft authority.—Two years after this, Elzevir publifhed *another Greek teftament*, corrected, as Beza informs us, by not a few perfons, eminent for learning and piety. Mill fays it is elegantly printed, and very correct; and that, except in twelve inftances, the text is entirely formed on Stephen's edition of 1550. From this it appears, that the learned pious men above mentioned approved of the Stephanic text.

In the year 1658, *Stephen Curcellæus*, a learned unitarian, publifhed his *Greek new teftament*. This induftrious perfon, obferving that moft of the various readings found in

the author hath mentioned in his notes; but without examining their authenticity, becaufe of thefe matters the unlearned are no judges; and, with refpect to the learned, they may confult Mill, Wetftein, and others, who have made large collections of the various readings, and may judge for themfelves.

In the larger edition of this work, the author, following Origen's plan, hath fet the common Englifh verfion oppofite to

---

in the ancient MSS, were wanting in the printed editions, enriched his copy with Wechelius's readings, and thofe of the Clermont MS, and of that of Thuanus, which contains the whole new teftament, except Matthew's gofpel, and of cardinal Mazarin's MS, which is more than 800 years old, and of a MS of his own, ftill more ancient. All thefe readings he placed at the foot of the pages of his own edition. But when he had proceeded half-way, having received, from a learned friend, readings excerpted from Froben's, the Complutenfian, and other approved copies, he placed them at the end of his Greek teftament, together with fome from Ifaac Cafaubon's notes on the gofpels, and from the Hervagean edition. Mill tells us, that he propofed afterwards to add the readings of the Alexandrian MS, and of the MS of the gofpels and Acts, which was Beza's; but he died in the year his new teftament came abroad. About feventeen years after his death, it was reprinted, but without the readings which he intended to have added.

Befides the above-mentioned, there were feveral other *Greek teftaments*, with various readings, publifhed, of which Mill hath given an account; but being of lefs importance, it is needlefs to mention them here. Farther, as the text of the new teftament was fettled before the Alexandrian MS was brought into Europe, and before Walton publifhed his Polyglot, it was not neceffary here to defcribe either the one or the other. Mill hath given a full account of both in his Prolegomena, from whence moft of the above mentioned particulars concerning the editions of the Greek bible are taken.

Mill, in his own noble edition of the *Greek new teftament*, befides a prodigious collection of readings from MSS, hath noted all the varieties which he found in the quotations from the new teftament, made by the ancient chriftian writers.—The text in his edition differs, in a few inftances, from that which is commonly ufed; and, in his notes, he hath propofed more alterations, chiefly on the authority of the vulgate verfion. Concerning thefe, the reader may confult Whitby's Examen, where it is fhewn that they are neither fo well fupported by MSS, as the common readings, nor give fo good a fenfe of the paffages. For which reafons they are by no means to be admitted.

From the manner in which the text of the *Greek new teftament* in common ufe, was afcertained, every attentive reader muft be fenfible, that the learned men who employed themfelves in that important work ufed the greateft diligence, fidelity, and critical fkill. And as they were many in number, and of different fentiments with refpect to the controverted doctrines of chriftianity, no reading could be admitted from prejudice, or any particular bias, but every thing was determined agreeably to the authority of the greateft number of the moft ancient and beft MSS. Therefore, if the prefent text is not precifely the fame with that which was written by the infpired penmen, it approaches fo very near to it, that it well deferves to be regarded as the infallible rule of our faith and manners. See Pr. Eff. 2. at the end.

his

his new tranflation, that the reader may fee in what particulars they differ. And having placed the Greek text in a column between the two tranflations, the learned, by comparing them with the original, can eafily judge to which verfion the preference is due.

Sect. IV. *Of the Prefaces, the Illuftrations prefixed to the Chapters, and the Notes.*

It is well known that the epiftles to particular churches were written, either to correct certain irregularities into which they had fallen, or to confute the errors of falfe teachers, who endeavoured to feduce them. It is equally well known, that the epiftles to particular perfons were written to direct them in the difcharge of the offices affigned to them, and to fupport them under the evils to which they were expofed, while faithfully executing thefe offices. Wherefore the knowledge of the ftate of the churches, and of the characters of the perfons to whom the epiftles were addreffed, and of the erroneous doctrines which prevailed in the firft age, muft be of great ufe in ftudying the epiftles. To give the reader fome idea of thefe matters, the author has prefixed a *preface* to each epiftle, in which, from the hints given in the epiftle itfelf, and from particulars mentioned in the Acts of the Apoftles, and in the writings of the fathers, he hath endeavoured to fettle the date of the epiftle, and to explain the ftate of the churches, and the character of the perfons to whom it was fent, together with the errors which it was written to correct.

In the new tranflation, the common divifion of the text into chapters and verfes, is retained, becaufe the fcriptures have long been quoted according to that divifion. But, to remedy the inconveniences which that divifion hath occafioned, by breaking the text, fometimes even in the middle of a fentence, the author hath prefixed to each chapter what he hath termed *a view and illuftration.* In thefe, the principal matters contained in the chapters are fet forth at greater length than could be done in the commentary; the arguments ufed by the infpired writers for proving their pofitions, are diftinguifhed, their relation to thefe pofitions is pointed out, and the conclufion drawn from

them is shewn to be just. Also because St. Paul, in particular, hath omitted sometimes the major proposition of his argument, sometimes the minor, and often the conclusion itself, (See Gal. iii. 20.) the author, in his *illustrations* hath endeavoured to complete these unfinished reasonings. He hath also marked the apostle's digressions, mentioned the purposes for which they are introduced, and apprized the reader when he returns to his main subject. Lastly, in these views care hath been taken to shew how the apostle's reasonings may be applied, for defending the Jewish and Christian revelations against the cavils of infidels.

Opposite to the new translation, the author hath placed an *interpretation*, in which the translated words of the text are inserted, for the most part, without any alteration; because, in general, they express the inspired writers' meaning with more energy than it is possible to do by any words of human invention. This interpretation the author has called a *commentary*, rather than a *paraphrase*, because it is commonly made, not by expressing the meaning of the text in other words, but by supplying the things that are necessary, for shewing the scope and connection of the reasoning, or by mentioning particulars which the apostles have omitted, because they were well known to the persons to whom they wrote; but which, at this distance of time, being unknown to ordinary readers, must be suggested to them. These additions, being properly short notes intermixed with the text, for the purpose of explanation, are all printed in *Roman* characters, that the reader may distinguish them from the text, which is printed in *Italics*.

As a translator of the scriptures, the author thought himself bound to give the true literal version of every passage, according to the best of his judgment, without regarding whether it favoured or opposed his own particular opinions, or any of the schemes of doctrine which have divided the christian world. Yet, as an interpreter, he hath taken the liberty, in his commentary, to submit to his readers, though not always with the same assurance, what in his opinion is the meaning of the passage. There are, indeed, some texts which he hath not ventured to explain, because, though all agree in the translation of them, their meaning hath been much disputed. But in the

notes

notes he hath ſhewn how the contending parties explain them, for ſupporting their particular tenets; and hath fairly repreſented the arguments by which they juſtify their own interpretations, without concealing any thing that ſeemed to be of importance on either ſide. And if, on ſome occaſions, he hath leaned towards the interpretation of a diſputed text, given by one of the parties, the reader muſt not conclude that he holds the opinion which that interpretation is advanced to ſupport. For he will find that, in explaining other texts, he hath given interpretations which favour the contrary doctrine. In both caſes, his only motive for approving theſe interpretations was, that he judged them the true meaning of the paſſages. The balancing of theſe ſeemingly oppoſite paſſages againſt each other, and the application of them, for the purpoſe of ſupporting a particular doctrine, or ſcheme of doctrine, not falling within the author's plan, he hath left it, for the moſt part, to theologians, with this opinion, that the only foundation on which the doctrines of revelation can be ſecurely built, is the ſcriptures, underſtood in their plain grammatical meaning. And therefore, in all caſes where oppoſite doctrines have been founded, not on one or two, but on a number of texts, according to their unconſtrained meaning, the one claſs of texts ought not, by forced criticiſm, to be turned from their plain grammatical meaning, to make them accord with the ſcheme of doctrine built on the other claſs. For it will be found that theſe ſeemingly inconſiſtent texts ſpeak of perſons and things of whoſe exiſtence we are not able to judge. So that the things ſaid concerning them in the ſcriptures, which appear inconſiſtent, may all be true, though we are not able to reconcile them with each other. And as, in natural religion, there are facts diſcovered to us, by reaſon and experience, from which ſeemingly contradictory concluſions may be drawn, both of which we muſt believe, though we are not able to reconcile them, why may not the ſeemingly inconſiſtent facts made known in the ſcriptures be received as true, upon the teſtimony of God, though we cannot reconcile them with each other? Wherefore it is no objection to the plain grammatical interpretation of the ſcriptures that it gives them the appearance of inconſiſtency. If

that appearance is in the ſcriptures themſelves, why ſhould it be concealed, either in the tranſlation or in the interpretation? A tranſlator or an interpreter of the ſacred oracles will certainly ſhew not only greater honeſty and candour, but will even come nearer to the truth when he ſuffers their real aſpect to remain, than if, for the purpoſe of eſtabliſhing particular doctrines, or for reducing every thing in revelation to the meaſure of human conceptions, he attends only to one claſs of texts, and, by forced criticiſms, turns all the oppoſite texts from their plain grammatical meaning to artificial ſenſes, which they do not admit, without much ſtraining: a practice which hath been too much followed in interpreting the ſcriptures, not by one ſect only, but by all the different ſects of chriſtians in their turn*.

It

* Strained criticiſms, for the purpoſe of eſtabliſhing particular doctrines, the reader will find in Beza's notes on Rom. i. 4. *ſpiritum ſanctitatis*,—and on ver. 17.—and on Rom. iii. 31.—But particularly on Rom. iv. 3, where, to prevent us from thinking that faith is counted to believers for righteouſneſs, Beza affirms, that the phraſe, *Abraham believed God, and it was counted to him for righteouſneſs*, is an hypallage, for *righteouſneſs was counted to Abraham by faith*; and ſtrongly contends, that that righteouſneſs, was *the righteouſneſs of Chriſt*; contrary to all the rules of grammar, and to the plain ſenſe both of Moſes and Paul's words, which declare as expreſsly as it is poſſible for words to declare, that the thing counted to Abraham was *his believing God*. See alſo his notes on Rom. ix. throughout.

The following paſſages Beza hath mis-tranſlated, from his too great attachment to his own opinions. Acts, xiv. 23. (χειροτονησαντες δε αυτοις πρεσβυτερους) *cumque ipſi per ſuffragia creaſſent per ſingulas eccleſias preſbyteros.* According to this tranſlation, Paul and Barnabas ordained perſons elders, whom the churches choſe by their ſuffrages. But as the word χειροτονησαντες muſt be conſtrued, not with *the churches*, but with Paul and Barnabas, if it be tranſlated, *per ſuffragia creaſſent*, it will imply, that the elders were made by the ſuffrages, not of the churches, but of Paul and Barnabas; which is abſurd. The common tranſlation of the paſſage is more juſt; for χειροτονειν ſignifies, *to nominate* or *appoint* ſimply: ſee Acts x. 41.—Rom. ii. 7. τοις μεν, καθ' υπομονην εργου αγαθου, δοξαν και τιμην και αφθαρσιαν ζητουσιν: *Iis quidem qui ſecundum patientem expectationem, quærunt boni operis gloriam*, &c. Here, by tranſlating υπομονην, *patientem expectationem*, and by ſeparating it from εργου αγαθου, and joining εργου αγαθου, with δοξαν, contrary to all rules, Beza has repreſented believers as ſeeking *the glory, honour and immortality of a good work.* This forced conſtruction and abſurd tranſlation, he has adopted, not to remove any difficulty, but to prevent, as it would ſeem, his readers from ſuppoſing that *perſeverance in good works*, is neceſſary to the obtaining of glory, honour, and immortality.—Rom. v. 16. το μεν γαρ κριμα εξ ενος: *Nam reatus quidem eſt ex una offenſa: For the guilt indeed is of one offence, to condemnation.* By this tranſlation, Beza makes the apoſtle affirm, that all Adam's poſterity are actually guilty of his firſt tranſgreſſion; and, on that account, are liable to eternal death. But that doctrine is not taught in this paſſage; for I know no text in which κριμα ſignifies (*reatus*) *guilt*.—Rom. viii. 4 (ινα το δικαιωμα του νομου: *ut jus illud legis compleatur*

in

It remains, that ſome account be now given of the matters contained in the *notes*. In the *firſt* place, then, when the author introduces the interpretations of former commentators, he commonly mentions in the notes the proofs by which they ſupport their interpretations; hoping they may be of uſe, even to the learned, by bringing things to their remembrance which otherwiſe, perhaps, they might not have recollected.—In the *ſecond* place, as the chriſtian revelation is founded on the Jewiſh, and is the completion of it, the apoſtles, in explaining the doctrines of the goſpel, have not only uſed the language of the Jewiſh ſcriptures, but have frequently quoted or alluded to particular paſſages in them. Wherefore, that ordinary readers may underſtand the ſcripture phraſeology, which, in many particulars, is very different from the language of the European nations, and diſcern the propriety of the apoſtle's reaſoning, the author, in his notes, hath explained the peculiarities of that

---

in nobis.) *That that right of the law*, namely, to perfect obedience, *might be fulfilled in us.* By this tranſlation Beza meant to eſtabliſh his favourite doctrine, that the righteouſneſs of Chriſt is imputed to believers in ſuch a manner, that all which the law required from them, is fulfilled in them; ſo that they become thereby perfectly righteous.—Rom. xi. 32. τȣς παντας, *omnes illos*; and in his note he ſays, *electos* videlicet, de quibus diſſeruit.—Titus ii. 11. *Illuxit autem gratia Dei ſalutifera* (πασι) *quibuſvis hominibus.* Here *all men*, are converted into *ſome men*, leſt, from the juſt grammatical tranſlation, any argument ſhould be drawn in favour of univerſal redemption. See alſo his tranſlation of 1 Tim. ii. 1, 2, 4.; 2 Pet. iii. 3—Heb. x. 38. *Juſtus autem ex fide vivit. Sed ſi* quis *ſe ſubduxerit, non eſt gratum animæ meæ.* In this paſſage, by adding the word *quis, any one*, which is not in the text, and by mis-tranſlating the clauſe, ȣκ ευδοκει ἡ ψυχη μȣ εν αυτῳ, Beza hath hidden from his readers that God ſuppoſes a juſt man may draw back, and thereby loſe his favour, leſt, from that ſuppoſition, an argument might be drawn againſt the perſeverance of the ſaints.

Examples of ſtrained criticiſm might be produced from Calvin, Grotius, Hammond, Limborch, Locke, Taylor, and other famed commentators. But the above are all quoted from Beza, becauſe moſt of the calviniſt divines ſince his time, who have tranſlated and interpreted the apoſtolical epiſtles, and among the reſt our Engliſh tranſlators, have followed him too implicitly. For example, by copying Beza as he copied the vulgate, our tranſlators have rendered their verſion in the following paſſages unintelligible: 2 Cor. iv. 3. *It is hid to them that are loſt.* 4. *In whom the god of this world hath blinded the minds of them which believe not.* But what idea can any reader form of Satan's blinding the minds of them who believe not, in other perſons who are loſt?—2 Cor. v. 2. *Deſiring to be clothed upon with our houſe which is from heaven.*—4. *Not for that we would be unclothed, but clothed upon.* But *to be clothed upon with a houſe*, is a jumble of metaphors, which no ordinary reader can underſtand. See alſo Rom i 17. 1 Cor. vii. 36. Heb. ix. 15.

 phraſe-

phraseology, and hath transcribed the passages of the old testament at full length, of which a few words only are quoted, or which are alluded to indirectly, that the reader, who is supposed, by the apostles, to be well acquainted with the scriptures, having the whole passage under his eye, may be sensible of the justness of the reasoning.—In the *third* place, As the manners, opinions, proverbs, and remarkable sayings, not only of the Jewish prophets and wise men, but of the sages of other ancient nations, are mentioned or alluded to by the sacred writers, these also are explained in the notes; that what is only a proverb, or an allusion to some known fact, or saying, may not be interpreted as a doctrine, or prediction, contrary to the intention of the sacred writers. Examples of this kind of allusion are, Mat. ii. 45. x. 39.; Luke xxiii. 31.—In the *fourth* place, as often as an uncommon interpretation is given of any passage, the author, in the notes, hath endeavoured to support it, by its agreement with the context, and with the apostles design in writing; by parallel passages; by criticisms on the language, especially those contained in Essay IV.; by the established rules of interpretation; by arguments drawn from common sense; and sometimes by the opinion of former commentators, both ancient and modern, whose judgment is justly respected by the learned. In many instances, however, for the sake of brevity, neither the translation, nor the interpretation, though uncommon, is supported by any particular proof: because it was supposed, that, to the learned, both would clearly appear from the original itself; and to the unlearned, from their giving a better sense of the passages than that found in the common versions and paraphrases.—In the *fifth* place, instead of entering into theological controversies, the author, judging it more for the readers profit, hath in the notes, shewn how the important sentiments contained in the word of God may be improved for forming men's tempers and manners. *Lastly*, In the notes, the author hath displayed the beauties of some of the finest passages, by remarks on the sentiments and language.

All the different parts of the author's plan, above described, being necessary to the right explanation of the apostolical epistles, the due execution of them hath swelled this work to a great bulk.

bulk. Yet no one who knows how many volumes have been written by critics and commentators, for elucidating a single Greek and Latin classic, can be offended with the size of this performance. For, however profitable the right interpretation of the writings of the celebrated authors of Greece and Rome may be to those who take a delight in polite literature, it is a matter of small importance, in comparison with the right interpretation of the oracles of God, by which the faith and morals of mankind are to be regulated. However, that this publication might not be needlessly swelled, the author hath, to the best of his judgment, shunned every thing trifling. And that the same remarks might not be repeated, he hath, as often as it was necessary, referred the reader to the places of the work where they are to be found. When the interpretations and remarks of other commentators are introduced, such only are mentioned as are accompanied with some degree of probability. And both in giving his own interpretations and the interpretations of others, the author hath studied brevity. With the same view, he hath endeavoured, in general, to exclude from his style, *tautology, synonymous epithets, and circumlocution.* And, that what he hath written may be understood at the first reading, he hath all along aimed at simplicity, perspicuity, and precision in his style.—Many Greek words, it is true, and phrases, are introduced, especially in the notes. But these being placed as parentheses, to shew that the sense of the sentences where they occur is complete without them, they can occasion no difficulty to any reader. They are inserted for the sake of persons skilled in the Greek, to whom the author appeals for the justness of his critical remarks. And although the unlearned cannot judge of such matters, he hopes it will be some proof, even to them, that his remarks are well founded, if the alterations in the translation, and in the interpretation which they are designed to support, make the scriptures more plain to them than they were before; and if they afford a clearer view of the sentiments and reasonings of the inspired writers.

To conclude; as it is ultimately from the scriptures, and not from creeds and systems, by whomsoever composed, nor even from the decrees of councils, whether general or particular,

that the genuine doctrines of the gofpel are to be learned, the ftudy of thefe writings is the moft profitable work, in which any man can be employed, efpecially if he be a teacher of religion; and the right underftanding of them is the beft of all acquifitions. The perfon, therefore, who puts it in the power of others to attain their true meaning, whether it be by faithfully tranflating them into a known language, or by rightly interpreting them, where they have been mifunderftood, performs a work moft acceptable to God, and does the greateft poffible fervice to the world. In this perfuafion, the author having fpent the greateft part of his life in the ftudy of the fcriptures, now offers to the public his tranflation and interpretation of the apoftolical epiftles; becaufe, notwithftanding all the light which hath been thrown on that part of the word of God by modern critics and commentators, many obfcurities and errors, both in the tranflation and interpretation of thefe invaluable compofitions, ftill remain, which the friends of revelation, who are qualified for the undertaking, fhould endeavour to correct. The author flatters himfelf, that, by rectifying the tranflation in many places, and by offering interpretations different from thofe commonly given, he hath fuccefsfully removed fome of the former difficulties; and makes no doubt, but, by the diligence and fkill of thofe who fhall fucceed him, the difficulties which remain will, in time, receive a fatisfactory folution. (See Effay I. at the end.) The prejudice, therefore, which is taken up by many, in the prefent age, that fuch writings on the fcriptures as may yet be publifhed, can contain nothing of moment, but what hath been advanced before, is groundlefs, and of moft pernicious confequence, as it puts a ftop to all farther enquiry. The fcriptures being not yet fully underftood, they ought to be diligently fearched, that the treafures of divine knowledge which lie hid in them, may be brought to light. What the author hath faid or infinuated in this preface, concerning the things he hath done for the explanation of the apoftolical epiftles, hath been faid, perhaps, with too much confidence. But as he is perfectly fenfible that his opinion of his own work will have no influence on the judgment of the public, the things which he hath faid can only be meant to draw the attention of the learned,

learned, to whom it belongs to determine, whether he hath executed the ſeveral parts of his plan in the manner propoſed by him; and whether his diſcoveries, if he hath made any, ought to be approved and received, or diſapproved and rejected. To their examination, therefore, he ſubmits the whole, and waits for their deciſion with reſpect. In the mean time, he commits his performance to God, in whoſe hand all things are; with fervent prayers, that he would be pleaſed to make it ſubſervient to his own glory, and to the good of his church. And if, in any degree, it contributes to promote theſe great ends, he will reſt contented, as having received an ample reward.

PRELIMINARY ESSAYS.

ESSAY I.

Of the Commiſſion given by Chriſt to his Apoſtles; and of the power by which he fitted them for executing that commiſſion: and of the nature and authority of their writings.

THE Lord Jeſus before his death ſpake in this manner to his apoſtles, John xvi. 12. *I have yet many things to ſay to you, but ye cannot bear to them now.* 13. *Howbeit, when the Spirit of truth is come, he will guide you into all truth.* From this it is evident, that while on earth, Jeſus did not declare the whole doctrines of the goſpel, but left them to be revealed by the Holy Ghoſt, to the perſons who, after his departure, were to make them known to the world. In this method of revealing the goſpel, there was both dignity and propriety. For the Son of God came from heaven, not to make the goſpel revelation, but to be *the ſubject* of it, by doing and ſuffering all that was neceſſary to procure the ſalvation of mankind

But, although it was not our Lord's intention to make a complete revelation of the goſpel in perſon, he occaſionally delivered many of its doctrines and precepts in the hearing of his followers, that, when the perſons commiſſioned by him to preach the goſpel in its full extent, executed their commiſſion, the world, by obſerving the perfect conformity of their doctrine with his, might entertain no doubt of their authority and inſpiration, in thoſe farther diſcoveries which they made, concerning the matters of which Chriſt himſelf had ſpoken nothing.

The Son of God, in proſecution of the purpoſe for which he took on him the human nature, came to John at Jordan, and was baptized. To this rite he ſubmitted, not as it was the bap-

tiſm of repentance, for he was perfectly free from ſin; but as it prefigured his dying and riſing again from the dead, and becauſe he was, on that occaſion, to be declared God's beloved Son by a voice from heaven, and by the deſcent of the Holy Ghoſt npon him, in the view of the multitudes who were aſſembled to John's baptiſm.

Having received theſe miraculous atteſtations, Jeſus began his miniſtry; and from that time forth ſhewed himſelf to Iſrael as their long-expected deliverer, and, in the hearing of the people, ſpake many diſcourſes, in which he corrected the errors of the Jewiſh teachers, and explained many of the doctrines and precepts of true religion. And while he thus employed himſelf, he confirmed his doctrine, and proved himſelf to be the Son of God, by working great miracles in all parts of Judea, and even in Jeruſalem itſelf. But the chiefs of the Jews, envying his reputation with the people, laid hold on him, and condemning him for calling himſelf *the Son of God*, conſtrained Pontius Pilate, the governor of Judea, to put him to death. But whilſt the Jews, with wicked hands, crucified Jeſus, his death, by the ſovereign appointment of God, became an atonement for the ſin of the world. And, to wipe away the ſtain which the Jews endeavoured to fix on Jeſus as a deceiver, by putting him to death, God raiſed him from the dead on the third day, according to Chriſt's own prediction, and thereby declared him, in the moſt illuſtrious manner, his *Son*. After his reſurrection, Jeſus ſhewed himſelf alive to many witneſſes: and, having remained on earth forty days, a ſufficient time to prove the truth of his reſurrection, he aſcended into heaven, in the preſence of his diſciples, who were aſſured, by the attending angels, that he would return from heaven in like manner as they had ſeen him go away; namely, at the end of the world.

I. The illuſtrious diſplay juſt now deſcribed, which Jeſus made on earth of his glory, as the *Son of God*, by his virtues, his miracles, his ſufferings, his reſurrection, and his aſcenſion, was intended, not ſolely for the people before whom it was exhibited, but for all mankind. And, therefore, that the knowedge of it might not be confined to the Jews, but ſpread through the whole world, and continued in it to the end, Jeſus, in the beginning

ginning of his miniftry, chofe twelve of his difciples, and *ordained them to be with him*, that they might hear all that he fhould fpeak, and fee all that he fhould do for the falvation of mankind; and that, as eye-witneffes of thefe things, they might report them to the world, with every circumftance of credibility. Thefe witneffes Jefus named *apoftles*, or *perfons fent forth* by him, and appointed them to bear that *name* always, that when they publifhed his hiftory, bare witnefs to his refurrection, and preached falvation to them who believed, all might be fenfible that they acted by commiffion and authority from him. And, to prevent any error that might arife in the execution of this office, from the failure of their memory, he made them the following promifes: John xiv. 16. *I will pray the father, and he fhall give you another comforter, that he may abide with you for ever.* 17. *Even the Spirit of truth; for he dwelleth with you, and fhall be in you.* 26. *The comforter, which is the Holy Ghoft, whom the Father will fend in my name, he fhall teach you all things, and bring all things to your remembrance, whatfoever I have faid unto you:* And John xvi. 13. *Will guide you into all truth:* Befides bringing to your remembrance the things I have faid to you, he will give you the knowledge of the whole gofpel fcheme. And, becaufe many of the doctrines of the gofpel were darkly revealed, and many of the particulars of Chrift's life were in diverfe manners foretold in the writings of Mofes and the prophets, Jefus *opened the underftanding* of his apoftles, *that they might underftand the fcriptures;* Luke xxiv. 15.

Having in this manner educated and prepared the *twelve*, Jefus, before his afcenfion, declared to them the purpofe for which he had called them to attend him during his miniftry, and explained to them their duty as apoftles. Acts i. 8. *Ye fhall be witneffes unto me in Jerufalem, and in all Judea, and in Samaria, and unto the uttermoft parts of the earth.* Then gave them their commiffion in the following words: Mark xvi. 15. *Go ye therefore and teach all nations. He that believeth and is baptized fhall be faved. But he that believeth not fhall be damned.* And that the things which they fhould teach might gain entire credit, in addition to what he had promifed formerly, (Luke xxi. 15. *Behold I will give you a mouth, and wifdom which all your adver-*

faries

ſaries ſhall not be able to gainſay nor reſiſt;) he now told them, Luke xxiv. 29. *Behold I ſend the promiſe of my Father upon you. But tarry ye in the city of Jeruſalem, until ye be endowed with power from on high.* And added, Mark xvi. 17. *Theſe ſigns ſhall follow them that believe*; *in my name ſhall they caſt out devils*; *they ſhall ſpeak with new tongues.* 18. *They ſhall take up ſerpents*; *and if they drink any deadly thing, it ſhall not hurt them. They ſhall lay hands on the ſick, and they ſhall recover.* 19. *So, then, after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God.* Such was the commiſſion which Chriſt gave to his apoſtles, and ſuch the ſupernatural powers which he promiſed to beſtow on them, to fit them for executing it with ſucceſs.

But one of the apoſtles, *Judas* by name, having fallen from his office by tranſgreſſion, the *eleven* judged it neceſſary to ſupply his place; and for that purpoſe choſe *Matthias* by lot. In this, however, they acted, not by the direction of the Holy Ghoſt, for he was not yet given to them, but merely by the dictates of human prudence, which, on that occaſion, ſeems to have carried them too far. No man, nor body of men whatever, could, by *their deſignation*, confer an office, whoſe authority bound the conſciences of all men, and whoſe duties could not be performed without the gifts of inſpiration and miracles. To *ordain an apoſtle* belonged to Chriſt alone, who, with the appointment, could alſo give the ſupernatural powers neceſſary to the function. Some time, therefore, after the election of Matthias, Jeſus himſelf ſeems to have ſuperſeded it, by appointing another to be his apoſtle and witneſs in the place of Judas. In the choice of this new apoſtle, Jeſus had a view to the converſion of the Gentiles: which, of all the ſervices allotted to the apoſtles, was the moſt dangerous and difficult. For the perſon engaged in that work had to contend with the heathen prieſts, whoſe office and gains being annihilated by the ſpreading of the goſpel, it was to be expected that they would oppoſe its preachers with an extreme rage. He had to contend, likewiſe, with the unbelieving Jews living in the heathen countries, who would not fail to inflame the idolatrous multitude againſt any one who ſhould preach ſalvation to the Gentiles, without requiring them to obey the law of Moſes. The philoſophers too were to be encountered, who, no

no doubt, after their manner, would endeavour to overthrow the goſpel by argument; whilſt the magiſtrates and prieſts laboured to deſtroy it, by perſecuting its preachers and abettors. The difficulty and danger of preaching to the Gentiles being ſo great, the perſon who engaged in it certainly needed an uncommon ſtrength of mind, a great degree of religious zeal, a courage ſuperior to every danger, and a patience of labour and ſuffering not to be exhauſted, together with much prudence, to enable him to avoid giving juſt offence to unbelievers. Beſides theſe natural talents, education and literature were neceſſary in the perſon who attempted to convert the Gentiles, that he might acquit himſelf with propriety, when called before kings and magiſtrates, and men of learning. All theſe talents and advantages *Saul of Tarſus* poſſeſſed in an eminent degree: and being a violent perſecutor of the chriſtians, his teſtimony to the reſurrection of Jeſus would have the greater weight when he became a preacher of the goſpel. Him, therefore, the Lord Jeſus determined to make his apoſtle in the room of Judas; and, for that purpoſe, he appeared to him from heaven, as he journeyed to Damaſcus, to perſecute his diſciples. And having convinced him of the truth of his reſurrection, by thus appearing to him in perſon, he commiſſioned him to preach his reſurrection to the Gentiles, together with the doctrines of the goſpel, which were to be made known to him afterwards by revelation: ſaying to him, Acts xxvi. 16. *I have appeared to thee for this purpoſe, to make thee a miniſter and a witneſs, both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee;* 17. *Delivering thee from the people, and from the Gentiles, unto whom now I ſend thee;* 18. *To open their eyes, and to turn them from darkneſs,* &c. Such was the commiſſion which Jeſus in perſon gave to *Saul of Tarſus*, who afterwards was called *Paul:* ſo that, although he had not attended Jeſus during his miniſtry, he was, in reſpect both of his election to the office and of his fitneſs for it, rightly numbered with the apoſtles.

II. The apoſtles being ordered to tarry in Jeruſalem till they were endowed with power from on high, they obeyed their maſter's command: and, on the tenth day after his aſcenſion, which was the day of Pentecoſt, happening to be aſſembled in one place, with other diſciples, to the number of about an hundred

and

and twenty; Acts, ii. 2. *Suddenly there came a found from heaven as of a mighty rufhing wind, and it filled all the houfe where they were fitting.* 3. *And there appeared unto them cloven tongues, like as of fire, and it fat upon each of them:* 4. *And they were all filled with the Holy Ghoft, and began to fpeak with other tongues, as the Spirit gave them utterance.* The Spirit manifefted his prefence with the difciples, by enabling them to fpeak fluently a variety of foreign languages, of which, till then, they were utterly ignorant. By this, his firft gift, the Holy Ghoft prepared our Lord's witneffes to preach his fufferings and refurrection to all nations, agreeably to their commiffion, without being obliged to wait till they learnt to fpeak the languages of the nations to whom they were fent. By this gift, likewife, the difciples were enabled immediately to publifh thofe farther revelations of the gofpel doctrine which the Spirit was afterwards to make to them, according to Chrift's promife.

Although on the memorable occafion above mentioned, all the hundred and twenty difciples were filled with the Holy Ghoft, his gifts were beftowed more abundantly on the apoftles, who had accompanied Jefus during his miniftry on earth, and who were made his witneffes, for the purpofe of teftifying his fufferings and refurrection, and of preaching the gofpel to all nations. Thefe, by their commiffion and illumination, being authorifed to direct the religious faith and practice of mankind, it was of great importance to the world to know, with certainty, who they were to whom that high honour belonged. To give us, therefore, full affurance in this matter, three of the writers of our Lord's hiftory, by the direction of the Spirit, have not only recorded his election of the twelve to the apoftolic office, but each hath given a feparate catalogue of their names and defignations.

It is to be remarked, however, that, notwithftanding the higheft meafures of infpiration and miraculous powers were beftowed on the apoftles, they did not all poffefs thefe gifts in an equal degree. This we learn from Peter, one of the number, who tells us, 2 Peter iii. 15. that Paul *wrote his epiftles according to the wifdom given to him.* This Paul likewife has infinuated, by calling Peter, James and John, *pillars*, Gal. ii. 9. and *chief*

apoftles,

apoftles, 2 Cor. xi. 5. xii. 11. Add, that if all the apoftles poffeffed the gifts of infpiration and miracles in an equal degree, it will be difficult to underftand how it has happened that only fix of the twelve have written the revelations which were made to them, and that, while the preaching and miracles of thofe who are called *chief apoftles*, are recorded by Luke, in his hiftory of the *Acts*, nothing is faid of the preaching and miracles of the reft; which is the more remarkable, as the miracles and preaching of fome of the inferior minifters of the word, fuch as *Stephen* and *Philip*, are there particularly related. The apoftles, it would feem, had different parts affigned to them by Chrift, and were qualified, each for his own work, by fuch a meafure of illumination and miraculous power as was requifite to it. May we not therefore fuppofe that the work allotted to the apoftles, who have left nothing in writing concerning our religion, was to bear witnefs to that difplay which their mafter made of his own character as the Son of God, by his miracles and refurrection; and to publifh to the world thofe revelations of the gofpel doctrine which were made to them in common with the other apoftles? So that, being favoured with no peculiar revelation, which merited to be committed to writing, they difcharged the apoftolical office both honourably and ufefully, when they employed themfelves in teftifying to the world Chrift's refurrection, together with the things they had heard him fpeak, and feen him do, while they attended on him: efpecially if, as tradition informs us, they fealed their teftimony concerning thefe matters with their blood.

The apoftles having received their commiffion to preach the gofpel to all nations, and, being furnifhed with infpiration and miraculous powers for that purpofe, went forth and publifhed the things which concern the Lord Jefus, firft in Judea, and afterwards among the Gentiles: and, by the miracles which they wrought, perfuaded great multitudes, both of the Jews and of the Gentiles, to believe the gofpel, and openly to profefs themfelves Chrift's difciples, notwithftanding by fo doing they expofed themfelves to fufferings and to death. It is evident, therefore, that the world is indebted to the apoftles for the complete knowledge of the gofpel fcheme. Yet that praife is due to them only in a fubordinate degree; for the Spirit, who revealed

vealed the goſpel to the apoſtles, and enabled them to confirm it by miracles, received the whole from Chriſt. He therefore is the light of the world, and the Spirit who inſpired the apoſtles ſhone on them with a light borrowed from him. So Chriſt himſelf hath told us, John xvi. 13. *When the Spirit of truth is come, he will guide you into all truth; for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear,* that *he ſhall ſpeak, and he will ſhew you things to come.* 14. *He ſhall glorify me; for he ſhall receive of mine, and ſhall ſhew it unto you.* 15. *All things that the Father hath are mine*; *therefore, ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.*

But here it muſt be remembered, to the honour of the apoſtle Paul, that being made an *apoſtle* for the purpoſe of converting the idolatrous gentiles, he laboured in that department more abundantly than all the other apoſtles. After having the goſpel revealed to him by Chriſt, (Gal. i. 12.) and after receiving the power of working miracles, and of conferring miraculous gifts on them who ſhould believe, (2 Cor. xii. 12, 13.) he firſt preached in Damaſcus, then went to Jeruſalem, where he was introduced to Peter and James. But the Jews in that city, who were enraged againſt him for deſerting their party, endeavouring to kill him, the brethren ſent him away to Cilicia, his native country. From that time forth, St. Paul ſpent the greateſt part of his life among the Gentiles, viſiting one country after another with ſuch unremitting diligence, that, at the time he wrote his epiſtle to the Romans, (ch. xv. 19.) *from Jeruſalem, and round about as far as Illyricum, he had fully preached the goſpel of Chriſt.* But, in the courſe of his labours, having met with great oppoſition, the Lord Jeſus appeared to him on different occaſions, to encourage him in his work; and in particular caught him up into the third heaven. So that, not only in reſpect of his election to the apoſtolic office, but in reſpect of the gifts and endowments beſtowed on him, to fit him for that office, and of the ſucceſs of his labours in it, St. Paul was not inferior to the very chiefeſt apoſtles, as he himſelf affirms. I may add, that, by the abundance of the revelations that were given him, he excelled the other apoſtles as much as he exceeded them in genius and learning. He did not, it is true,

attend our Lord during his miniftry; yet he had fo complete a knowledge of all his tranfactions given him by revelation, that, in his epiftles, moft of which were written before the evangelifts publifhed their hiftories, he has alluded to many of the particulars which they have mentioned. Nay, in his difcourfe to the elders of Ephefus, he has preferved a remarkable faying of our Lord's, which none of the evangelifts have recorded. Upon the whole, no reafonable perfon can entertain the leaft doubt of St. Paul's title to the apoftlefhip. As little can there be any doubt concerning that high degree of illumination and miraculous power which was beftowed on him to render his miniftry fuccefsful.

III. Becaufe the author of the chriftian religion left nothing in writing for the inftruction of the world, the apoftles and others, who were eye-witneffes of his virtues, his miracles, his fufferings, his refurrection and afcenfion, and who heard his divine difcourfes, befides preaching thefe things to all nations, have taken care that the knowledge of them fhould not be left to the uncertainty of a vague tradition, handed down from age to age. Four of thefe witneffes (who, I doubt not, were of the number of the hundred and twenty on whom the Holy Ghoft fell at the firft) wrote, under the direction of the Spirit, hiftories of Chrift's miniftry, to which the name of *gofpels* hath been given; being the fame which are in our poffeffion at this day. In thefe excellent writings, every thing relating to the Lord Jefus is fet forth in a plain, unadorned narration, which bears the cleareft marks of authenticity. And becaufe their mafter's character as *the Son of God* was moft illuftrioufly difplayed in the conclufion of his miniftry, when he was arraigned before the higheft court of judicature in Judea, for calling himfelf the Son of God, and was put to death as a blafphemer for fo doing, thefe hiftorians are far more full in their accounts of that period than of any other part of his hiftory. In like manner, that the revelation of the gofpel doctrines which was made to the apoftles by the Spirit, and which they delivered to the world in their difcourfes and converfations, might not be left to the uncertainty of tradition, but be preferved uncorrupted to the end of time, the Holy Ghoft moved

certain

certain of theſe divinely inſpired teachers to commit their doctrines to writing, in epiſtles, ſome of which they addreſſed to particular churches, others to particular perſons, and others to believers in general; all which are ſtill in our poſſeſſion. And that nothing might be wanting to the edification of the faithful, and to the converſion of unbelievers, Luke, the writer of one of the goſpels, hath alſo written an hiſtory of the apoſtles, which he hath entitled their *Acts*; in which the diſcourſes they delivered, and the great miracles they wrought for the confirmation of the goſpel, not only in Judea, but in the different provinces of the Roman empire where they travelled, are faithfully narrated. In the ſame hiſtory we have an account of the oppoſition which the apoſtles met with, eſpecially from the Jews, and of the evils which the preaching of the goſpel brought on them, and of their founding numerous churches in the chief cities of the moſt civilized provinces of the Roman empire. And as, in the courſe of his narration, Luke hath mentioned many particulars relating to the natural and political ſtate of the countries, which are the ſcene of his hiſtory, and to the perſons who governed them at that time, the accuracy of his narration, even in the minuteſt circumſtances, is a ſtriking proof of the truth of his hiſtory, and of the author's being, what he calls himſelf, an eye-witneſs of many of the tranſactions which he hath recorded. So that, in my opinion, all antiquity cannot furniſh a narrative, of the ſame length, in which there are as many internal marks of authenticity, as in Luke's hiſtory of the Acts of the apoſtles.

Seeing then, in the four *goſpels*, and in the *Acts*, we have the hiſtory of our Lord's miniſtry, and of the ſpreading of the goſpel in the firſt age, written by inſpiration; and ſeeing, in the apoſtolical epiſtles, the doctrines and precepts of our religion are ſet forth by the like inſpiration; theſe writings ought to be highly eſteemed by all chriſtians, as the rule of their faith and manners; and no doctrine ought to be received as an article of faith, nor any precept acknowledged as obligatory, but what is contained in theſe writings. With reſpect, however, to the *goſpels*, and the *Acts of the Apoſtles*, let it be remarked, that, while the greateſt regard is due to them, eſpecially to the goſpels, becauſe they contain the words of Chriſt himſelf, we

are

are not in them to look for a full account of the goſpel ſcheme. Their profeſſed deſign is to give, not a complete delineation of our religion, but the hiſtory of its *founder*, and of that illuſtrious diſplay which he made of his glory as the *Son of God* and *Saviour* of the world, together with an account of the ſpreading of the goſpel after our Lord's aſcenſion. The goſpel doctrine is to be found complete only in the epiſtles, where it is exhibited with great accuracy by the apoſtles, to whom the Holy Ghoſt revealed it, as Chriſt had promiſed.

I have ſaid that Paul excelled his brethren apoſtles, by reaſon of the abundance of the revelations that were given to him. By this, however, I do not mean, that his diſcourſes and writings are ſuperior to theirs in point of authority. The other apoſtles, indeed, have not entered ſo deep into the chriſtian ſcheme as he hath done; yet, in what they have written, being guided by the ſame Spirit which inſpired him, their declarations and deciſions, ſo far as they go, are of equal authority with his. Nevertheleſs it muſt be remembered, that it is St. Paul chiefly, who, in his epiſtles, as ſhall be ſhewn immediately, hath explained the goſpel œconomy in its full extent, hath ſhewn its connection with the former diſpenſations, and hath defended it againſt the objections by which infidels, both in ancient and modern times, have endeavoured to overthrow it.

In confirmation of this account of the ſuperior illumination of the apoſtle Paul, I now obſerve, that the greatneſs of the mercy of God, as extending to all mankind, was made known to him before it was diſcovered to the other apoſtles; namely, in the commiſſion which he received at his converſion, to preach to the *Gentiles* the good news of ſalvation through faith, *that they might receive forgiveneſs of ſin, and inheritance among them that are ſanctified by faith*, Acts xxvi. 18. So that he was the firſt of the apoſtles, who, by Chriſt's command, declared that faith, and not circumciſion, was neceſſary to the ſalvation of the idolatrous Gentiles. And as St. Paul early communicated to his brethren apoſtles the goſpel which he preached among the Gentiles, (Gal. ii. 2.) it ſeems to have been by him that Chriſt firſt made known to the other apoſtles the extent of the divine mercy to mankind. For that the apoſtles, beſides diſcovering to each other the revelations which they

received, read each others writings, is plain from the character which Peter hath given of Paul's epiſtles, 2 Pet. iii. 15, 16.

It is St. Paul who hath informed us, that ſin and death were permitted to enter into the world, and paſs through to all men, by the diſobedience of one man; becauſe God determined, by the obedience of a greater man, to beſtow reſurrection from the dead on all men, and to give all an opportunity of obtaining righteouſneſs and life under a more gracious covenant than the former, procured for them by the merit of that obedience.

It is St. Paul who, in his learned epiſtle to the Hebrews, hath largely explained and proved the *prieſthood* and *interceſſion* of Chriſt, and hath ſhewn that his death is conſidered by God as a *ſacrifice for ſin*; not in a metaphorical ſenſe, and in accommodation to the prejudices of mankind, but on account of its real efficacy in procuring pardon for penitents: that Chriſt was conſtituted a prieſt by the oath of God; that all the prieſts and ſacrifices that have been in the world, but eſpecially the levitical prieſts and ſacrifices, were emblems of the prieſthood, ſacrifice, and interceſſion of Chriſt: and, that ſacrifice was inſtituted originally to preſerve the memory of the revelation which God made at the fall, concerning the ſalvation of mankind through the death of his *Son*, after he ſhould become the ſeed of the woman.

It is this great apoſtle who hath moſt fully explained the doctrine of *juſtification*, and ſhewn, that it conſiſts in our being delivered from death, and in our obtaining eternal life, through the obedience of Chriſt: that no ſinner can obtain this juſtification meritoriouſly through works of law: that though faith is required as the condition thereof, juſtification is ſtill the free gift of God, through Jeſus Chriſt; becauſe no works which men can perform, not even the work of faith itſelf, hath any merit with God to procure pardon for thoſe who have ſinned: that this method of juſtification having been eſtabliſhed at the fall, is the way in which mankind, from the beginning to the end of time, are juſtified: and that, as ſuch, it is atteſted both by the law and by the prophets.

It is St. Paul who, by often diſcourſing of the juſtification of Abraham, hath ſhewn the true nature of the faith which juſtifies ſinners: that it conſiſts in a ſtrong deſire to know, and in a ſincere

cere

cere diſpoſition to do, the will of God: that it leads the believer implicitly to obey the will of God when made known: and that even the heathens are capable of attaining this kind of faith, and of being ſaved through Chriſt. Alſo, it is this apoſtle who, by penetrating into the depth of the meaning of the covenant with Abraham, hath diſcovered the nature and greatneſs of thoſe rewards, which God taught mankind, even in the firſt ages, to expect from his goodneſs; and who hath ſhewn that the goſpel, in its chief articles, was preached to Abraham and to the Jews; nay, preached to the antediluvians, in the promiſe that the ſeed of the woman ſhould bruiſe the head of the ſerpent. So that the goſpel is not a revelation of a new method of juſtification, but a more full publication of the method of juſtification mercifully eſtabliſhed by God for all mankind from the very beginning.

It is the apoſtle Paul chiefly who, by proving the principal doctrines of the goſpel from the writings of Moſes and the prophets, hath ſhewn, that the ſame God who ſpake to the fathers by the prophets, did, in the laſt days of the Moſaic diſpenſation, ſpeak to all mankind by his Son: that the various diſpenſations of religion, under which mankind have been placed, are all parts of one great ſcheme, formed by God for ſaving penitent ſinners: and, in particular, that there is an intimate connection between the Jewiſh and the Chriſtian revelations; that the former was a preparation for the latter; conſequently, thoſe writers ſhew great ignorance of the divine diſpenſations, who, on account of the objections to which the law of Moſes, as a rule of juſtification, is liable, and on account of the obſcurity of the ancient prophecies, wiſh to disjoin the Jewiſh and Chriſtian revelations. But all who make this attempt, do it in oppoſition to the teſtimony of Jeſus himſelf, who commanded the Jews to ſearch their own ſcriptures, becauſe *they are they which teſtify of him*, (John v. 39.): who, in his converſation with the diſciples on the road to Emmaus, *beginning at Moſes and all the prophets, expounded unto them, from all the ſcriptures, the things concerning himſelf*, (Luke xxiv. 27.); and who told them, ver. 44, *That all things muſt be fulfilled, which were written in the law of Moſes, and in the prophets, and in the Pſalms,*

 concern-

concerning him. The attempt is made in oppofition alfo to the teftimony of the apoftle Peter, who, fpeaking to Cornelius of Chrift, faid, *To him give all the prophets witnefs, that, through his name, whofoever believeth in him fhall receive remiffion of fins*; Acts x. 43. The Jewifh and Chriftian revelations, therefore, are fo clofely connected, that if the former is removed as falfe, the latter muft, of neceffity, fall to the ground.

It is the apoftle of the Gentiles, who hath fet the *Sinaitic covenant*, or *law of Mofes*, in a proper light, by fhewing, that it was no method of juftification, even to the Jews, but merely their national law, delivered to them by God, not as governor of the univerfe, but as king in Ifrael, who had feparated them from the reft of mankind, and placed them in Canaan under his own immediate government, as a nation, for the purpofe of preferving his oracles and worfhip, amidft that univerfal corruption which had overfpread the earth. Accordingly, this apoftle hath proved, that, feeing the law of Mofes contained a more perfect account of the duties of morality, and of the demerit of fin, than is to be found in any other national law, inftead of juftifying, it condemned the Jews by its curfe; efpecially as it prefcribed no facrifice of any real efficacy to cleanfe the confciences of finners, nor promifed them pardon in any method whatfoever: and that, by the rigour of its curfe, the law of Mofes laid the Jews under the neceffity of feeking juftification from the mercy of God through faith, according to the tenor of the covenant with Abraham, which was the gofpel and religion of the Jews. Thus, by the lights which St. Paul hath held up to us, the impious railings of the Manicheans againft the law of Mofes, and againft the God of the Jews, the author of that law, on the fuppofition that it was a rule of juftification, are feen to be without foundation; as are the objections likewife which modern deifts have urged againft the Mofaic revelation, on account of God's dealings with the Ifraelites.

It is St. Paul who hath moft largely difcourfed concerning the tranfcendant greatnefs of the Son of God, above angels and all created beings whatever; and who hath fhewn, that, as the reward of his humiliation and death in the human nature, he hath, in that nature, obtained the government of the world, for the good of his church, and will hold that government till he

hath

hath put down the ufurped dominion which the apoftate angels have fo long endeavoured to maintain, in oppofition to the righteous government of God: that, as the laft exercife of his kingly power, Chrift will raife the dead, and judge the world, and render to every one according to his deeds: and that, when all the enemies of God and goodnefs are thus utterly fubdued, the Son will deliver up the kingdom to the Father, that God may be over all in all places.

It is this great apoftle who hath made known to us many of the circumftances and confequences of the general judgment, not mentioned by the other apoftles. For, befides repeating what Chrift himfelf declared, That he will return a fecond time to this earth, furrounded with the glory of his Father, and attended by a great hoft of angels; that he will call all the dead forth from their graves; and that, by his fentence as judge, he will fix the doom of all mankind irreverfibly, this apoftle hath taught us the following interefting particulars. That the laft generation of men fhall not die, but that, in a moment, in the twinkling of an eye, Chrift will change fuch of the righteous as are alive upon the earth at his coming. And having faid nothing of Chrift's changing the wicked, the apoftle hath led us to believe that no change fhall pafs on them; confequently that the difcrimination of the righteous from the wicked will be made by the difference of the body in which the one and the other fhall appear before the tribunal; and that no particular inquiry into the actions of individuals will be needed to determine their different characters. The character of each will be fhewn to all, by the nature of the body in which he appears to receive his fentence. The fame apoftle hath taught us, that, after fentence is pronounced upon all men, according to their true characters, thus vifibly manifefted, the righteous fhall be caught up in clouds, to join the Lord in the air: fo that the wicked, being left behind on the earth, it follows, that they are to perifh in the flames of the general conflagration. He farther informs us, that the righteous, having joined the Lord in the air, fhall accompany him in his return to heaven, and there live in an embodied ftate, with God and Chrift and the angels, to all eternity.

It is St. Paul who hath given us the completeſt account of the ſpiritual gifts, which were beſtowed in ſuch plenty and variety on the firſt chriſtians, for the confirmation of the goſpel. Nay, the form which the chriſtian viſible church has taken under the government of Chriſt, is owing, in a great meaſure, to the directions contained in his writings. Not to mention, that the different offices of the goſpel miniſtry, together with the duties and privileges belonging to theſe offices, have all been eſtabliſhed in conſequence of his appointment.

Finally, it is St. Paul who, in his firſt epiſtle to the Theſſalonians, hath given us a formal proof of the divine original of the goſpel; which, though it was originally deſigned for the learned Greeks of that age, hath been of the greateſt uſe ever ſince, in confirming believers in their moſt holy faith, and ſtopping the mouths of adverſaries.

The foregoing account of the matters contained in the writings of the apoſtle Paul, ſhews, that whilſt the inſpired epiſtles of the other apoſtles deſerve to be read with the utmoſt attention, on account of the explications of particular doctrines and facts which they contain, and of the excellent precepts of piety and morality with which they abound, the epiſtles of Paul muſt be regarded as the grand repoſitory, in which the whole of the goſpel doctrine is lodged, and from which the knowledge of it can be drawn with the greateſt advantage. And, therefore, all who wiſh to underſtand true chriſtianity ought to ſtudy the epiſtles of this great apoſtle with the utmoſt care. In them, indeed, they will meet with things hard to be underſtood. But that circumſtance, inſtead of diſcouraging, ought rather to make them more diligent in their endeavours to underſtand his writings; as they contain information from God himſelf concerning matters which are of the utmoſt importance to their temporal and eternal welfare. It is true, the miniſters of religion, whoſe office it is to inſtruct others, are under more peculiar obligations to ſtudy the ſcriptures with unremitting aſſiduity: nevertheleſs, others, whoſe leiſure, learning, and genius qualify them for the work, are not exempted from that obligation.—In former times, by the cruel perſecution and obloquy which followed thoſe who, in matters of religion, happened to go out of the beaten track, men of liberal

beral minds were hindered from fearching the fcriptures, or, at leaft, from publifhing what they found in them contrary to the received opinions. But the darknefs of bigotry is paffing away, and the light of truth is beginning to fhine. Men have acquired more juft notions of the rights of confcience; and the fetters in which the underftandings of chriftians, for fo many ages, have been held bound, by the decrees of councils and the eftablifhment of creeds, are begun to be broken: fo that the candid may now modeftly propofe the refult of their inquiries into the word of God, without incurring either danger or blame. If, therefore, proper attention is paid to fuch publications as are defigned for the illuftration of the fcriptures, it is to be hoped that, in the progrefs of ages, the united efforts of many will difpel the obfcurity which hath fo long rendered fome paffages of fcripture hard to be underftood: and the matters of fact above human comprehenfion really made known in the word of God, being feparated from thofe which have been obtruded on it by ignorant or by worldly men, genuine chriftianity will, at laft, fhine forth in its native fplendor. And thus the objections raifed againft the gofpel vanifhing, it will at length be generally received, and acquire its proper influence on the minds and manners of mankind.

By attending to the various undoubted facts fet forth in the foregoing effay, every chriftian muft be fenfible of the divine authority of all the books of the New Teftament; and, by forming a proper judgment of the purpofe for which each of thefe books was written, he may eafily learn the ufe he is to make of thefe divinely infpired writings.

ESSAY II.

Of the Ufe which the Churches were to make of the Apoftle's Epiftles: and of the Method in which thefe Writings were publifhed and preferved.

FORMERLY, books being of fuch value that none but the rich were able to purchafe them, the common people were feldom taught to read in any country; and having no teachers

given them by the public, they were generally grofsly ignorant of moral and religious truths. The vulgar, however, of the Jewifh nation were better inftructed. For Mofes, having ordered his law to be read to the people, at the end of every feven years, during the feaft of tabernacles, in the year of releafe, (*Deut.* xxxi. 10, 11.), the knowledge of the doctrines contained in his writings was, by that inftitution, univerfally diffufed among the Jews. Befides, it gave rife to the reading of the law and the prophets in their fynagogues. For, in whatever part of the world the Jews refided, they affembled themfelves every Sabbath for the worfhipping of God, and for the reading of their facred writings. Now, the chriftian churches being deftined for the fame purpofes of worfhipping God, and diffufing the knowledge of religion among the people, it was natural, in forming them, to imitate the model, and follow the rules of the fynagogue. And therefore, feeing the reading of the Jewifh fcriptures always made a part of the fynagogue fervice, it cannot be doubted that the fame was practifed in the church from the very beginning, efpecially as the difciples of Chrift, equally with the difciples of Mofes, acknowledged the divine infpiration of thefe fcriptures, and had been ordered, by their mafter, to fearch them, as teftifying of him. Befides, till the apoftles and evangelifts publifhed their writings, the Jewifh fcriptures were the only guide to which the difciples of Chrift could have recourfe for their inftruction. But, after the Spirit of God had infpired the evangelifts to write their hiftories of Chrift's miniftry, and the apoftles to commit their doctrines and precepts to writing, their gofpels and epiftles became a more direct rule of faith and practice to the brethren, than even the Jewifh fcriptures themfelves; for which reafon it was fit that they fhould be ftatedly read in the public affemblies, to teach the brethren more perfectly the things wherein they had been inftructed. And, to introduce that practice, St. Paul, in the conclufion of his firft epiftle to the Theffalonians, (which is generally fuppofed to have been the firft of his infpired writings,) laid the prefidents and paftors of that church under *an oath to caufe it to be read to all the holy brethren*, ch. v. 27.: that is to fay, being confcious of his own infpiration, he required the Theffalonians to put his writings on a level with the writings of the Jewifh prophets,

prophets, by reading them in their public affemblies for worfhip, and by regarding them as the infallible rule of their faith and practice. For the fame purpofe, John (Rev. i. 3.) declared him bleffed who *readeth*, and them who *hear* the words of his prophecy.

The Theffalonian prefidents and paftors being adjured by the apoftle Paul to caufe his epiftle to be read *to all the brethren*, it was to be read not only to them in Theffalonica, but to the brethren of all the towns and cities of the province of Macedonia; and particularly to the brethren of Beræa and Philippi, and of every place in their neighbourhood where churches were planted. For that St. Paul did not intend his epiftles merely for the churches to which they were firft fent, but for general ufe, appears from the infcriptions of feveral of them. Thus the epiftle to the Galatians is directed, *To the churches of Galatia;* and the fecond epiftle to the Corinthians, *To the church of God, which is at Corinth, with all the faints which are in all Achaia.* Nay, the firft epiftle to the fame church hath even a more general infcription, being directed not only *To the church at Corinth*, but *To all them who in every place call upon the name of Jefus Chrift.*

But while the churches, to which the apoftle fent his letters, were directed by the infcriptions to circulate them as widely as poffible, he did not mean, by thefe infcriptions, nor by his adjuration of the Theffalonian paftors, that the autographs of his letters were to be fent to all who had an intereft in them. Thefe divinely infpired compofitions, authenticated by the falutation in the apoftle's own hand writing, were too valuable to be ufed in that manner. But his meaning was, that correct copies of his letters fhould be fent to the neighbouring churches, to remain with them for their own ufe, and to be tranfcribed by them, and circulated as widely as poffible. The direction to the Coloffians, iv. 16. *When this epiftle hath been read by you, caufe that it be read alfo in the church of the Laodiceans*, is certainly to be underftood in the manner I have explained. The apoftle adds, *and that ye likewife read the epiftle from Laodicea.* The Laodiceans, it feems, had been directed to fend to the Coloffians a copy of fome letter written by the apoftle, which they had received:

ceived: probably the letter which he had lately fent to the Ephefians: for that epiftle is infcribed, not only *To the faints which are at Ephefus*, but alfo *To the faithful in Chrift Jefus.* This infcription, therefore, like that of the epiftle to the Corinthians, implied that the Ephefian brethren were to fend copies of their letter to the neighbouring churches, and, among the reft, to the church of the Laodiceans, with a particular order to them to fend a copy of it to the Coloffians.

In the fame manner, alfo, we may fuppofe the epiftle to the Galatians was circulated. For the infcription, *To the churches of Galatia*, implies, that the church in Galatia which received this letter from the apoftle's meffenger, was to fend a copy of it to the church that was neareft to them; which church was to circulate it in like manner: fo that, being fent from one church to another, it was no doubt communicated, in a fhort time, to all the churches of Galatia. In like manner, the apoftle Peter's firft epiftle being infcribed, *To the ftrangers of the difperfion of Pontus, Galatia, Cappadocia, Afia, and Bithynia*, the perfon or church to which that letter was delivered by Silvanus (1 Pet. ch. v. 12.) was to communicate it to the brethren neareft at hand, to be copied and difperfed till it was fully circulated among the faithful in the feveral countries mentioned in the infcription, unlefs that fervice was performed by Silvanus himfelf. For it cannot be fuppofed that Peter would write and fend copies of fuch a long letter to all the churches in the widely extended countries of Pontus, Galatia, Cappadocia, Afia, and Bithynia. The like method, no doubt, was ufed for circulating all the other catholic epiftles.

The apoftles, by the infcription of their letters, having fignified their defire that they fhould be read publicly, not only in the churches to which they were firft fent, but in all the neighbouring churches; and St. Paul, in particular, having given exprefs orders to that purpofe, in his epiftles to the Theffalonians and Coloffians, we have good reafon to believe that their epiftles were read publicly and frequently in the churches to which they were infcribed, along with the fcriptures of the Old Teftament: that copies of them were fent to every church which had an immediate intereft in them: and that, when the gofpels were publifhed, they, in like manner, were read daily in the churches;

 and

and that copies of them alſo were quickly multiplied. To this reſpect the goſpels were certainly entitled, not only on account of their authors being *apoſtles* or *evangeliſts*, but becauſe the matters contained in them were of the greateſt utility, both for the inſtruction and for the conſolation of the brethren.

The epiſtles and goſpels, being the authentic record in which the whole doctrines, precepts, and promiſes of the goſpel are contained, we may believe that, although no injunction had been given by the apoſtles reſpecting the communication of their writings, the members of the churches, to which their epiſtles and goſpels were ſent, moved by their own piety and good ſenſe, would be anxious to communicate them; and would not grudge either the expence of tranſcribing them, or the trouble of ſending them to all the churches with which they had any connection. The perſons likewiſe who were employed, whether in tranſcribing, or in carrying theſe excellent writings to the neighbouring churches, would take great delight in the work; thinking themſelves both uſefully and honourably employed. Nay, I am perſuaded that ſuch of the brethren as could afford the expence, and were capable of reading theſe divinely inſpired writings, would get them tranſcribed for their own uſe: ſo that copies of theſe books would be multiplied and diſperſed in a very ſhort time. This accounts for St. Paul's epiſtles, in particular, being ſo generally known, read, and acknowledged by all chriſtians, in the very firſt age; as we learn from Peter, who ſpeaks of the epiſtles which his beloved brother Paul had written to the perſons to whom he himſelf wrote his ſecond epiſtle, chap. iii. 16. It ſeems, before Peter wrote that letter, he had ſeen and read Paul's epiſtles to the Galatians, the Epheſians, and the Coloſſians. He ſpeaks alſo of *all Paul's other epiſtles;* from which ſome learned men have inferred, that Paul, by that time, was dead, and that all his writings had come to Peter's hands. Nay, Peter inſinuates that they were then univerſally read and acknowledged as inſpired writings: for he tells us, *the ignorant and unſtable wreſted them, as they did the other ſcriptures alſo, to their own deſtruction.*

The writings of the apoſtles and evangeliſts being thus early and widely diſperſed among the diſciples of Chriſt, I think it cannot be doubted that the perſons who obtained copies of them,

regard-

regarding them as precious treafures of divine truth, preferved them with the utmoft care. We are morally certain, therefore, that none of the infpired writings, either of the evangelifts or of the apoftles, have been loft; and, in particular, that the fufpicion which fome have entertained of the lofs of certain epiftles of Paul, is deftitute of probability. His infpired writings were all fent to perfons greatly interefted in them, who, while they preferved their own copies with the utmoft care, were, no doubt, very diligent in circulating tranfcripts from them among the other churches; fo that, being widely difperfed, highly refpected, and much read, none of them, I think, could perifh. What puts this matter beyond doubt, is, that while all the facred books which now remain are often quoted by the moft ancient chriftian writers, whofe works have come down to us, in none of them, nor in any other author whatever, is there fo much as a fingle quotation from any apoftolical writing that is not at prefent in our canon; nor the leaft hint from which it can be gathered, that any apoftolical writing ever exifted, which we do not at prefent poffefs.

Farther, as none of the apoftolical writings have been loft, fo no material alteration hath taken place in any of thofe which remain. For the autographs having, in all probability, been long preferved with care, by the rulers of the churches to which thefe writings were fent, if any material alteration, in particular copies, had ever been attempted, for the purpofe of fupporting herefy, the fraud muft inftantly have been detected, by comparing the vitiated copies with the autographs. And even after the autographs, by length of time, or by accident, were loft, the confent of fuch a number of copies as might eafily be procured and compared in every country, was at all times fufficient for eftablifhing the genuine text, and for correcting whatever alteration might be made, whether through accident or defign. Nor is this all: the many difputes about articles of faith which took place in the chriftian church, almoft from the beginning, though productive of much mifchief in other refpects, fecured the fcriptures from all vitiation. For the different fects of chriftians, conftantly appealing to the facred oracles, in fupport of their particular opinions, each would take care that their opponents quoted the fcriptures fairly, and tranfcribed

them

them faithfully. And thus the different parties of chriſtians, being checks on each other, every poſſibility of vitiating the ſcriptures was abſolutely precluded.

With reſpect to the various readings of the books of the New Teſtament, about which deiſts have made ſuch a noiſe, and well diſpoſed perſons have expreſſed ſuch fears, as if the ſacred text were thereby rendered uncertain, I may take upon me to affirm that the clamour of the former, and the fears of the latter, are without foundation. Before the invention of printing there was no method of multiplying the copies of books, but by tranſcribing them; and the perſons who followed that buſineſs being liable, through careleſſneſs, to tranſpoſe, omit, and alter, not only letters, but words, and even whole ſentences, it is plain that the more frequently any book was tranſcribed, the more numerous would the variations from the original text be in the one that was laſt tranſcribed; becauſe, in the new copy, beſides the errors peculiar to the one from which it was taken, there would be all thoſe alſo which the tranſcriber himſelf might fall into through careleſſneſs. If, therefore, the MSS which remain of any ancient book are of a late date, and few in number, the defects and errors of ſuch a book will be many, and the various readings few; and as it is by the various readings alone that the defects and errors of particular copies can be redreſſed, the imperfections of that book will be without remedy. Of this, Heſychius among the Greeks, and Velleius Paterculus among the Latins, are ſtriking examples; for as there is but one MS copy of each of theſe authors remaining, the numerous errors and defects found in them are paſt all redreſs. Happily, this is not the caſe with the books of the New Teſtament, of which there are more MSS of different ages than of any other ancient writing. Wherefore, although, by collating theſe MSS, different readings, to the amount of many thouſands, have appeared, the text, inſtead of being rendered uncertain thereby, hath been fixed with greater preciſion. Becauſe, with the help of ſound criticiſm, learned men, from the vaſt variety of readings, obtained by comparing different copies, have been able to ſelect, almoſt with certainty, thoſe readings which originally compoſed the ſacred text. See Gen. Pref. p. 44. note.

This,

This, however, though great, is not the only advantage the fcriptures have derived from the various readings found in the different MSS of the New Neftament which have been collated. For as thefe MSS were found, fome of them in Ægypt, others of them in Europe, the diftance of the places from whence they have been brought give us, as Bentley hath well remarked, the fulleft affurance that there never could be any collufion in altering or interpolating one copy by another, nor all by any one of them; and that, however numerous thefe readings may be, they have proceeded merely from the careleffnefs of tranfcribers, and by no means from bad defign in any perfons whatever. This important fact is fet in the cleareft light by the pains which learned men have taken in collating all the ancient tranflations of the fcriptures now remaining, and all the quotations from the fcriptures found in the writings of the fathers, even thofe which they made by memory, in order to mark the minuteft variations from the originals. For, although by this means, the various readings have been increafed to a prodigious number, we find but a very few of them that make any material alteration in the fenfe of the paffages where they are found; and of thofe which give a different fenfe, it is eafy for perfons fkilled in criticifm to determine which is the genuine reading. Thefe facts, which are all well known, prove, in the ftrongeft manner, that the books of the New Teftament have, from the beginning, remained unadulterated, and that in the various readings, we have *the genuine text* of thefe books entire, or almoft entire; which is more than can be faid of any other writing of equal antiquity, of which the MSS are not fo numerous, nor the various readings in fuch abundance. See the note, Pref. p. 44. laft paragraph.

ESSAY III.

Of the Apoftle Paul's Style and Manner of writing.

ALTHOUGH the fermons and epiftles of the apoftle Paul be much fuperior in fentiment to the fineft orations and treatifes of the Greeks, many who are judges of elegant writing, I doubt not, will pronounce them inferior, both in compofition

tion and ftyle. The truth is, in forming his difcourfes, the apoftle, for the moft part, neglected the rules of the Grecian eloquence. He feldom begins with propofing his fubject, or with declaring the method in which he is to handle it. And when he treats of more fubjects than one in the fame epiftle, he does not inform us when he paffes from one fubject to another, nor always point out the purpofe for which his arguments are introduced. Befides, he makes little ufe of thofe rhetorical tranfitions, connections, and recapitulations whereby the learned Greeks beautifully difplayed the method and coherence of their difcourfes.

As the apoftle did not follow the rules prefcribed by the Greek rhetoricians, in difpofing the matter of his difcourfes, fo he hath not obferved their precepts in the choice of his words, the arrangement of his fentences, and the meafure of his periods. That kind of fpeaking and writing which is more remarkable for an artificial ftructure of words, and a laboured fmoothnefs of periods, than for truth of fentiment and juftnefs of reafoning, was called by the apoftle *the wifdom of fpeech*, 1 Cor. i. 17. and *the perfuafive words of human wifdom*, 1 Cor. ii. 4.; and was utterly difclaimed by him, 1 Cor. ii, 1. *And I, brethren, when I came to you, came not with excellency of fpeech, nor of wifdom, declaring the teftimony of God.*

But while the apoftle, in the compofition and ftyle of his difcourfes, hath commonly avoided the fhowy embellifhments, and even fome of the folid ornaments of the Grecian eloquence, for reafons I fhall afterwards mention, he hath made fufficient amends for thefe defects, by the excellence of his fentiments, the propriety of his method, the real connection which fubfifts in his difcourfes, and the accuracy with which he has expreffed himfelf on every fubject.

The tranfcendent excellence of the apoftle Paul's fentiments, it is prefumed, no reader of true judgment will difpute. But the method and connection of his writings, fome, perhaps, may call in queftion; becaufe, as I juft now obferved, he hath not adopted the method of compofition ufed by the elegant Greeks. But, to remove this objection, and to illuftrate, in the firft place, the apoftle's *method*, I obferve, that, in his doctrinal epiftles efpecially, he always treats of fome important article of faith,

faith, which, though not formally propoſed, is conſtantly in his view, and is handled according to a preconceived plan, in which his arguments, illuſtrations, and concluſions are all properly arranged. This the intelligent reader will eaſily perceive, if, in ſtudying any particular epiſtle, he keeps the ſubject of it in his eye throughout. For thus he will be ſenſible that the things written are all connected with the ſubject in hand, either as proofs of what immediately goes before, or as illuſtrations of ſome propoſition more remote; or as inferences from premiſes, ſometimes expreſſed and ſometimes implied; or as anſwers to objections which, in certain caſes, are not ſtated, perhaps becauſe the perſons addreſſed had often heard them propoſed. Nay, he will find that, on ſome occaſions, the apoſtle adapts his reaſoning to the thoughts which he knew would, at that inſtant, ariſe in the mind of his readers, and to the anſwers which he foreſaw they would make to his queſtions, though theſe anſwers are not expreſſed. In ſhort, on a juſt view of Paul's epiſtles, it will be found that all his arguments are in point; that whatever incidental matter is introduced, contributes to the illuſtration of the principal ſubject; that his concluſions are all well founded; and that the whole is properly arranged.

Next, with reſpect to the connection of the reaſoning in the apoſtle's epiſtles, I acknowledge that the want of thoſe forms of expreſſion, by which the learned Greeks diſplayed the coherence and dependence of their diſcourſes, has given to his compoſitions a disjointed appearance. Nevertheleſs, there is a cloſe connection of the ſeveral parts of his epiſtles, eſtabliſhed by the ſenſe of what he hath written. Now, where there is a real connection in the ſenſe, the words and phraſes invented by rhetoricians for ſhowing it, become, in ſome meaſure, unneceſſary. There is alſo, in the apoſtle's epiſtles, an apparent connection ſuggeſted by the introduction of a word or thought, (ſee Rom. iv. 24, 25. Eph. i. 19, 20. 1 Theſ. ii. 14.) which ſeemingly leads to what follows; yet the real connection lies more deep, in the relation of the things to each other, and to the principal ſubject. Theſe relations, however, would be more obvious, if the Greek particles uſed by the apoſtle for coupling his ſentences and periods, inſtead of having always, or, for the moſt part, the ſame meanings uniformly given them, as in our

English bibles, were diverfified in the tranflation, according to the true force which each particle derives from the place which it holds in the difcourfe. Farther, through the frequent ufe of that part of fpeech called *the participle*, there is a feeming connection in the apoftle's difcourfes, which is apt to miflead one who is not acquainted with the idiom of the Greek language. For, as the participle hath often a caufal fignification, by tranflating it literally, the fubfequent claufe appears to contain a reafon for what immediately goes before; contrary, in many inftances, to the apoftle's intention, who ufes the participles, after the example of other Greek writers, for any part of the verb. Befides, by tranflating the apoftle's participles literally, his fentences and periods are tacked to one another in fuch a manner that they have neither beginning nor ending. (Col. i. 10, 11, 12.). Wherefore, that the unlearned reader may not apprehend a connection in the apoftle's difcourfes different from what really fubfifts in them, and that the true coherence and dependence of the feveral parts may appear, his participles fhould be tranflated fo as to reprefent the parts of the verb for which they are put. If this were done, the apoftle's fentences and periods would ftand forth in their juft dimenfions, and their relation to the different parts of his difcourfe, as reafons for what immediately precedes, or as illuftrations of fomething more remote, or as new arguments in fupport of the principal propofition, would clearly appear; and, by this means, the general plan of his difcourfe would emerge from that obfcurity in which it lies hid in the prefent tranflation.

But, in praifing St. Paul for handling his fubjects methodically, and for connecting his difcourfes on thefe fubjects by the fenfe of what he hath written, rather than by the words, left I fhould be thought to afcribe to his compofitions qualities which they do not poffefs, I mention his firft epiftle to the Theffalonians as an example and proof of all that I have faid. For, although the fubject of that letter is not formally propofed, nor the method declared in which it is handled, nor the fcope of the particular arguments pointed out, nor the objections mentioned to which anfwers are given, all thefe particulars are fo plainly implied in the meaning of the things written, that an attentive reader can be at no lofs to difcern them. In the fame epiftle,

 though

though no formal difplay of the coherence of the fentiments be made, by introducing them with the artificial couplings ufed by the elegant Greek writers, it does not occafion any confufion; becaufe the dependence of the feveral parts implied in the fenfe fufficiently fupplies that want.

Yet, after all I have faid in vindication of the apoftle, for having neglected, in his epiftles, the fo much admired formality of the Grecian eloquence, I fhould not think I had done him juftice on this head, if I did not call the reader's particular attention to the nature of his writings. None of them are *treatifes*; they are all *letters* to particular churches or perfons; fome of them written in anfwer to letters which he had received. Now, how effential foever a declared method and order in the difpofition of the arguments, and a vifible connection of the parts of the difcourfe, may be in a regular treatife, thefe, in the opinion of the beft judges, are by no means neceffary in epiftolary compofitions. Rather, in that kind of writing, if there is order and connection, to conceal it is efteemed a perfection. Befides, *letters* differ from every other fpecies of writing in this refpect, that the perfons to whom they are addreffed, being well acquainted with the particulars alluded to in them, the writer never thinks of entering into a minute detail of the characters, the circumftances, and the opinions, of the perfons concerning whom, or to whom, he writes. Yet the knowledge of thefe things is abfolutely neceffary to render letters intelligible to ftrangers. Hence, as Lord Shaftefbury, fpeaking of letter-writing, juftly obferves, Mifcell. i. c. 3. "They who read an epiftle "or fatire of Horace, in fomewhat better than a mere fcho- "laftic relifh, will comprehend, that the concealment of order "and method in this manner of writing, makes the chief beauty "of the work. They will own that, unlefs a reader be, in "fome meafure, apprifed of the characters of an Auguftus, a "Mecænas, a Florus, and a Trebatius, there will be little relifh "in thofe fatires addreffed, in particular, to the courtiers, "minifters, and great men of the times." If thefe obfervations are juft, it is no blemifh, but rather a beauty, in the apoftle's letters, that his method is concealed. Neither ought they to be found fault with for their obfcurity; feeing, in many inftances, it is owing to our ignorance of the characters of the perfons

fons he mentions, and of the facts and circumftances to which he alludes. At the fame time, his epiftles are not more irregular, or more obfcure, at leaft in their matter, than many of the epiftles and fatires of Horace. So that the affiftance of commentators is not more needed for interpreting the writings of the infpired apoftle, than for underftanding the compofitions of the elegant Latin poet.

Having made thefe remarks on the method and connection of the apoftle Paul's epiftles, it remains, in the fecond place, that I fpeak concerning his *ftyle*. And here I obferve, in general, that it is concife and unadorned; yet, if I judge rightly, its concifenefs adds to its energy, and even to its beauty. For, inftead of multiplying fynonymous terms, unmeaning epithets, and jarring metaphors, whereby ftyle becomes turgid and empty, the apoftle fcarcely ever admits any thing fuperfluous. His words, for the moft part, are well chofen; many of them are emphatical, and properly placed in the fentence, as by a mafter's hand; fome of them are new, and others of them are admirably compounded; fo that they add both to the found and to the fenfe of the fentence. His epithets commonly mark the principal quality or circumftance of the idea to which they are adjected; and his expreffions, in fome inftances, are fo delicately turned, as to fuggeft fentiments which are not directly marked by the words, whereby an opportunity is afforded to the reader to exercife his own ingenuity, in difcovering that more is meant than meets his ear. In fhort, there are, in the apoftle's concife language, virtues which make amends for the want of the vivid colouring, the flowing copioufnefs, and the varied cadences of the Grecian eloquence. Even thofe oriental forms of fpeech ufed by the apoftle, which have been blamed by one or two of the fathers who were not fkilled in the Hebrew, though accompanied with fome obfcurity at firft view, when underftood, add to the pleafure of the reader, by their energy, and by the variety which they occafion in the ftyle. The change too of *the perfon*, and the fudden tranfition from the *one number* to the *other*, often found in Paul's writings, though violations of the rules of grammar loudly condemned by the leffer critics, are real beauties, as they render difcourfe more lively; on which

account thefe irregularities have been admitted, even by the beft authors. And with refpect to the few uncommon words and phrafes, to which the appellations of *barbarifms* and *folecifms* have been given, the reader ought to know that the beft Greek authors have ufed the very fame words and phrafes; which, if they are not commended as diverfifications of the ftyle, muft, at leaft, be excufed as inaccuracies, flowing from the vivacity of thefe juftly admired writers, or from their attention to matters of greater moment. However, as Longinus hath long ago acknowledged, (c. 30.) one of the beautiful paffages, and fublime thoughts, found in the works of thefe great mafters, is fufficient to atone for all their faults.

But if the ableft critics judge in this favourable manner of the celebrated writers of antiquity, on account of their many excellencies, furely the fame indulgence cannot be denied to the apoftle Paul, whofe merit, as a writer, in many refpects, is not inferior to theirs. For I will venture to affirm, that, in elegance, variety, and ftrength of expreffion, and even in fublimity of thought, many of his paffages will bear to be fet in competition with the moft admired of theirs, and will fuffer nothing by the comparifon. The truth is, where the apoftle's fubject leads him to it, he not only expreffes himfelf with delicacy and energy, but often rifes to the true fublime, through the grandeur of his fentiments, the ftrength of his language, and the harmonioufnefs of his periods, not induftrioufly fought after, but naturally flowing from the fervour and wifdom of that Divine Spirit by which he was infpired.

In fupport of what I have advanced in praife of St. Paul as an author, I mention the following paffages, as unqueftionable examples of beautiful and fublime writing.—The greateft part of his epiftle to the Ephefians, concerning which Grotius has faid, that *it expreffes the grand matters of which it treats in words more fublime than are to be found in any human tongue*:—His fpeech to the inhabitants of Lyftra, Acts xiv. in which the jufteft fentiments concerning the Deity are expreffed in fuch a beautiful fimplicity of language, as muft ftrike every reader of tafte: His oration to the Athenian magiftrates and philofophers, affembled in the Areopagus, wherein he defcribes the character and

and ftate of the true God, and the worfhip that is due to him, in the moft elegant language, and with the moft exquifite addrefs, Acts xvii. :—His charge to the elders of Ephefus, (Acts xx.) which is tender and pathetic in the higheft degree :—His different defences before the Roman governors, Felix and Feftus, king Agrippa and Bernice, the tribunes and great ladies of Cefarea, who were all ftruck with admiration at the apoftle's eloquence :—His defcription of the engagement between the flefh and the fpirit, with the iffue of that conflict, Rom. vii. :—The whole of the eighth chapter of his epiftle to the Romans, in which both the fentiments and the language, efpecially towards the clofe, are tranfcendently fublime :—The fifteenth chapter of his firft epiftle to the Corinthians, where he treats of the refurrection of the dead, in a difcourfe of confiderable length, adorned with the greateft variety of rhetorical figures, expreffed in words aptly chofen, and beautifully placed ; fo that in no language is there to be found a paffage of equal length, more lively, more harmonious, or more fublime :—The laft four chapters of his fecond epiftle to the Corinthians, which are full of the moft delicate ironies on the falfe teacher who had fet himfelf up at Corinth as the apoftle's rival, and on the faction who doated on that impoftor : – 1 Tim. vi. 6,—12. ; a paffage admirable, both for the grandeur of the fentiment and for the elegance of the language :—The whole eleventh chapter of his epiftle to the Hebrews, and the firft fix verfes of the twelfth chapter of the fame epiftle : with many other paffages which might be mentioned, in which we find an eloquence fuperior to any thing exhibited in profane authors.

There are other paffages, likewife, in Paul's epiftles, of a narrower compafs, concerning which I hazard it, as my opinion, that in none of the celebrated writers of Greece or of Rome, are there periods in which we find greater fublimity of thought, or more propriety, beauty, and even melody of language. This every reader of tafte will acknowledge, who takes the pains to confult the following paffages in the original.—Rom. xi. 33. *O the depth both of the wifdom and knowledge of God!* &c. which doxology to the true God is fuperior, both in fentiment and language, to the moft celebrated hymns of the greateft of the

heathen

heathen poets, in praife of their divinities.—2 Cor. iv. 17, 18. *For the prefent light thing of our affliction, which is but for a moment*, &c.—ch. v. 14. *For the love of Chrift conftraineth us*, &c.—vi. 4.—11. *In all things approving ourfelves as the minifters of God*, &c.—Philip. iii. 18. *For many walk*, &c.—Ephef. i. 19. *What is the exceeding greatnefs of his power*, &c. In which laft period there is fuch an accumulation of ftrong expreffion as is fcarcely to be found in any profane author.—1 Tim. vi. 15. where there is a defcription of God, which, in fublimity of fentiment and beauty of language, exceeds all the defcriptions given of the Supreme Being by the moft famed of the heathen philofophers or poets. Other periods alfo might be produced in which, as in thofe juft now mentioned, there are no unnatural rants, nor great fwelling words of vanity; but a real grandeur of fentiment, and an energy of diction, which directly ftrike the heart.

Upon the whole, I heartily agree with Beza, in the account which he hath given of the apoftle Paul as a writer, 2 Cor. x. 6. note, where he fays, "When I more narrowly confider the "whole genius and character of Paul's ftyle, I muft confefs "that I have found no fuch fublimity of fpeaking in Plato "himfelf; as often as the apoftle is pleafed to thunder out the "myfteries of God: no exquifitenefs of vehemence in Demofthenes, equal to his, as often as he had a mind either "to terrify men with a dread of the divine judgments, or to "admonifh them concerning their conduct, or to allure them "to the contemplation of the divine benignity, or to excite "them to the duties of piety and morality. In a word, not even "in Ariftotle himfelf, nor in Galen, though moft excellent "artifts, do I find a more exact method of teaching."

But though with Beza I acknowledge that Paul was capable of all the different kinds of fine writing; of the fimple, the pathetic, the ironical, the vehement, and the fublime; and that he hath given admirable fpecimens of thefe feveral kinds of eloquence in his fermons and epiftles, I would not be underftood to mean that he ought, upon the whole, to be confidered either as an elegant or as an eloquent writer. The method and connection of his writings are too much concealed

to entitle him to theſe appellations; and his ſtyle in general is neither copious nor ſmooth. It is rather harſh and difficult, through the vehemence of his genius, which led him frequently to uſe that dark form of expreſſion, called, by rhetoricians, *elliptical*; to leave ſome of his ſentences, and even of his arguments, incomplete; and to mention the firſt words only of the paſſages which he hath quoted from the old teſtament, though his argument requires that the whole be taken into view. Theſe peculiarities, it is true, are found in the moſt finiſhed compoſitions of the Greeks; and though they appear harſh, are real excellencies; as they diverſify the ſtyle, render it vigorous, and draw the reader's attention. But they occur much more ſeldom in their writings than in Paul's. And although the words that are wanting to complete the apoſtle's ſentences, are commonly expreſſed, either in the clauſe which goes before, or in that which follows, and the ſcope of his reaſonings leads to the propoſitions omitted; yet theſe, for the moſt part, eſcape ordinary readers, ſo that his ſtyle, upon the whole, is difficult and obſcure.

There are other peculiarities alſo, which render the apoſtle's ſtyle dark: ſuch as, that on ſome occaſions he hath inverted the order of his ſentences, and uſed the ſame words in the ſame ſentence, in different ſenſes. Nay, he has affixed, to many of his terms, ſignifications quite different from what they have in profane authors; becauſe, as Locke juſtly obſerves, the ſubjects of which he treats were abſolutely new, and the doctrines which he teaches were perfectly remote from all the notions which mankind then entertained. In ſhort, theſe peculiarities of ſtyle have thrown ſuch an obſcurity upon many paſſages of Paul's writings, that perſons tolerably ſkilled in the Greek language will underſtand the compoſitions of Demoſthenes, Iſocrates, or any other ſtandard proſe writer among the Greeks, more readily than the epiſtles of the apoſtle Paul.

Let it be acknowledged then, that, in general, Paul's ordinary ſtyle is not poliſhed and perſpicuous, but rather harſh and obſcure. Neverthele ſs, in avoiding the ſtudied perſpicuity and prolixity of the Grecian eloquence, and in adopting a conciſe

and unadorned ſtyle in his epiſtles, he is, I think, fully juſtified by the following conſiderations.

In the firſt place, a conciſe unadorned ſtyle in preaching and writing, though accompanied with ſome obſcurity, was, in the apoſtle's ſituation, preferable to the clear and elegant manner of writing practiſed by the Grecian orators. For, as he himſelf tells us, it was intended by Chriſt to make the world ſenſible that the converſion of mankind was accompliſhed, neither by the charms of ſpeech, nor by the power of ſounds, nor by ſuch arguments as a vain philoſophy was able to furniſh, but by thoſe great and evident miracles which accompanied the firſt preaching of the goſpel, and by the ſuitableneſs of its doctrines to the neceſſities of mankind: facts, which it is of the greateſt importance for us, in theſe latter ages, to be well aſſured of. 1 Cor. i. 17. *Chriſt ſent me to preach the goſpel, not with wiſdom of ſpeech, that the croſs of Chriſt might not be made ineffectual.*— 1 Cor. ii. 4. *My diſcourſe and my preaching was not with the perſuaſive words of human wiſdom, but with the demonſtration of the Spirit, and of power.* 5. *That your faith might not ſtand in the wiſdom of men, but in the power of God.*

In the ſecond place, the obſcure manner of writing uſed by the apoſtle Paul, though the natural effect of his own comprehenſive genius, may have been deſigned for the very purpoſe of rendering ſome of his paſſages difficult, that, by the pains neceſſary to the right underſtanding of them, their meaning, when found, might enter the deeper into his reader's mind. This uſe of obſcurity was thought of ſuch importance anciently, that the moſt celebrated teachers of religion concealed their doctrines under fables, and allegories, and enigmas, in order to render them the more venerable, and to excite more ſtrongly the curioſity of their diſciples. Of this the Egyptian prieſts were famous examples. So alſo was Plato; for his theological, and even ſome of his moral writings, are often more obſcure than Paul's, or than the writings of any of the ſacred authors whatever. The obſcurity of the ſcriptures may likewiſe have been intended to make the exerciſe of honeſty, impartiality, and care, neceſſary in ſtudying the revelations of God. For, though

it

it hath been alledged that the profeffed defign of a revelation from God being to inftruct all mankind in matters of religion, the terms in which it is conveyed ought to be perfpicuous and level to the capacity of all: yet if the improvement of their underftanding be as effential to the happinefs of rational creatures, deftined to live eternally, as the improvement of their affections, the obfcurity of revelation may be neceffary to a certain degree. In the prefent life, indeed, men's happinefs arifes more from the exercife of their affections, than from the operations of their underftanding. But it may not be fo in the life to come. There the never-ending employment of the bleffed may be to fearch after truth, and to unfold the ways and works of God, not in this fyftem alone, but in other fyftems which fhall be laid open to their view. If fo, it muft be an important part of our education for eternity, to gain a permanent and ftrong relifh of truth, and to acquire the talents neceffary for inveftigating it; particularly the habit of attending to, and comparing things; of obferving accurately their minuteft agreements and differences; and of drawing the proper conclufions from fuch matters as fall under our obfervation. Hence, to afford fcope for acquiring thefe talents fo neceffary to the dignity and happinefs of reafonable beings, the nice mechanifm and admirable contrivance of the material fabric of the univerfe is veiled from the eyes of men; and they are not allowed to behold it, but in confequence of accurate and laborious refearches. For the fame reafon, the fyftem of grace is fet before us in the books of revelation, covered with a veil; that, in the removing of that veil, and in penetrating into the meaning of the fcriptures, we may have an opportunity of exercifing and ftrengthening the faculties of our minds, and of acquiring thofe habits of attention, recollection, and reafoning, which are abfolutely neceffary to the employments and enjoyments of the other world. Thus the obfcurity of the fcriptures, inftead of counteracting, evidently co-operates with the general defign of revelation, and demonftrates that the books of nature and of grace have come from one and the fame author, the Eternal God, the Father of the univerfe.

In the third place, the concife manner in which the apoftle hath written his epiftles, may have been defigned to render them

fhort,

ſhort, that they might be tranſcribed and purchaſed at a ſmall expence, and by that means become of more general uſe. What advantage this muſt have been to the diſciples in the early ages, may eaſily be conceived, when it is recollected, that anciently there were no books but ſuch as were written with the pen. For, if books ſo written were of any bulk, being neceſſarily of great price, they could not be procured by the lower claſſes of mankind, for whoſe uſe St. Paul's epiſtles were principally deſigned.

In the fourth place, although the want of thoſe nicely-formed tranſitions, connections, and recapitulations, by which the different parts of the elegant writings of the Greeks are united, and formed into one whole or perfect body of diſcourſe, hath given to the apoſtle's epiſtles ſuch a miſcellaneous appearance, that the reader is apt to conſider them as deſultory compoſitions, like thoſe of Epictetus and Marcus Antoninus; and, although by this means, the moſt important paſſages of his writings have the form of aphoriſms, it is, perhaps, no real diſadvantage; becauſe, on that very account, theſe paſſages may be the more eaſily committed to memory, even by perſons who have not learned to read.

This leads me to remark, that the eaſe with which the moſt ſtriking paſſages of the apoſtolical epiſtles may be committed to memory, through their apparent want of connection, hath rendered them, in all ages, highly profitable to the common people, for whoſe uſe principally they were intended, and more eſpecially to the primitive chriſtians. For in that age, when men were ſo captivated with the goſpel, that, on account of it, they parted with every thing moſt dear to them, we may believe they would ſpend much of their time in committing to memory the chief paſſages of the evangelical hiſtories and apoſtolical epiſtles, in which the doctrines, precepts, and promiſes of the goſpel are recorded. Theſe were the charter on which all their hopes were founded, the lights by which they guided themſelves in every ſituation, and the only ſource of their conſolation under the ſufferings brought on them by the profeſſion of the goſpel. We cannot be much miſtaken, therefore, in ſuppoſing, that perſons were choſen to be the penmen of the ſcriptures, who,

who, following the bent of their own genius, fhould write, in the concife and apparently unconnected manner above defcribed, on purpofe that the moft ufeful paffages of thefe divinely infpired compofitions might be committed to memory with the greater eafe. For thus the more intelligent brethren could not only make thefe paffages the fubjects of their own daily meditation, but alfo repeat them to others, whofe memories were not fo retentive, or who were not able to purchafe copies of the fcriptures, or who, perhaps, could not have read them, although poffeffed of them; but who, by hearing them often repeated, could commit them to memory, and derive great profit from them.

Even at this day, the common people reap the fame advantage from the concife and feemingly unconnected form in which the facred oracles are written. For whether they read them, or hear them read, the nervous fentences and ftriking paffages with which thefe divinely infpired writings abound, engrave themfelves fo deeply in the people's minds, that they often occur to their thoughts, both as matter of confolation under the troubles of life, and as motives and rules of conduct in the various fituations wherein they are placed.

The foregoing remarks on the apoftle Paul's manner of writing, and the reafonings by which I have endeavoured to vindicate him for ufing the concife, obfcure ftyle in his epiftles, I have ventured to lay before the reader, becaufe, if they are well founded, every perfon of tafte and judgment will acknowledge, that thefe epiftles, in their prefent form, are much better calculated for the inftruction of the world, than if they had been attired in all the fplendor of the Grecian eloquence, whofe brightnefs might have dazzled the imagination of the vulgar for a little, but could neither have enlightened their underftanding, nor have made any lafting impreffion on their heart. This I fay, becaufe it is well known to the critics, that the ftyle in writing which is efteemed moft elegant, derives its chief excellence from the frequent ufe of metaphors and allufions, which, though they may charm the learned, are of no value in the eye of the illiterate, who cannot apply them to their proper counterparts. Whatever delight, therefore, fuch latent beauties may give to thofe who can unfold them, to the vulgar they are

little

little better than a picture to a blind man: for which reafon the apoftle, with great propriety, hath, for the moft part, neglected them.

I fhall now conclude the prefent effay with the following obfervation concerning the fcriptures in general; namely, that as thefe writings were defigned for all mankind, and were to be tranflated into every language, it may juftly be doubted, whether, in fuch compofitions, any great benefit could have been derived to the world from beauties which depend on a nice arrangement of words, on the rhythms and cadences of periods, and on the juft application of the various figures of fpeech frequently introduced. Elegancies of that kind are generally loft in tranflations, being like thofe fubtle effences which fly off, when poured out of one veffel into another. And even though fome of thefe delicate beauties might have been retained in what is called *a free tranflation*, yet, as that advantage muft have been purchafed often at the expence of the infpired writer's meaning, fuch a tranflation of the word of God never could have been appealed to as an infallible ftandard for determining controverfies in religion, or for regulating men's practice: becaufe it would have exhibited the tranflator's private opinion, rather than the mind of the Spirit of God. (See Gen. Pref. page 34.) Whereas, to have the very words, as nearly as poffible, in which the revelations of God were originally delivered, fet forth in literal tranflations, was the only method of extending the benefit of revelation, as an infallible rule of faith and practice, to men of all nations. The Spirit of God, therefore, wifely ordered, that the excellence of the fcriptures fhould confift, neither in their being written in the Attic purity of the Greek tongue, nor in their being highly ornamented with thofe flowers and graces of fpeech, whofe principal virtue confifts in pleafing the imagination, and in tickling the ear; but in the truth and importance of the things written, and in a fimplicity of ftyle fuited to the gravity of the fubjects; or in fuch an energy of language as the grandeur of the thoughts naturally fuggefted. Excellencies of this fort eafily pafs from one language into another, while the meretricious ornaments of ftudied elegance, if in the leaft difplaced, as they muft be when tranflated, wholly difappear.

This

This being the cafe, I appeal to every reader of found judgment, whether Lord Shaftefbury and the Deifts fpeak fenfe, when they infinuate, that, becaufe the fcriptures were dictated by the Spirit of God, they ought throughout to furpafs all human writings in beauty of compofition, elegance of ftyle, and harmonioufnefs of periods. The facred oracles were not defigned as works of genius, to attract the admiration of the learned, nor to fet before them a finifhed model of fine writing for their imitation ; but to turn mankind from fin to God. For which purpofe, the graces of a florid, or even of a melodious ftyle, were certainly of little value, in comparifon of thofe more folid excellencies of fentiment and language, whereby the fcriptures have become the power of God unto falvation to all who believe them ; and will continue to be fo till the end of time. We may therefore in this, as in every other inftance, affirm with our apoftle, that *the foolifhnefs of God is wifer than men, and the weaknefs of God is ftronger than men*, (1 Cor. i. 25.) and may with underftanding afcribe to God, only wife, the glory that is due to him, on account of the admirable contrivance of his Word.

ESSAY IV.

On tranflating the Greek Language, ufed by the Writers of the New Teftament.

IN the tranflation of the apoftolical epiftles now offered to the public, important alterations are made in the meaning of many paffages of fcripture, which are not fupported in the notes. The author, therefore, has judged it neceffary to fubmit to his readers a number of obfervations on the Greek language, and on fome of its particles, as ufed in the infpired writings, whereby the alterations which he hath made in the tranflation of thefe writings, he hopes, will appear to be well founded.

His remarks, the author hath made in the following order. I. On the Verbs. II. On the Voices, Modes, and Tenfes of the Verb. III. On the Participles, Nouns, Pronouns, and Articles.

IV. On

IV. On the Particles, ranged in the the order of the alphabet. The fenfes which he hath affixed to each particle he hath fupported by paffages both from the fcriptures, and from the Greek claffics, where they are ufed in thefe fenfes. And as often as in the new tranflation any uncommon fenfe is given to a Greek word, that word is inferted in the tranflation, that, by turning to the part of this effay where it is handled, the reader may judge whether the fenfe affixed to it is fufficiently warranted by its ufe in other paffages. This method the author has adopted, to prevent the neceffity of repeating the fame proof, on every new occafion where it might be wanted.

In examining the following remarks, the reader is defired to recollect, that the native language of the writers of the New Teftament was the *Hebrew*, or *Syro-Chaldaic*. For thefe authors, following the idiom of their mother tongue, naturally affixed to fome of the Greek words and phrafes which they have ufed, the fenfes of the correfponding Hebrew words and phrafes. Hence the *Hebraifms* found in the New Teftament, which the leffer critics have fo loudly condemned; as was obferved in the effay on St. Paul's ftyle. Allowing, therefore, that the evangelifts and apoftles have introduced Hebrew forms of expreffion into their Greek writings, the following remarks ought not to be confidered as ill-founded, on pretence that they are not applicable to the Greek language, in its claffical purity. Some critics, indeed, anxious to defend the reputation of the apoftles as writers, have endeavoured to produce, from the beft Greek authors, phrafes fimilar to thofe in the infpired writings which have been moft blamed. But the attempt, I think, might have been fpared. For although the *Hebraifms* in the New Teftament are fewer than fome faftidious critics have fuppofed, the beft judges have allowed that there are, in thefe books, words and phrafes which can be called by no other name than *Hebraifms*; as the following remarks will clearly evince.

N. B. *The examples from fcripture which are marked with an afterifk* (*), *are taken from the common Englifh verfion.*

V E R B S.

1. Active Verbs.—The Hebrews ufed *active verbs* to exprefs the *agent's defign and attempt to do a thing*, though the thing defigned

figned or attempted did not take place. Exod. viii. 18. *And the magicians did fo*: attempted to do fo *with their enchantments, to bring forth lice, but they could not.*—Deut. xxviii. 68. *Ye fhall be fold*, fet to fale, *and no man fhall buy you.*—Ezek. xxiv. 13. *Becaufe I have purged*, attempted to purge *thee*, namely, by inftructions, reproofs, *&c. and thou waft not purged.*—Matt. xvii. 11. *Elias truly cometh firft, and reftoreth all things**; that is, attempteth to reftore all things.—Gal. v. 4.—*Whofoever of you are juftified*, that is, feek to be juftified, *by the law, ye are fallen from grace**.—Phil. iii. 15. (Ὅσοι τέλειοι.) *As many as are* (that is, *as would be*) *perfect**.—1 John i. 10. We *make him*, we endeavour to make him, *a liar*.—1 John ii. 26. *Thefe things I have written concerning them that deceive you**; that is, who endeavour to deceive you. See alfo ch. v. 10.

2. The Hebrews ufed *active verbs* to denote fimply *the effect of the action expreffed*; Ifai. lxi. 1. *Quaefitus fum ab iis qui me non petebant.* In this paffage, *quærere* and *petere*, according to the ordinary fignification of thefe words, are evidently the fame. And yet St. Paul, quoting the paffage, rightly expreffes it (Rom. x. 12.), *I was found of them that fought me not.*—John, xvi. 4. *None of you afketh me, whither goeft thou*: none of you knoweth whither I am going; for Peter had exprefsly afked that queftion, chap. xiii. 21.—1 Cor. viii. 12. *But thus finning againft the brethren* (και τυπτοντες, *and beating*, that is,) *and hurting their weak confciences* (for *hurting* is the effect of *beating*), *ye fin againft Chrift.*

3. *Active Verbs*, in fome cafes, were ufed by the Hebrews to exprefs, not *the doing of the thing* faid to be done, but fimply *the declaring that it is done*, or *that it fhall be done.* Thus, both in the Hebrew and in the Septuagint tranflation of Levit. xiii. 6. 8. 11. 13. 17. 20, &c. the prieft is faid *to cleanfe* and *to pollute.* But the meaning evidently is, that, after due examination, he is to *declare* the perfon *clean or polluted.*—Acts x. 15. *What God hath cleanfed*; what God hath declared clean (συ μη κοινε), *do not thou pollute*; that is, as our tranflators have rightly rendered it, *do not thou call unclean.*—Ifaiah vi. 10. *Make the heart of this people fat, and make their ears heavy*; declare, or foretel, that the heart of this people is fat, *&c.* Accordingly, Mat. xiii. 15. where this paffage is quoted, it is thus expreffed: *The heart of this people is*

waxed fat, &c.—Jerem. i. 9. *I have put my word into thy mouth,* 10. *So that I have this day ſet thee over the nations to root out, and to pull down, and to deſtroy, and to throw down, and to build, and to plant.* I have appointed thee to declare, or propheſy, concerning the nations, that they ſhall be rooted out, &c.—Ezek. xliii. 3. *According to the viſion which I ſaw when I came to deſtroy the city;* that is, to propheſy that it ſhould be deſtroyed.—Ezek. xxii. 2. *Son of Man wilt thou judge, wilt thou judge the bloody city?* Wilt thou declare that the bloody city ſhall be judged? This the prophet accordingly did in the ſubſequent part of the chapter, particularly ver. 14, 15, 16.—Mat. xix. 28. *Ye who have followed me in the regeneration, when the Son of Man ſhall ſit in the throne of his glory* (when, after his reſurrection, he ſhall ſit on the right hand of God), *ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael;* that is, by inſpiration, ye ſhall publiſh laws for the government of all the members of the viſible church on earth, and, by authority derived from me, ye ſhall declare, that all ſhall be judged by theſe laws at the laſt day.—1 Cor. vi. 2. *Do ye not know that the ſaints judge the world?* Do ye not know that the inſpired preachers of the goſpel declare that the world is to be judged; and alſo declare the laws by which it is to be judged?—Ver. 3. *Do ye not know that we judge angels?* That in the goſpel which we preach, we declare the judgment and puniſhment of the evil angels?

4. *Active verbs* were uſed by the Hebrews to expreſs, not *the doing*, but *the permiſſion of the thing* which the agent is ſaid to do. Thus, Gen. xxxi. 7. Jacob ſays of Laban, *God did not give him* (did not permit him) *to hurt me.*—Exod. v. 22. *Lord, wherefore haſt thou ſo evil entreated this people?* Wherefore haſt thou permitted them to be ſo evil entreated?—Pſalm xvi. 10. *Thou wilt not* (*give*, that is) *ſuffer thine holy One to ſee corruption.*——Pſalm lxxxi. 12. *So I gave them up unto their own hearts luſts:* I permitted them to be led by their own ſtrong luſts; as is plain from God's adding, ver. 13. *O that my people had hearkened to me, &c.* for that wiſh God could not have expreſſed, if, by any poſitive influence, he had given them, &c.—Jerem. iv. 10. *Lord God, ſurely thou haſt greatly deceived this people:* Thou haſt ſuffered this people to be greatly deceived by the falſe prophets,

faying, ye fhall have peace.—Ezek. xiv. 9. *If the prophet be deceived when he hath fpoken a thing, I the Lord have deceived that prophet:* I have permitted him to deceive himfelf.—Ezek. xx. 25. *I gave them alfo ftatutes that were not good:* I permitted them to follow the wicked ftatutes of the neighbouring nations, mentioned Levit. xviii. 3.—Mat. vi. 13. *Lead us not* (fuffer us not to be led) *into temptation.* Le Clerc, Ars Crit. vol. i. p. 237. has fhewn, that Homer, in the fame fenfe, afcribes the evil actions of men to God.—Mat. xi. 25. *I thank thee, O Father, that thou haft hid* (haft not revealed) *thefe things*, &c.—Matt. xiii. 11. *To you it is given to know the myfteries of the kingdom, but to them it is not given:* Ye are permitted to know the myfteries, &c. but they are not permitted to know them.—Mark v. 12. *Send us into the fwine*, fuffer us to go, &c.—Acts xiii. 29. *When they* (the Jewifh rulers who crucified Jefus) *had fulfilled all that was written of him, they took him down from the crofs, and laid him in a fepulchre:* They permitted him to be taken down, and laid in a fepulchre; for it was Jofeph and Nicodemus, two of Chrift's difciples, who took him down and buried him.—Rom. i. 24. *God gave them up to uncleannefs, through the lufts of their own hearts:* God permitted them to fall into uncleannefs, through their own ftrong lufts.—Rom. ix. 18. *Whom he will he hardeneth:* He permitteth to be hardened.—Rom. xi. 7. *The reft were blinded;* were permitted to become blind.—8. *According to what is written, God hath given them a fpirit of flumber*, hath permitted them to fall afleep.—2 Theff. ii. 11. *For this caufe God fhall fend them ftrong delufion, that they fhould believe a lie*:* God fhall permit ftrong delufion to befet them, fo that they fhall believe a lie.—Rev. ix. 3. *And to them was given power.*—xiii. 5. *And there was given unto him a mouth fpeaking great things, and blafphemies.*

5. *Active verbs* are ufed to exprefs, not *the doing*, but *the giving an occcafion of doing* a thing. Gen. xlii. 38. *If mifchief befal him by the way, then fhall ye bring down*, ye fhall be the occafion of bringing down, *my gray hairs*, &c.—1 Kings, xiv. 16. *Jeroboam made Ifrael to fin*, occafioned the people to fin, by fetting up the calves.—Acts i. 28. *This man* (Judas) *purchafed a field with the reward of iniquity*, that is, occafioned it to be purchafed; as is plain from Matt. xxvii. 7.

6. *Active verbs* ſometimes denote *the continuation of the action* which they expreſs. 1 John, ch. v. 13. *Theſe things I have written to you who believe on the name of the Son of God, that ye may believe on the name*, that is, continue to believe on the name *of the Son of God*.

7. Neuter and Intransitive Verbs.—The writers of the New Teſtament uſe *neuter* and *intranſitive verbs* to denote *actions whoſe objects are things without the agent*. Thus, the intranſitive verb ανατελλω, which ſignifies *to riſe*, or *ſpring up*, is uſed tranſitively, Matt. v. 45. (ανατελλει) *He maketh his ſun to riſe**.—So ανιςημι, *I riſe*, John vi. 54. αναςησω αυτον, *I will cauſe him to riſe, I will raiſe him**.—1 Cor. iii. 6. *But God* (ηυξανε) *hath made to grow*.—1 Cor. iv. 7. *Who* (σε διακρινει) *maketh thee to differ** ?—Matt. v. 29. *If thy right eye* (σκανδαλιζει) *cauſe thee to offend**; marg. tranſl.—Matt. xviii. 6. *Whoſo* (σκανδαλιση) *ſhall cauſe one of theſe little ones to offend*.—1 Cor. viii. 13. *If meat* (σκανδαλιζει) *maketh my brother to offend**. In like manner, γινωσκω, which ſignifies *to know*, is uſed, I think, tranſitively, in the following paſſages: 1 Cor. viii. 3. *If any man love God*, (ὁτος εγνωσ]αι ὑπ᾽ αυτȣ) *he is made to know*, he is taught, *by him*; as is plain from ver. 2.—1 Cor. xiii. 12. (επιγνωσομαι) *I ſhall be made to know, even as I am known*.—Gal. iv. 9. *But now knowing God, or rather* (γνωσθεντες ὑπο Θεȣ) *being made to know* (being inſtructed) *by God*.—2 Tim. ii. 19. *The foundation of God ſtandeth ſure, having this ſeal, The Lord* (εγνω τȣς οντας αυτȣ) *maketh them known who are his*.—Numb. xvi. 5. *To-morrow the Lord will ſhew* (Heb. *know*, i. e. *make known*) *who are his*.—Ειδεναι, which ſignifies *to know*, is likewiſe uſed tranſitively, 1 Cor. ii. 2. (ȣ γαρ εκρινα τȣ ειδεναι τι) For I *determined to make known* (to preach) *nothing among you but Jeſus Chriſt, and him crucified*.—Mark xiii. 32. *But of that day and that hour*, (ȣδεις οιδεν) *no man knoweth* (that is, maketh known) *not even the angels who are in heaven, neither the Son, but the Father*; neither man, nor angel, nor the Son, is allowed to make known when that day will happen, the Father having reſerved that diſcovery to himſelf, Acts i. 7.—In the ſame manner, θριαμβευειν alſo is uſed tranſitively in the following paſſage: 2 Cor. ii. 14. *I give thanks to God, who at all times* (θριαμβευοντι ἡμας) *cauſeth us to triumph**. And περισσευειν, 2 Cor. ix. 8. *God is able* (περισσευσαι) *to make every grace abound in you**.—

*you**.—Eph. i. 8. *According to the riches of his grace, which* (επερισσευσεν) *he hath made to overflow in us.*—1 Theff. iii. 12. *And the Lord* (ὑμας πλεονασαι και περισσευσαι) *caufe you to abound and overflow in love.*

Voices, Modes, Tenfes, and Numbers of the Verb.

8. Voices.—Beza tells us, that the *active* is put for the *paffive*, 1 Pet. ii. 6. *Wherefore alfo* (περιεχει for περιεχεται) *it is contained in the fcripture**. Accordingly, the firft Syriac tranflation hath, *Dicitur in fcriptura.* But this change of the voice is fingular.—Eftius obferves, that fome verbs in the middle voice have only a *paffive* fignification, and others an *active*, and others *both* fignifications. When verbs in the middle voice are ufed *actively*, they commonly exprefs the agent's *performing the action on himfelf.* Heb. x. 38. *The juft by faith, fhall live,* (και εαν ὑποστειληται) *but if he withdraw himfelf.*—Examples of verbs in the middle voice, which have a paffive fignification, are, Luke ii. 5. απογραφεσθαι, *to be taxed with Mary.*—1 Cor. x. 2. *And all* (εβαπτισαντο) *were baptized into Mofes.*

9. Modes.—As the Hebrew language hath no *fubjunctive* mode, the *indicative* is often put for the *fubjunctive.* 1 Cor. iv. 6. *That none of you* (φυσιουσθε for φυσιωσθε) *may be puffed up.*—1 Cor. xv. 12. *If it be preached that Chrift was raifed*, &c. (πως λεγουσι) *how can fome among you fay?*—Ver. 35. *Some will fay* (πως εγειρονται for εγειρωνται) *how can the dead be raifed? and with what body do they come?*—Ver. 50. *Neither* (κληρονομει for κληρονομη) *can corruption inherit incorruption.*—Gal. iv. 17. (ἱνα αυτους ζηλουτε for ζηλωτε) *That ye may ardently love them.*—On the other hand, the *fubjunctive* mode hath often the fenfe of the *indicative.* Matt. xi. 6. *Bleffed is he* (ὁς μη σκανδαλισθη) *who is not made to ftumble.*—John xv. 8. *By this is my Father glorified* (ἱνα καρπον πολυν φερητε) *when ye bear much fruit.*—1 Cor. vi. 4. (εαν εχητε) *When ye have fecular feats of judgment.*—1 Cor. xv. 25. *Until* (θη) *he hath put all enemies under his feet**.—James iv. 13. *To-day or to-morrow* (πορευσωμεθα for πορευσομεθα) *we will go**. —Ver. 15. *If the Lord will* (ζησωμεν for ζησομεν) *we fhall live**.

The *imperative* is fometimes ufed for the *indicative.* Thus, Pf. xxii. 8. what is in the Hebrew *Roll*, or *truft thou*, &c. is

tranflated

tranſlated, by the LXX. *He truſted in the Lord;* and it is ſo quoted, Matt. xxvii. 43.—The *imperative* is uſed for the *future*, 1 Cor. xvi. 22. *Let him be*, for *He ſhall be Anathema.*

The *infinitive* mode was uſed by the Hebrews for *the verb, in any of its modes and tenſes.* Luke ix. 3. *Neither* (εχειν) *have two coats.*—Rom. xii. 15. χαιρειν, *Rejoice with them that rejoice.*—Philip. iii. 16. στοιχειν, *Let us walk by the ſame rule**.—2 Cor. x. 9. *Seem* (ὡς αν εκφοβειν) *as if I would terrify you**.—The *infinitive, with the article prefixed,* is uſed for the ſubſtantive noun.—Heb. ii. 15. *And who* (δια παντος τȣ ζην) *through all their life.*—Heb. iii. 15. (εν τω λεγεσθαι for εν τω λογω) *By the ſaying, To-day,* &c.—In this form, the article is ſometimes omitted. Heb. iv. 1. *A promiſe being left* (εισελθειν for τȣ εισελθειν) *of entering.* —The Latins likewiſe ſaid *ſcire tuum*, for *ſcientia tua.*

10. Tenses.—As the Hebrew verb hath only two tenſes, the *preterite* and the *future*, theſe two, with the participles, ſupply the place of all the reſt. Hence the Jews, in writing Greek, give to the *preterite* and *future tenſes* of Greek verbs, all the variety of ſignification which *theſe tenſes have in the Hebrew.*

To begin with the *preterite tenſes*, they denote, in the Greek, the *continuation of the action*, or *ſtate*, expreſſed by the verb. Rom. v. 2. *This grace wherein* (εϛηκετε, ye have ſtood) *ye continue to ſtand.*—1 Cor. i. 10. *In whom* (ηλπικαμεν) *we have truſted, and continue to truſt.*—Heb. x. 11. *And every high prieſt,* (εϛηκε) *ſtandeth daily**; that is, continueth daily to ſtand.—James i. 20. *He beholdeth himſelf, and* (απεληλυθε) *goeth his way.* The *preterite tenſes*, therefore, muſt, in ſome inſtances, be tranſlated in the ſignification of the *preſent.* In this obſervation I am ſupported by Beza, who thus writes on Rom. ix. 19. "Multa "enim verba ſunt apud Græcos quæ in preteritis habent pre-"ſentis ſignificationem." We may therefore tranſlate John xx. 17. thus: *Hold me not,* (ȣπω γαρ αναβεβηκα) *for I do not yet aſcend:* I am to remain a while on earth.

The *preterite tenſes*, eſpecially in the prophetic writings, *are uſed for the future,* to ſhew the abſolute certainty of the things ſpoken of. Thus, Rom. viii. 30. *the called* are repreſented as already juſtified, and even glorified.—Eph. ii. 6. Believers are ſaid to be already raiſed from the dead.—Heb. ii. 7. (ηλαττωσας, Thou

Thou haſt made) *Thou wilt make him for a little while leſs than angels:* For this was ſpoken long before the Son of God was made man.—Heb. iii. 14. γεγοναμεν (we have been made) *we ſhall be made partakers of Chriſt, if we hold,* &c. Wherefore, Heb. xii. 22. αλλα προσεληλυθατε, may be tranſlated, *But ye ſhall come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem.*

11. The *aoriſt tenſes* ſometimes denote *the paſt action, or ſtate, continued to the preſent time;* and therefore they are rightly tranſlated in the preſent tenſe. Mark i. 11. *Thou art my beloved Son* (εν ῳ ευδοκησα) *in whom I am well pleaſed;* that is, have always been well pleaſed, am at preſent well pleaſed, and will continue to be well pleaſed.—Mark xvi. 13.—*Was taken up into heaven* (και εκαθισεν εκ δεξιων) *and ſat down,* and continues to ſit, *at the right hand of God.*—Matt. xxiii. 2. *The Scribes and Phariſees* (εκαθισαν) *continue to ſit in Moſes's chair.*

The *aoriſt* is uſed ſometimes for the *preterperfect tenſe;* that is, it denotes *an action completed ſome time ago.* Matt. xiv. 3. *Now Herod* (κρατησας) *having laid hold on John* (εδησεν) *had bound him.*—John xviii. 24. *Now* Annas (απεσ]ειλεν) *had ſent him bound to Caiaphas.*—John xi. 2. αλειψασα, *who anointed,* i. e. who had formerly anointed.—Blackwall Sac. Cl. vol. ii. page 228. obſerves, that the *firſt* and *ſecond aoriſts,* in the *potential* and *ſubjunctive modes* (which are futures too) are often, in ſacred and common writers, equivalent to the *future of the indicative.* Thus απαρθῃ is uſed in the ſenſe of απαρθησεται. Mark ii. 20. *The days will come,* (ὁταν απαρθῃ) *when the bridegroom ſhall be taken away from them*.* See alſo Luke v. 35.—John xvi. 8. (εαν δε πορευθω) *But if I ſhall go, I will ſend him to you.*

12. The *preſent tenſe* is ſometimes put for the *preterite.* Acts ix. 36. *They were all afraid of him, not believing* (ὁτι εϛι, that he is) *that he was a diſciple.*—Philip. i. 30. *Having the ſame conflict* (οιον ιδετε, which ye ſee) *which ye ſaw in me, and now hear to be in me*.*—Heb. viii. 3. (μενει, he remaineth) *He remained a prieſt all his life.*—Ver. 8. *One teſtified of* (ὁτι ζῃ, that he liveth) *that he lived,* namely, a prieſt all his life.

The *preſent tenſe* is often put for the *future,* to ſhew that the thing ſpoken of ſhall as certainly happen, as if it were already preſent, Matt. iii. 10. *Every tree which bringeth not forth good*

fruit, (εκκοπτεται, is cut down) *ſhall be cut down.*—Mark ix. 31. *The Son of Man* (παραδιδοται, is delivered) *ſhall be delivered into the hands of men.*—1 Cor. xv. 2. *By which alſo* (σωζεσθε, ye are ſaved) *ye ſhall be ſaved.*—ver. 12. *How ſay ſome among you*, (ὁτι εκ εϛι, that there is) *that there ſhall be no reſurrection of the dead?*—James v. 3. *and* (φαγεται, eateth) *ſhall eat your fleſh**. 2 Pet. iii. 11. *Seeing all theſe things* (λυομενων, are diſſolved) *ſhall be diſſolved**.—ver. 12. *and the elements* (τηκεται, are melted) *ſhall be melted**.

The *preſent tenſe* is ſometimes put *for the imperfect.*—Gal. ii. 14. *Seeing that* (εκ ορθοποδεσι, they do not walk) *they did not walk uprightly.*—On the other hand, the *imperfect* of the *indicative* is put for the *preſent*, John i. 15. (ετ☉ ἦν, this was) *This is he of whom I ſpake.*

13. The *future of the indicative* is often, in the writings of the Hebrews, uſed *for the moſt forcible imperative.* See the decalogue. —1 Cor. v. 13. *Therefore* (εξαρειτε, ye ſhall put away) *put away from among yourſelves that wicked perſon**.—1 Tim. vi. 8. (αρκεσθησωμεθα, we will be content,) *Let us be content.*

The *future of the indicative* is ſometimes uſed *for the preſent and imperfect of the ſubjunctive*, Matt. xii. 31. *All manner of ſin and blaſphemy* (αφεθησεται, ſhall be forgiven) *may be forgiven.*—Luke vi. 7. (ει θεραπευσει, whether he will heal) *whether he would heal on the Sabbath.* The *participles* of the *preſent*, and of the *imperfect tenſes*, are ſometimes uſed for the *preterite:* John iii. 13. *No man hath aſcended into heaven, but the Son of Man* (ὁ ων, who is) *who was in heaven.*

14. NUMBER and PERSON of the verb.—The ſacred writers, to render their diſcourſe more emphatical, or more general, ſometimes *change the number and perſon of the verb.* Gal. vi. 1. *Ye who are ſpiritual ought to reſtore ſuch an one in the ſpirit of meekneſs*, (σκοπων σεαυτον) *conſidering thyſelf.*—1 Tim. ii. 15. *She ſhall be ſaved through child-bearing*, (εαν μεινωσι) *if they live in faith*, &c. By this change of the *number* and *perſon*, we are directed to conſider Eve as the repreſentative of the whole ſex: *She and all her daughters ſhall be ſaved, if they live in faith*, &c.

Participles, Nouns, Pronouns, Articles.

15. PARTICIPLES.—The Engliſh *participles* generally have a cauſal ſignification, that is, they expreſs a reaſon for ſomething which goes

goes before, or which follows in the difcourfe. Thus Rom. vi 8. *We believe that we fhall alfo live with him.* 9. *Knowing that Chrift being raifed* (that is, becaufe we know that Chrift being raifed), *dieth no more.* But as the Greek participles are often ufed, when no reafon is expreffed, in fuch cafes, if they are tranflated by the correfponding Englifh participles, the idea of a connection, which does not exift in the text, will be conveyed. Of this fee examples in the common verfion, Rom. vi. 5, 6.; 2 Cor. x. 5, 6.; Eph. v. 10.; Col. i. 10. In fuch cafes, it is better to tranflate the participles by the parts of the verb for which they are ufed. For example, Rom. vi. 5, 6. is thus rendered by our tranflators: *For if we have been planted together in the likenefs of his death, we fhall be alfo in the likenefs of his refurrection.* 6. *Knowing this, that our old man is crucified with him, that the body of fin might be deftroyed, that henceforth we fhould not ferve fin.* But thefe verfes ought to be tranflated unconnectedly in the following manner: 5. *For feeing we have been planted together in the likenefs of his death,* (αλλα) *certainly we fhall be alfo in the likenefs of his refurrection.* 6. *Ye know this* alfo, *that our old man is crucified together with him,* &c.—In like manner, 2 Cor. x. 4. is thus rendered: *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of ftrong holds.* 5. *Cafting down imaginations, and every high thing that exalteth itfelf againft the knowledge of God, and bringing into captivity every thought to the obedience of Chrift.* 6. *And having in readinefs to revenge, &c.* But the following is a more juft tranflation: 5. *We overthrow reafonings, and every high thing raifed up againft the knowledge of Chrift, and lead captive every thought to the obedience of Chrift.* 6. *And have in readinefs to punifh, &c.* See alfo Ephef. v. 19, 20, 21.

16. The Greek *participles* have an *adverfative* fenfe, and therefore to tranflate them properly, the word *though*, or *although*, muft be joined to them. Thus, 1 Cor. ix. 19. *For* (ων) *though I be free from all men**.—2 Cor. viii. 9. Ων πλυσιος, *Though he was rich**.—2 Cor. x. 3. *For* (περιπατουντες) *though we walk in the flefh**.—Gal. iv. 1. *The heir, as long as he is a child, differeth nothing from a bond-man,* (ων) *though he be lord of all**.—1 Pet. i. 6. *On which account ye rejoice,* (ολιγον αρτι λυπηθεντες) *although for a little while ftill ye are made forry**.—Ver. 8. Εις ὀν αρτι μη ὁρωντες,

On

*On whom, though now ye fee him not, yet believing**.—1 Theff. ii. 6. Δυναμενοι εν βαρει ειναι, *Though we might have been burdenfome.* In all thefe paffages our tranflators have rightly fupplied the word *though*, as included in the participle.

Supply the fame word in the tranflation of the following paffages, and it will throw great light on them. Luke x. 32. *Likewife a Levite* (γενομενος κατα τον τοπον, ελθων και ιδων αντιπαρηλθεν) *being near the place, though he came and faw, paffed by on the other fide.*—Rom. i. 21. *Becaufe* (γνοντες Θεον) *though they knew God, they did not glorify him.*—1 Tim. iii. 14. *Thefe things I write to thee*, (ελπιζων) *though I hope to come to thee foon.*

The Greek participles, by means of the verb ειμι underftood, are ufed for any part of the verb of which they are the participles. Thus Rom. v. 11. Αλλα και καυχωμενοι, *But we boaft in God**. Rom. xii. 16. Το αυτο εις αλληλους φρονουντες, *Be of the fame mind one towards another**.—Philip. iii. 4. Καιπερ εγω εχων, *Though I might alfo have confidence**.—1 Tim. v. 13. Ἁμα δε και αργαι μανθανουσιν περιερχομεναι τας οικιας, *At the fame time being alfo idle, they learn to wander about.* This is the Vulgate tranflat.—Col. ii. 12. Συνταφεντες, *Ye are buried with him.*—1 Pet. ii. 18. *Servants* (ὑποτασσομενοι) *be fubject to your mafters**.—1 Pet. iii. 7. *In like manner, ye hufbands* (συνοικουντες) *dwell with them**.—In other inftances, the fubftantive verb is expreffed, Eph. v. 5. Τουτο γαρ εστε γινωσκοντες, *For this ye know**. See alfo Heb. ii. 13. —Our tranflators, however, forgetting this ufe of the Greek participles, have, in many other inftances, tranflated them literally, and eftablifhed a connection in the difcourfe which mars the fenfe, and renders the apoftle's language perfectly ungrammatical.

Participles are fometimes put for the correfpondent *fubftantive nouns.* Herod. L. 1. init. Τῳ βασιλευοντι Μαρκῳ, (for τῳ βασιλει) *To the emperor Marcus were born feveral daughters.* Matt. iv. 3. *And when* (ὁ πειραζων) *the tempter came.*—Luke ii. 2. *This was the firft enrolment* (ἡγεμονευοντος της Συριας Κυρηνιου) *of Cyrenius governor of Syria:* that is, who was afterwards governor of Syria.—1 Tim. vi. 15. *The King* (των βασιλευοντων) *of kings, and the Lord* (των κυριευοντων) *of lords**.—Heb. xiii. 7. *Remember* (ἡγουμενων for ἡγεμονων) *your rulers who have fpoken to you the word**.

But,

But, to two of theſe tranſlations it is objected, that the article is wanting. Nevertheleſs, in the following paſſage, the participle without the article is put for the ſubſtantive noun. Gal. iv. 24. Ἁτινα εςιν αλληγορȣμενα, *which things are an allegory**.

17. SUBSTANTIVE NOUNS.—The ſacred writers ſometimes uſe *ſubſtantive* nouns for *adjectives*. Thus, *circumciſion* and *uncircumciſion* ſignify *circumciſed* and *uncircumciſed perſons*; anathema, *excommunication*, is *an excommunicated perſon*.—1 Cor. xiv. 12. *So alſo ye, ſeeing ye are earneſtly deſirous* (πνευματων, for πνευματικων) *of ſpiritual gifts, ſeek that ye may abound for the edification of the church*.—Ver. 32. Πνευματα, *The ſpirits* (for the ſpiritual gifts) *of the prophets are ſubject*.—Gal. i. 14 *More exceedingly*, (ζηλωτης, a zealot) *zealous*.—1 John v. 6. *Becauſe the Spirit is* (ἡ αληθεια, the truth, that is) *true*.

18. Sometimes in ſcripture, when *one ſubſtantive governs another in the genitive*, one of them muſt be tranſlated as an adjective. Luke xviii. 6. *Hear what* (ὁ κριτης αδικιας) *the unjuſt judge ſaith**.—Rom. vi. 4. *Walk in* (καινοτητι ζωης) *a new life*.—Rom. vii. 5. Παθηματα των ἁμαρτιων, *The ſinful paſſions*.—Rom. viii. 3. *In the likeneſs* (σαρκ☉ ἁμαρτιας, of the fleſh of ſin) *of ſinful fleſh**.—Philip iii. 21. Σωμα της ταπεινωσεως ἡμων, (the body of our humiliation) our humbled body; body humbled by ſin. Col. i. 22. *The body of his fleſh*, his fleſhly body.—Col. ii. 18. *Pufft up by* (νο☉ της σαρκ☉) *his fleſhly mind**. —Col. iii. 14. *Bond of perfectneſs**, a perfect bond.—Eph. vi. 12. *Againſt* (τα πνευματικα της πονηριας, ſpiritual things of wickedneſs) *wicked ſpirits*.—Heb. ix. 15. *Receive the promiſe of the eternal inheritance*, the promiſed eternal inheritance. 1 John i. 1. *Have handled* (περι λογȣ ζωης, concerning the word of life) *concerning the living word*.—Accordingly it is added, ver. 2.—*And the life*, namely of the word, *was manifeſted*.

Sometimes when *one ſubſtantive governs another*, the latter muſt be tranſlated in *appoſition*, as it is called, that is, *as explanatory of the former*. Gen. ii. 17. *The tree of the knowledge of good and evil*; the tree of the knowledge of good, which is evil, that is, the tree of the knowledge of a pleaſure which is evil. 2 Cor. v. 1. *When our earthly houſe*, (τȣ σκηνος, of the tent,) *which is a tent*.—2 Pet. ii. 1. *Who ſhall bring in* (αἱρεσεις απωλειας, hereſies of deſtruction) *hereſies which occaſion deſtruction*.

19. When

19. When *one fubftantive is joined to another by a copulative*, the one muft be tranflated as governing the other. Dan. iii. 7. All the people, the nations, and the languages, that is, *people of all nations and languages.*—Matt. iv. 16. *The region and fhadow of death**: The land of the fhadow of death.—Acts xxiii. 6. *The hope and refurrection of the dead**: The hope of the refurrection of the dead.—In other inftances, the *fubftantives fo joined* muft be tranflated *as adjectives*. John xiv. 16. *I am the way, the truth, and the life*: I am the true and living way.—Col. ii. 8. *Spoil you* (δια της φιλοσοφιας και κενης απατης, through philofophy and falfe deceit) *through a falfe and deceitful philofophy.*—2 Tim. i. 10. *Hath brought* (life and immortality) *immortal life to light.*—This idiom is found in the Latin language likewife. *Pateris libamus et auro*, i. e. *aureis pateris, golden cups.*

20. Adjective Nouns.—The *neuter adjective* is fometimes put for *its correfponding fubftantive*. Rom. ii. 4. *Not knowing* (το χρηστον, the good thing) *the goodnefs of God**. See alfo 2 Cor. viii. 8. Philip. iv. 5. Heb. vi. 17.—Sometimes the *neuter adjective* is put for the *mafculine* and *feminine* jointly. John vi. 37. Παν, *All that the Father giveth me.*—1 Cor. vi. 11. Και ταυτα, *And fuch were fome of you.*—1 Cor. xi. 12. *As the woman is from the man, fo alfo the man is by the woman; but* (παντα) *all*, that is, both man and woman, *of God.*

21. Genders *of nouns.*—The *mafculine* is fometimes put for the *feminine*, even by claffical authors. Of this, Blackwall hath produced examples, Sac. Cl. vol. i. p. 85. Wherefore, Acts ix. 35. λουσαντες, though mafculine, denotes the women who wafhed the dead body of Dorcas.—*Participles* and *adjectives* fometimes *take the genders*, not of the fubftantive noun that is expreffed, but of one that is tantamount, and which is underftood. Mark ix. 20. Και ιδων αυτον ευθεως το πνευμα. *And the fpirit feeing him, ftraightway tare him.* Here the word agreeing with ιδων, is not πνευμα, but δαιμων underftood. See pronouns, No. 64.

22. Numbers *of nouns.*—A noun in the *fingular number* is fometimes ufed *for its plural*. 1 Cor. vi. 51. *One who fhall be able to judge* (ανα μεσον του αδελφου αυτου) *between his brethren**.—2 Cor. xi. 26. *Dangers in* (the city) *cities, dangers in* (the wildernefs) *wilderneffes.*

On

On the other hand, the ſacred writers, to aggrandiſe the ſubjects of which they treat, *uſe plural nouns*, though the things which they denote are *naturally ſingular*. Mark xvi. 19. *Sat down* (εκ δεξιων, at the right hands) *at the right hand of God.*—1 Theſſ. v. 1. *However, concerning* (των χρονων και καιρων, the times and ſeaſons) *the time and ſeaſon*, namely, of Chriſt's appearing. See alſo 1 Tim. vi. 15. Tit. i. 3.—Heb. ix. 23. *But the heavenly holy places* (κρειττοσι θυσιαις, with better ſacrifices) *with a better ſacrifice:* For Chriſt offered only one ſacrifice for ſin.—Heb. x. 28. *He who deſpiſed Moſes's law died without* (οικτιρμων, mercies) *mercy**.—Mat. xxi. 7. *And brought the aſs and the colt, and ſet him* (επανω αυτων) *upon it*, the colt. Le Clerc, Ars Crit. vol. i. p. 353. hath given examples from Homer of the ſame anomaly.—If this change of the number is admitted in that famous text, 1 Cor. xv. 29. as ſome commentators propoſe, it will afford an eaſy interpretation of a paſſage otherwiſe very difficult: *Elſe what ſhall they do who are baptized* (υπερ νεκρων) *for the dead man;* for Chriſt, who was put to death by the Jewiſh rulers.

23. Cases *of nouns.*—Blackwall (Sac. Cl. vol. i. b. 1. c. 2.) remarks, that grammarians think the *genitive* the only caſe that can be put *abſolutely;* but the *accuſative* often, and the *dative* ſometimes, are abſolute in the Greek. For example, Mark ix. 28. Matt. viii. 1. This obſervation, Blackwall ſays, will clear many paſſages from the charge of ſolecifm, and account for ſeveral various readings, occaſioned by the ignorance of copyiſts.

The *genitive abſolute* in the Greek, anſwering to the *ablative abſolute* in the Latin, hath often a *cauſal* ſignification, and ought to be ſo underſtood. Gal. iii. 25. Ελθουσης δε πιστεως, *But faith* (the goſpel) *being come*, that is, becauſe faith is come, *we are no longer under the pedagogue.*

24. It is of importance to obſerve, that, in the Greek language, *nouns* in the *genitive caſe* ſometimes expreſs the *object*, and ſometimes the *agent:* and therefore, in the tranſlation of the ſcriptures, theſe uſes of the *genitive* ought to be carefully diſtinguiſhed. Of the *genitive* of the *object*, the following are examples: Matt. ix. 25. *The goſpel*, or good news (της βασιλειας) *concerning*

concerning the kingdom.—Matt. x. 1. *Power* (των πνευματων ακαθαρτων) *over unclean spirits*, namely, to caſt them out.—Acts iv. 9. *If we this day be examined* (επι ευεργεσια ανθρωπυ ασθενυς) *concerning the good deed of the impotent man;* that is, concerning the good deed done to the impotent man.—Rom. xvi. 15. Κηρυγμα Ιησυ, *The preaching concerning Jeſus.*—2 Cor. i. 5. *For as* (παθηματα τυ Χριςυ) *the ſufferings for Chriſt.*—Eph. iii. 1. *I Paul* (ὁ δεσμιος τυ Χριςυ) *the priſoner for Chriſt.*—1 Tim. iv. 1. Διδασκαλιαις δαιμονων, *Doctrines concerning demons.* Rev. ii. 13. *And have not retained* (την πιςιν μυ) *the faith concerning me:* or it may be tranſlated as the genitive of the agent, *the faith which I enjoin.*

25. Of the *genitive* of the *agent*, the following are examples: Luke i. 69. Κερας σωτηριας, *A horn which worketh ſalvation.* - John vi. 28. *This is the work of God;* the work which God enjoins.—Rom. iii. 22. *Faith of Jeſus;* the faith which Jeſus requires.—2 Cor. iv. 10. *Always carrying about in the body* (νεκρωσιν τυ κυριυ Ιησυ) *the mortification of the Lord Jeſus;* the mortification which the Lord Jeſus requires or practiſed.—Eph. iv. 18. Απηλλοτριωμενοι της ζωης τυ Θευ, *Being alienated from the life which God commands.*—Col. i. 24. *And fill up the remainder of the afflictions of Chriſt;* the remainder of the afflictions which Chriſt hath enjoined me to ſuffer.—Col. ii. 11. *The circumciſion of Chriſt;* the circumciſion enjoined by Chriſt. See Rom. iii. 22. note.

The genitive is commonly marked by the article τυ. But ſometimes the article is omitted; as, Heb. v. 6. Κατα την ταξιν Μελχισεδεκ, *According to the order of Melchiſedeck.*—Tit. ii. 13. *The appearing of the glory of the great God,* (και σωτηρος ἡμων Ιησυ for τυ σωτηρος) *and of our ſaviour Jeſus Chriſt.*

The *dative* of the *cauſe, manner,* and *inſtrument,* is often expreſſed by a prepoſition; but ſometimes the prepoſition is underſtood. Luke xxii. 49. *Shall we ſmite* (εν) *with the ſword?*—Luke xxiii. 15. *Nothing worthy of death is done* (αυτῳ) *by him.* Supply παρα. This is an eaſy ſolution of a difficulty which hath hitherto perplexed all the critics and commentators. - Epheſ. ii. 15.—*And hath aboliſhed* (εν τη σαρκι) *by his fleſh.*—Heb. xiii. 10. *We have an altar, of which they have no right to eat* (οἱ τῃ σκηνη λατρευοντες) *who worſhip* (ſupply εν) *in the tabernacle.*

26. Com-

26. Comparison *of nouns*.—While treating of *nouns*, it may be proper to observe, that the writers of the New Testament have adopted the Hebrew manner of comparison. The following are examples of the *Hebrew comparison in the second degree*: Matt. xii. 7. *I will have mercy, and not sacrifice*; I will have mercy rather than sacrifice.—Mark iii. 4.—*Is it lawful to do good on the sabbath days, or to do evil?*—Is it not more lawful to do good on the sabbath days than to do evil? *viz.* in watching Jesus on the sabbath, that they might find matter of accusation against him.—John vi. 27. *Labour not for the meat which perisheth, but for the meat enduring to eternal life*; labour more for the meat enduring to eternal life, than for the meat that perisheth.—John xv. 22. *If I had not come and spoken to them, they had not had sin*, so much sin.—1 Cor. iii. 7. *So neither the planter is any thing, nor the waterer, but God who maketh to grow*: Their influence is nothing in comparison of God's.—1 Cor. i. 17. *For Christ sent me not to baptize, but to preach the gospel*: Christ sent me to preach the gospel rather than to baptize.—Col. iii. 2. *Set your affections on things above, and not on things on the earth*: Set your affections rather on things above, than on things on the earth.

27. The following are examples of the *Hebrew manner of comparing things in the third degree*, by representing them as *belonging to God*. Gen. xxx. 6. *Wrestlings of God*; that is, very great wrestlings.—1 Sam. xiv. 15. *Tremblings of God*, very great tremblings.—Psal. xxxvi. 6. *The mountains of God*, and Ps. lxxx. 2. *Cedars of God*, are very great mountains and cedars.—Jonah iii. 3. Πολις μεγαλη τῳ Θεῳ, *A great city to God*, is a very great city.—Mark xi. 22. *Jesus answering, said unto them*, (εχετε πιστιν Θεȣ) *Have a faith of God*, have a very great faith.—1 Thess. iv. 16. *With the voice of an archangel, and with a trumpet of God*, a great trumpet.—The *comparison in the third degree* is sometimes made by *doubling the word*. Luke xxii. 15. *With desire I have desired*, I have greatly desired.—Acts iv. 17. Απειλη απειλησωμεθα, *Let us threaten them with a threatening*; let us threaten them severely.—Acts v. 28. Ου παραγγελια παρηγγειλαμεν, *Did we not straitly command you**?—Matt. vii. 21. *Not every one who saith to me, Lord, Lord*; that is, most excellent Lord.—Matt. xxiii. 7. *And to be called of men, Rabbi, Rabbi*; that is, most excellent Rabbi.—

Mark

Mark xiv. 45. *He goeth ſtraightway to him, and ſaith, Maſter, Maſter;* that is, moſt excellent maſter.

28. The *poſitive* is ſometimes put for the *ſuperlative.* Luke ix. 48. *He who is leaſt among you all ſhall be* (μεγας, great) *greateſt.* For the diſciples diſputed who ſhould be the greateſt.

29. The *comparative* is ſometimes put for the *poſitive.* 1 Tim. iii. 4. *Hoping to come to thee* (ταχιον) *ſhortly*, or ſoon.—2 Tim. i. 18. *And in how many things he miniſtered to me in Epheſus, thou knoweſt* (βελτιον, better) *well**.—Sometimes the *comparative* is put for the *ſuperlative.* 1 Cor. xiii. 13. Μειζων δε τετων, *But the* (greater) *greateſt of theſe is charity**.—1 Cor. xv. 19. *We are of all men* (ελεεινοτεροι, more) *moſt miſerable.*

30. *Idiomatical nouns*, are words uſed by the Hebrews in a *ſenſe peculiar to themſelves.* Of theſe the following are examples.

Able, when applied to God, or to Chriſt, ſignifies *able and willing*, Rom. iv. 21. *Fully perſuaded, that what was promiſed, he was able and willing even to perform.*—Rom. xi. 23. *For God is* (δυνατος) *able and willing to graft them in.* See alſo Rom. xiv. 4. xvi. 25.; Heb. ii. 18.

31. *All* is often uſed in a reſtricted ſenſe, *for the greateſt part.* 1 Cor. viii. 1. *We all have knowledge*, that is, *the greateſt part of us:* for it is ſaid, ver. 17. *There is not in every man that knowledge.*—1 Cor. xi. 2. *That ye remember me in all things*, that is, moſt things. For they had not obeyed the apoſtle's precepts concerning the Lord's ſupper.—1 Cor. xv. 51. *We ſhall not all ſleep, but we ſhall all be changed;* that is, many of us ſhall be changed.

All ſometimes means *the greateſt degree of the quality* to which it is applied. 1 Cor. xiii. 2. *All knowledge, all faith*, ſignify the greateſt knowledge, and faith.—Col. ii. 9. *All wiſdom and ſpiritual underſtanding.*—1 Tim. i. 16.—*Shew all long-ſuffering.*—James i. 2. *Count it all joy.*

All ſignifies *ſome of every kind.* Matt. iv. 23.; Acts x. 12.

32. *Anſwer* was applied by the Hebrews to *any kind of ſpeech.* It may therefore be tranſlated according to the nature of the ſpeech to which it is applied. Matt. xi. 25. *At that time, Jeſus anſwered*

anſwered and ſaid, I thank thee, O Father, &c. At that time, Jeſus prayed and ſaid, &c.—Mark xii. 35. *At that time Jeſus anſwered and ſaid, while he taught in the temple, How ſay the ſcribes that Elias*, &c. Jeſus aſked and ſaid.—2 Cor. i. 9. *We had* (αποκριμα, the anſwer) *the ſentence of death in ourſelves**.

33. A *bleſſing* ſignifies *a gift*. 1 Sam. xxv. 27. *This bleſſing* (gift) *which thine hand-maid hath brought*.—Rom. xv. 29. *Come with the fulneſs of the bleſſing of the goſpel*; come with the fulneſs of the gift of the goſpel.—2 Cor. ix. 5. *That they would go before unto you, and complete beforehand your before mentioned bleſſing*; that is, gift to the ſaints.

34. *Bowels*. By this word the Hebrews expreſſed *the tendereſt affection*, and the greateſt vehemence of deſire; becauſe tender affection, eſpecially love mixed with pity, occaſions a commotion and noiſe in the bowels. Hence the expreſſion, Iſa. lxiii. 15. *Sounding of the bowels*.—2 Cor. vii. 15. Τα σπλαγχνα, (his bowels) *His inward affection*.—Philip. ii. 1. *If any bowels and mercies*.—Philem. ver. 20. Αναπαυσον τα σπλαγχνα, *Quiet my bowels*.

35. *Bread* ſignifies *the whole proviſion of the table*. 2 Sam. ix. 7. *Thou ſhalt eat bread continually at my table*.—Matth. iv. 3. *Command that this ſtone be made bread*, or meat.—4. *It is written, man ſhall not live by bread* (meat) *alone*.—Matt. vi. 7. *Our daily bread*, food.—Mark iii. 20. *They could not ſo much as eat bread*, take food.—Mark vii. 5. *Eat bread* (meat) *with unwaſhen hands*. See *Eat, Drink*.

36. *Called*. *To be called*, often ſignifies *to be*, ſimply. 1 John iii. 1. *That we ſhould be called the ſons of God*, that we ſhould be the ſons of God. Sometimes *called*, means *held, acknowledged, accounted*.

37. *Children, Sons*, joined with a quality, denote an high degree of that quality. Thus, *children of light, of diſobedience, of wrath, ſons of darkneſs*, &c.—*Children* ſometimes ſignify *diſciples*. Thus, *children of the prophets*. Iſai. viii. 18. *Behold I and the children*, &c.

38. *Common*. Becauſe many of the things in common uſe among the heathens were, by the law of Moſes, *unclean* to the Jews, they uſed the word *common* to denote *a thing unclean*. Matt. xv. 11. Κοινοι τον ανθρωπον, (rendereth a man common) *Polluteth*

a man.—Mark vii. 2. *When they ſaw ſome of his diſciples eat bread* (κοινοις, with common) *with defiled, that is to ſay, with unwaſhen hands**. Rom. xiv. 14. *There is nothing* (κοινον, common) *unclean of itſelf**. Heb. x. 29. *Counted the blood of the covenant*, &c. (κοινον, a common) *an unclean thing*, the blood of an unclean or ſinful perſon.

39. *Doctrine* (διδαχη) ſignifies not only *the thing taught*, but *the action of teaching; a diſcourſe in which things are taught.* Mark iv. 2. *Taught them many things by parables, and ſaid unto them* (εν τη διδαχη αυτου) *in his teaching* or *diſcourſe.*—The ſame expreſſion is uſed, Mark xi. 18. xii. 38.—Acts ii. 42. *They conſtantly attended on* (τη διδαχη) *the teaching of the apoſtles.*—Titus i. 9. Κατα την διδαχην, *According as he hath been taught**. 1 Cor. xiv. 26. *Each of you hath a pſalm*, (διδαχην εχει) *hath a diſcourſe.*

40. *Eat, Drink.*—As the Hebrews repreſented knowledge and wiſdom by *meat* and *drink*, they made uſe of the phraſes *eating* and *drinking*, to denote *the operation of the mind*, in receiving, underſtanding, and applying doctrine or inſtruction of any kind, ſo as to be ſtrongly moved thereby. Jer. xv. 16. *Thy words were found, and I did eat them.*—Ezek. iii. 1. *Son of man*, &c. *eat this roll, and go ſpeak unto the houſe of Iſrael:* Conſider, underſtand, and get this roll by heart, and then go and ſpeak it to the houſe of Iſrael, as is evident from ver. 4. *Speak with my words to them.*—Prov. ix. 5. *Come eat of my bread, and drink of the wine which I have mingled.* 6. *Forſake the fooliſh and live, and go in the way of underſtanding.*—John vi. 51. *I am the living bread which came down from heaven. If any man eat of this bread, he ſhall live for ever.*—Hence, *bread* ſignifies *doctrine*, alſo *moral qualities*, which are nouriſhed by ſound doctrine. 1 Cor. v. 8. *The unleavened bread of ſincerity and truth.*—Farther, to *eat* and *drink* any quality, ſignifies intimately to partake thereof.—1 Cor. xii. 13. *Have been all made to drink of one Spirit.*—1 Cor. xi. 29. *Eateth and drinketh puniſhment to himſelf.*

41. *Elect*, or *choſen*, often ſignifies *the moſt excellent, the chief, the moſt precious* among other things of the ſame kind, becauſe *excellence* is the reaſon why ſome things are choſen preferably to others. Thus, Exod. xv. 3. Pharaoh's chief captains are called *his elect captains.*—2 Kings xix. 23. *His* (elect) *choice fir-*

fir-trees.—Rom. xvi. 13. *Rufus chofen in the Lord;* that is, an excellent Chriftian.—1 Tim. v. 21. *Elect angels,* are *the chief angels;* in oppofition both to thofe who are of an inferior order, and to the fallen angels.—1 Pet. ii. 6. *Behold, I lay in Sion a chief corner-ftone,* (εκλεκτον) *elected, precious.*—2 John, ver. 1. *Elect lady,* is excellent lady.—Ver. 13. *Elect fifter,* is excellent fifter.

42. *Face* is often ufed to fignify *anger.* Pfal. xxi. 9.—xxxiv. 16. *The face of the Lord is againft them that do evil**.

43. *Flefh, Spirit.*—*Flefh* denotes things *weak; fpirit,* things *ftrong.* Ifa. xxxi. 3. *The Egyptians are men, not God; their horfes flefh, and not fpirit.*—1 Cor. iii. 1. *I could not fpeak to you as to fpiritual, but as* (σαρκικοις) *to flefhly perfons,* perfons of weak underftanding in fpiritual matters.—2 Cor. x. 4. *The weapons of our warfare are not flefhly* (weak) *but mighty through God.*—Hence the *law of Mofes* is called *the flefh;* becaufe its rites fanctified to the purifying of the flefh only, and had no efficacy in purifying the fpirit: that power was peculiar to *the gofpel,* which therefore is called *the fpirit.* Gal. iii. 3. *Having begun in the fpirit,* (the gofpel) *are ye now made perfect by the flefh,* by the law of Mofes.—Rom. vii. 5. *For when we were in the flefh;* when we were under the law of Mofes.—Farther, the Hebrews ufed *flefh and blood* as a periphrafis for *man,* efpecially when they meant to infinuate the weaknefs of human nature. Gal. i. 16. *I confulted not with flefh and blood,* I confulted not with any man.

Flefh, efpecially in St. Paul's epiftles, fignifies *the body with its appetites and lufts;* the unrenewed part of our nature. Gal. 5. 16. *Walk in the fpirit,* walk according to the fpiritual part of your nature, *and ye fhall not fulfil the lufts of the flefh,* the lufts of the animal part of your nature; *for the flefh lufteth againft the fpirit, and the fpirit againft the flefh.*

44. *Glory* is expreffed by a Hebrew word which fignifies *weight;* hence, 2 Cor. iv. 17. *An exceeding and eternal weight of glory.*—By this word the Hebrews denoted *the perfections of God.* Rom. i. 23. *Changed the glory* (the perfections) *of the incorruptible God into an image.*—Rom. vi. 4. *Raifed up from the dead by the glory* (power) *of the Father.*—Ephef. iii. 16. *According to the riches of his glory,* of his goodnefs.

45. *To hear* (ακȣειν) ſignifies *to hear*, *to underſtand*, *to believe*, *to obey*, *to hearken*, *to grant*, and *to report*: and therefore, in tranſlating this word, due regard muſt be had to the ſcope of the paſſage where it is found. John ix. 27. *I have told you already*, (και ȣκ ηκȣσατε) *but ye have not believed; why deſire ye* (ακȣειν) *to hear it again?*—1 Cor. xiv. 2. *He that ſpeaketh in an unknown tongue, ſpeaketh not to men but to God, for no one* (ακȣει, heareth) *underſtandeth him**.—Gal. iv. 21. *Ye who deſire to be under the law*, (τον νομον ȣκ ακȣετε) *why do ye not* (hear) *underſtand the law?*—Acts ix. 7. *The men which journeyed with him ſtood ſpeechleſs*, (ακȣοντες) *hearing a voice, but ſeeing no man**.—Acts xxii. 9. *And they that were with me, ſaw indeed the light, and were afraid; but* (ȣκ ηκȣσαν, they heard not: ſo our tranſlators have it; but it ſhould be rendered) *they underſtood not the voice* (the ſpeech) *of him who ſpake to me*. This is an eaſy and proper reconciliation of theſe paſſages, which, in the common method of tranſlating the Greek word ακȣειν, are directly contradictory to each other.—1 Cor. v. 1. Ὁλως ακȣεται, *It is commonly reported that there is fornication among you**.

46. *Hearing* (ακοη) ſignifies not only *the act of hearing*, but *the thing heard; a relation, a report, fame*. Matt. xiv. 1. *Herod the tetrarch heard* (την ακοην) *of the fame of Jeſus**.—John xii. 38. *Who hath believed* (τῃ ακοῃ) *our report**?

47. *Heaven* was uſed by the Hebrews to denote *God, the poſſeſſor of heaven*. Matt. xxi. 25. *The baptiſm of John, was it from heaven, or from men?* Was it from God or from men? —Luke xv. 18. *I have ſinned againſt heaven, and before thee*, I have ſinned againſt God.

48. *Holy* (ἁγιος) primarily ſignifies *that which is clean*, or *free from defilement*. Deut. xxiii. 14. *Therefore ſhall thy camp be holy, that he ſee no unclean thing**.

Holy likewiſe ſignifies *ſeparated from a common to a ſacred uſe*. In this ſenſe Aaron and his ſons, the prieſts, are called *holy*; being ſeparated from the reſt of the Iſraelites, to miniſter in holy things. Alſo, becauſe the Iſraelites were ſeparated from the reſt of mankind, and ſet apart for the worſhip of the true God, they were called, Deut. xxxiii. 3. God's *holy ones*, or *ſaints*. Wherefore, when in the epiſtles the name of *ſaints* is given

given to a whole church, it is in the fame fenfe in which it was given to the ancient Ifraelites as a nation. It does not denote *holinefs of life*, but merely their feparation from the heathens, to worfhip the true God, and to be his church and people, in place of the Jews, 1 Pet. ii. 9. See *Sanctify*.—In like manner, *places* and *things* are called *holy*, on account of the ufe to which they are deftined.

Holy and *holinefs* often denote *moral purity*. 1 Sam. vi. 20. *Who is able to ftand before this holy Lord God?* — 1 Pet. i. 15. *As he who hath called you is holy, be ye alfo holy in all your converfation.*

Becaufe the Hebrew word anfwering to *holy*, fignifies fometimes *merciful*, *bountiful*, *beneficent*, and is fo tranflated in our bibles, it may have the fame meaning in fome paffages of the New Teftament. See Titus i. 8. Heb. vii. 26.

49. *Honour*, in the fpeech of the Jews, fignified *maintenance*. Matt. xv. 5. *But ye fay, whofoever fhall fay to* his *father, or* his *mother, whatfoever thou mightcft be profited by me, is a gift* to the temple, 6. *And fhall not honour* (fhall not maintain) *his father or his mother*, fhall be free.—1 Cor. xii. 26. *Or one member be honoured*, (nourifhed) *all the members rejoice with it.*—1 Tim. v. 3. *Honour widows who are really widows;* that is, maintain them from the funds of the church; as is evident from the following ver. 4.—Ver. 17. *Let the elders who rule well be counted worthy of double honour;* that is, of a liberal maintenance.—1 Pet. iii. 7. *Giving honour to the wife as the weaker veffel;* that is, nourifhing the wife with tendernefs, on account of the weaknefs of her body.

50. *Living.*—The Hebrews ufed the word *living*, as an epithet to denote *the excellency* of the thing to which it is applied. Thus, John iv. 10, 11. *Living water.*—Acts vii. 38. *Living oracles.*—Heb. x. 20. *Living way.*—1 Pet. ii. 4, 5. *Living ftone.*—Rev. vii. 17. *Living fountain*, fignify excellent waters, excellent oracles, &c.

51. *Name*, is often put for *a perfon*, efpecially when the perfon fpoken of is *great*, *honourable*, and *illuftrious*. Pfal. xx. 1. *The name of the God of Jacob defend thee.*—Acts i. 15. *The number of the names* (perfons) *was about an hundred and twenty.*—Acts iv. 10. *Be it known unto you all—that by the name of Jefus*

Chrift of Nazareth—by him, doth this man ftand here before you whole.—Rev. iii. 4. *Thou haft a few names* (perfons) *in Sardis, who have not defiled their garments.*—John xvii. 6. *I have manifefted thy name* (thy character and will) *to the men which thou gaveft me.*—This idiom feems to have taken its rife from the circumftance of perfons being known by their names.

52. *Riches* denotes the *greateft abundance* of any thing. Rom. ii. 4. *Defpifeft thou the riches* (the greatnefs) *of his goodnefs?*—Ephef. i. 7. *According to the riches* (greatnefs) *of his grace.*—Ephef. iii. 8.—*Preach to the Gentiles the unfearchable riches* (greatnefs) *of Chrift.*—Col. i. 27.—*What is the riches of the glory* (what the greatnefs of the glory) *of this myftery.*—Col. ii. 2.—*All the riches of the full affurance of underftanding*, the fulleft affurance of knowledge.

53. *To fanctify, to make holy, to hallow*, in the writings of the Hebrews, fignify to *cleanfe a thing from thofe defilements* which render it unfit for facred ufes. Thus, Mofes is faid, Exod. xix. 10. to *fanctify* the people, by making them *wafh their clothes*, &c. Hence, to *fanctify*, fignifies *to fet a thing apart* for a particular purpofe; alfo, to *fit a thing* for a particular ufe. Jer. xii. 3. *Prepare them for the day of flaughter**, is, in the Hebrew text, *Sanctify them for the day of flaughter.*—1 Cor. vii. 14. *For the unbelieving hufband is fanctified to the wife, and the unbelieving wife is fanctified to the hufband:* The hufband and wife, though unbelievers, are fitted to perform their relative duties to each other, by their mutual affection.—In the apoftolical epiftles, chriftians are faid to have been *fanctified*, becaufe they were feparated from idolaters, and fitted to worfhip and obey the only true God; on which account the whole body of chriftians are called *faints.*—In like manner, thofe who are fitted for heaven, are faid, Heb. x. 14. to *be fanctified by the one offering of Chrift:* they are fitted to be admitted into heaven; having received the pardon of their fins, through that one offering. See *Holy.*

To *fanctify* or *hallow God*, is to *venerate* and *pay refpect to God*, on account of the excellence of his character, and the greatnefs of his power and goodnefs. Ifai. viii. 3. *Sanctify the Lord of hofts himfelf, and let him be your fear, and let him be your dread.* Matt. vi. 9. *Hallowed be thy name.*

54. *Some*, (τινες) in fcripture, often denotes *a great number*; *many*. Rom. iii. 3. *What if fome have not believed?* What if the greateft part of the Jewifh nation have not believed?—Rom. xi. 17. *But if fome* (the greateft part) *of the branches were broken off?*—1 Tim. iv. 1. *That, in after times, fome* (a great number) *fhall apoftatife from the faith.*—Heb. iii. 16. *For fome when they heard provoked:* The whole congregation did fo, except Caleb and Jofhua.

55. To *fpeak*, in the Hebrew phrafeology, denotes any kind of fpeaking, whether in the way of *affirmation*, or *command*, or *queftion*, or *promife*. Rom. iv. 5. *Even as David alfo* (λεγει) *defcribeth the bleffednefs*, &c*.—Jer. xviii. 7. *At what inftant I fhall fpeak* (command) *concerning a nation, and concerning a kingdom, to pluck up, and to pull down.*—In the New Teftament, the words ειπειν and λεγειν, have the fame fignifications. Matt. iv. 3. *If thou be the Son of God*, (ειπε, fpeak) *command that thefe ftones be made bread**.—Matt. ix. 5. *For whether is it eafier* (ειπειν, to fay) *to command, thy fins be forgiven thee, or* (ειπειν) *to command, Arife and walk?*—Mark v. 43. Και ειπε, *And commanded to give her* (φαγειν) *meat**.—Mark ii. 11. *He faith to the fick of the palfy*, (σοι λεγω) *I command thee to arife.*—Luke vi. 46. *Why call ye me Lord, Lord, and do not* (ἃ λεγω) *the things I command.*—Acts xv. 24. *Certain who went out from us have troubled you* (λογοις) *with precepts, fubverting your fouls*, (λεγοντες) *commanding you to be circumcifed, to whom we gave no fuch commandment.*—Rom. xi. 1. Λεγω ουν, *I afk then, Hath God caft away his people?* See alfo John xii. 49.—Rom. xii. 3. Λεγω γαρ, *Now, by the grace which is given me, I command every one among you.*—1 Cor. vii. 12. *But to the reft* (εγω λεγω) *I command, not the Lord.*—2 Cor. iv. 6. *For God* (ὁ ειπων) *who commanded the light to fhine out of darknefs**.—Rev. xiii. 14. Λεγων, *Commanding thofe who dwell on the earth to make an image to the beaft.*—Elfner and Raphelius have fhewn that the Greek writers ufe the word λεγω in the fame fenfe.

To fpeak, (λαλειν) hath the fame general fignification with λεγω. Luke i. 55. Καθως ελαλησε, (as he fpake) *As he promifed to our fathers.* See Heb. i. 1.

56. *Spirit.*—Befides the fignifications mentioned in explaining the word *flefh*, No. 43. *fpirit* denotes *the greateft degree of any mental quality*, either good or bad. Luke x. 22. *Jefus rejoiced in*

ſpirit, rejoiced greatly.—Acts xviii. 25. *Being fervent in ſpirit*, being exceedingly zealous.—Acts xix. 21. *Paul purpoſed in ſpirit*, firmly purpoſed.—Acts xx. 22. *Behold I go bound in the ſpirit to Jeruſalem*, I go with a firm reſolution.—Rom. i. 9. *Whom I ſerve with my ſpirit*, ſerve with the greateſt zeal.—Rom. viii. 15. *Spirit of bondage ; ſpirit of adoption :*—Rom. xi. 8. *Spirit of deep ſleep :* ſignify the greateſt degree of bondage ; of filial diſpoſition ; of ſtupidity.

57. *Stand.*—Dr. Symonds of Cambridge, in his treatiſe on reviſing the Engliſh tranſlation of the bible, page 128, tells us, from Mr. Markland, that all verbs of poſture or geſture, as *to ſtand, to ſit, to go, to walk*, &c. in good Greek writers, have the ſignification of *exiſtere, to be.* Acts ix. 7. *And the men who journeyed with him* (εϛηκεισαν, ſtood) *were ſpeechleſs :* For it appears from Acts xxvi. 14. that they all fell to the ground.

58. *True*, as an epithet, denotes *excellence.* Luke xvi. 11. *The true riches*, the moſt excellent riches.—John i. 9. *The true light*, the moſt excellent light.—John vi. 32. *True bread*, the moſt excellent bread.—Heb. viii. 2. *The true tabernacle*, the moſt excellent tabernacle.

Truth ſignifies *juſtice, righteouſneſs.* John iii. 21. *He who doth* (την αληθειαν, truth, that is) *righteouſneſs, cometh to the light*, &c. 1 Cor. xiii. 7. *Rejoiceth not in unrighteouſneſs, but rejoiceth jointly* (τῃ αληθειᾳ, *in truth*, that is) *in righteouſneſs.*

59. *Walk.*—One's *walk*, denotes a continued courſe of action and enjoyment, either good or bad ; the habitual manner in which one lives. Gen. v. 22. *Enoch walked with God.*—Rom. viii. 1. *Who walk not after the fleſh.*—2 Cor. v. 7. *We walk by faith, and not by ſight.*

60. *Word* (λογος) is a term of very extenſive ſignification. It ſignifies not only *reaſon, but ſpeech*, which is the effect of *reaſon* ; *reaſon brought forth.* Hence *the word*, often denotes *the preaching of the goſpel.* Luke i. 2. *Were eye-witneſſes and miniſters of the word.*—Acts vi. 2. *It is not reaſon that we ſhould leave the word of God, and ſerve tables*, leave the preaching of the goſpel of God. Acts x. 44. *The Holy Ghoſt fell on all them who heard the word*, the goſpel preached at that time.

Word,

Word, (λογος) like the correfponding Hebrew noun, fignifies a *matter*, or *thing*, or *affair*, of any kind. Matt. v. 32. *Whofoever fhall put away his wife*, (παρεκτος λογε πορνειας) *except for the affair of fornication.*—Matt. xxi. 24. *I alfo will afk you* (ἑνα λογον) *one thing**.—Acts x. 29. *I afk therefore*, (τινι λογῳ) *for what intent* (purpofe) *ye fent for me**.—Acts xix. 38. Λογον εχεσιν, *Have an accufation.*— 1 Cor. xv. 2. *If ye remember* (τινι λογῳ) *in what manner*, &c.

Word (λογος) fignifies likewife *a command.* Exod. xxxiv. 28. *He wrote upon the tables the words of the covenant*, (LXX. τες δεκα λογες) *the ten commandments**. John x. 35. *If he called them gods to whom* (λογος) *the command of God came.*—1 Tim. vi. 3. *Confent not to wholefome* (λογοις, words) *commands, even* (λογοις to the words) *to the commands of our Lord Jefus Chrift.*

Word (λογος) fometimes fignifies *a fentence of a difcourfe.* Rom. xiii. 9. *And if there be any other commandment, it is briefly fummed up* (εν τετῳ τῳ λογῳ) *in this fentence ;* namely, *Thou fhalt love thy neighbour as thyfelf.*—1 Cor. xiv. 19. *In the church I had rather fpeak* (πεντε λογες) *five fentences with my meaning underftood, than ten thoufand* (λογες) *fentences*, &c.

Word (ῥημα) likewife fignifies *a matter*, or *thing*, of any kind. Luke ii. 19. *Mary kept* (παντα τα ῥηματα) *all thefe things**.

61. Pronouns.—The primitive *fubftantive pronoun* ὃς, *he*, muft be diftinguifhed from the *adjective pronoun* ὅς, ἥ, ὅ, *who, which.* Matt. xiv. 17. Ὃι δε λεγεσι, *They fay unto him.*—Acts viii. 27. *Who had come to Jerufalem to worfhip ;* (ὃς) *He had the charge of all her treafures.*—Acts xiii. 30. *But God raifed him from the dead*, (ὃς ωφθη) *and he was feen many days**.—Col. i. 15. Ὃς, *He*, (*God's beloved Son*, mentioned ver. 13.) *is the image of the invifible God.*—Ver. 18. Ὃς, *He is the beginning.*—Heb. v. 6. *Thou art a prieft for ever after the order of Melchifedeck.* 7. Ὃς *He* (Chrift, mentioned ver. 5.) *in the days of his flefh, when he had offered up prayers*, &c.

62. The facred writers, to give the greater emphafis to their difcourfe, fometimes *join two relatives with one antecedent.* 1 Pet. ii. 24. Ὃς τας ἁμαρτιας ἡμων αυτος, *Who his own felf bare our fins**. 1 Cor. ii. 9. Ἁ for ταυτα, *Thefe things eye hath not feen*, &c. (ἃ,) *which God hath prepared*, &c.—Rom. xiv. 14. *To him who reckons any thing to be unclean*, (εκεινῳ) *to that man it is unclean.*

 63. The

63. The *relative pronouns*, in many caſes, refer not to the *near*, but to the *remote antecedent*. Luke v. 17. *The power of the Lord was preſent to heal* (αυτες) *them:* Not the phariſees, who are mentioned immediately before, but ſuch ſick people as were in the crowd.—2 Theſſ. ii. 8. *Shall render ineffectual, by the brightneſs of his coming,* (ὁ) *of whom the coming is after the ſtrong working of Satan.* Here ὁ, *of whom*, refers not to *the Lord*, the immediate antecedent, but to the *lawleſs one*, mentioned in the firſt part of ver. 8.

64. The *relative pronoun* is ſometimes uſed to denote an antecedent, not mentioned before, but which the writer is thinking of in his own mind. Thus 2 Pet. ii. 11. Αυτων, *Them*, is not put for δοξας, *dignities*, mentioned ver. 10. but for *the evil angels*, of whom nothing is ſaid.—1 John iii. 2. *We know that when he ſhall appear, we ſhall be like* (αυτῳ) *him*, we ſhall be like Chriſt, of whom nothing is ſpoken before.—Ver. 16. Εκεινος, *He*, ſtands for *Chriſt*, of whom there is no mention made in what goes before.—Heb. ii. 7. *Thou haſt made him for a little while leſs than angels;* namely, *The Son;* as is plain from ver. 8, 9.—1 Pet. iii. 14. *Be not afraid of their terror.* Here the relative *their* hath no antecedent expreſſed.

65. The *relative pronoun* αυτος is ſometimes uſed for εγω αυτος, συ αυτος, *I myſelf, thou thyſelf;* and αυτοι for ὑμεις αυτοι, &c. Acts xxiv. 8. *By examining of whom* (αυτος) *thou thyſelf mayeſt take knowledge of all theſe things**.—Matt. xxiii. 37. *Jeruſalem—thou that ſtoneſt them which are ſent to thee,* προς αυτην for προς σεαυτην, ſent to thyſelf.

66. When words of different *genders* are the antecedents, though *the relative takes the gender of the maſculine* word, it comprehends the whole. Heb. i. 11. Αυτοι, *They* (ουρανοι και γη) *ſhall periſh.*—Sometimes *the relative* takes the *gender of its conſequent.* See Col. i. 27.—Sometimes *the relative* differs in *gender* from its *antecedent*, regarding the meaning of the *antecedent* rather than its form: as in the following examples, Gal. iv. 19. Col. ii. 15. 19.—Of this ſolecism Beza has given an example, from Euripides, in his note on Col. ii. 19.

67. The *relative pronoun* ὁς ἡ ὁ, called by Clenard *the ſubjoined article*, is ſometimes uſed for *the demonſtrative* ουτος, αυτη, τουτο, Clenard. Gram. p. 166. Of this uſe of the *relative pronoun*, we have

have examples in the New Teſtament. 1 Pet. iv. 5. Ὁι for ὑτοι, *They ſhall give an account to him*, &c.—1 Pet. ii. 8. Ὁι, *Theſe ſtumble at the word.*—Scapula alſo obſerves that the Greek writers uſe *the relative* in the ſame manner. Ὡς ὁι γ' αμφιεποι ταφον Εκτορος ἱπποδαμοιο. Iliad, laſt ver. I am therefore of opinion, that, in the following paſſages, *the relative*, though compounded with τις, is uſed for *the demonſtrative* ὑτοι. Acts xxiii. 33. Ὁιτινες, *Theſe* (the horſemen) *going into Ceſarea, and delivering the letter to the governor, preſented Paul.*—Acts xxiv. 1. Ὁιτινες, *Theſe*, namely, Ananias, the elders, and Tertullus, *informed*, &c.—Rom. i. 32. Ὁιτινες, *Theſe men knowing the law of God, that they who do ſuch things*, &c.—Rom. xvi. 4.—Ὁιτινες, *Theſe perſons for my life laid down their own necks.*—2 Theſſ. i. 9. Ὁιτινες, *Theſe ſhall ſuffer.* See, however, No. 71.

68. The *demonſtrative pronoun* τϐτο, *this*, often denotes ſomething that follows in the diſcourſe. John vii. 22. Δια τϐτο, *For this reaſon Moſes gave you circumciſion, not becauſe it is of Moſes, but of the fathers.*—Rom. iv. 16. Δια τϐτο, *For this reaſon it is by faith, that it might be by grace.*—1 Cor. vii. 6. Τϐτο δε, *But this* (that follows) *I ſpeak by way of advice.*—1 Cor. xi. 17. Τϐτο δε παραγγελων, *Now declaring this*, that follows, *I praiſe you not, that ye come together*, &c.—1 Tim. i. 16. *But* (δια τϐτο) *for this reaſon I received mercy, that in me*, &c.—2 Tim. ii. 10. Δια τϐτο, *For this cauſe I patiently bear evil for the elect's ſake, that they alſo may*, &c.—2 Tim. iii. 1. Τϐτο δε, *This know alſo, that in the laſt days*, &c.—Philem. ver. 15. Δια τϐτο, *For this reaſon, perhaps, he was ſeparated for a little while, that thou mighteſt have him for ever.*—Heb. ix. 15. Δια τϐτο, *For this cauſe he is the Mediator of the new covenant, that by means of death*, &c.*—Wherefore Rom. v. 11, 12. may be thus tranſlated: *By whom we have received the reconciliation*, (δια τϐτο) *for this reaſon, as by one man ſin entered*, &c.

69. Articles.—*The article* ὁ, ἡ, το, ſhows that the word to which it is prefixed, ſignifies *a particular perſon*, or *thing*; conſequently it renders that word *emphatical*. Thus ὁ ανηρ, is not *a man*, or *any man*, but *the man of whom the diſcourſe is*. Now, though in general the article renders a word *emphatical*, it is ſometimes uſed where *no emphaſis* is intended; ſo that the word to which it is prefixed muſt be tranſlated as if the article were

wanting.

wanting. Of both these uses of the article, the following is an example. 2 Theff. ii. 3. *Unless there come* (ἡ αποϛασια) *the apostacy, and* (ὁ ανθρωπος της ἁμαρτιας) *the man of sin be revealed.* For the article is emphatical, except before ἁμαρτιας, which must be translated as if the article were wanting. On the other hand, some words which want *the article are emphatical,* and must be translated as if the article were prefixed. Matt. i. 18. *Was found with child* (εκ πνευματος ἁγιȣ) *of the Holy Ghost*.*—Mark i. 1. *The beginning of the gospel of Jesus Christ,* (υιου Θεȣ) *the Son of God*.*—John iii. 6. *That which is begotten* (πνευματος) *of the Spirit,* namely, of God.—Gal. iii. 5. Εξ εργων νομȣ, signifies *by works of the law.*—Heb. ii. 4. Μερισμȣς πνευματος ἁγιȣ, *Distributions of the Holy Ghost.*—Wherefore Titus ii. 13. may, as was observed on the sign of the genitive case, No. 25. be translated, *appearing of the glory of the great God* (και σωτηρος ἡμων) *and of our Saviour Jesus Christ.*—1 Pet. iv. 6. *Condemned by men* (σαρκι) *in the flesh, but live by God* (πνευματι) *in the Spirit.*

70. When *the article does not render the word definite,* or *emphatical,* in its signification, it is put for τις, and may be translated *some, an;* as Matt. ix. 11. Οἱ φαρισαιοι, *Some pharisees.*—Matt. ix. 28. *He went* (εις την οικιαν) *into an house.*—Matt. xxv. 1. *Went out to meet* (τȣ νυμφιȣ) *a bridegroom.*—1 Cor. i. 11. Ὑπο των Χλοης, *By some belonging to Chloe.*

71. Clenard, (Gram. p. 165.) speaking of the *prefixed articles* ὁ, ἡ, το, says, "Capiuntur et pro demonstrativis pronominibus; "τον, pro τȣτον, *hunc;* την pro ταυτην, *hanc:* id quod crebrum "est adjectis conjunctionibus δε et γε; ὁδε, ἡδε, τοδε; ὁγε, ἡγε, "τογε; pro ȣτος, αυτη, τȣτο. Et idem in reliquis casibus, τȣδε, "τῳδε, τονδε, pro τȣτȣ, τȣτῳ, τȣτον." Of this use of *the article* we have many examples in scripture. Matt. xxiv. 32. *Learn* (την παραβολην) *this parable from the fig-tree,* &c.—Acts ix. 2. *That if he found any* (της ὁδȣ) *of this way*.*—Acts xxiv. 22. *When Felix heard these things, having perfect knowledge* (περι της ὁδȣ) *concerning this way.*—Rom. xvi. 22. *I Tertius who wrote* (την) *this epistle*.*—1 Cor. v. 9. *I have written* (εν τῃ επιϛολῃ) *in this letter,* &c.—2 Cor. vii. 11. *Ye have approved yourselves to be clear* (εν τῳ πραγματι) *in this matter*.*—Col. iv. 16. *When* (ἡ) *this epistle is read*.*—1 Theff. iv. 6. *Go beyond, or defraud his brother*

brother (εν τω) *in this matter.*—2 Theſſ. iii. 14. If any one obey not (τω λογω ἡμων δια της επιϛολης) *our command by this letter.*

72. The *article* is ſometimes uſed *for the perſonal pronoun*, ὃς, *he.* Matt. xiii. 40. Ὁ δε σπαρεις, *But he that received the ſeed**.—Matt. xiv. 18. Ὁ δε ειπεν, *But he ſaid**.—Gal. iii. 5. Ὁ ουν, *He therefore that miniſtreth the Spirit**.—Col. iii. 25. Ὁ δε, *But he that doth wrong**.—Heb. vii. 6. Ὁ δε μη γενεαλογουμενος, *But he whoſe deſcent is not counted**.—This uſe of *the article*, affords an eaſy tranſlation of that difficult paſſage, Rom. vi. 10. Ὁ γαρ απεθανε, *For he who died, died by ſin:* (ὁ δε ζη) *But he who liveth*, &c.

73. *The article, in all its genders and caſes*, is often put *for the relative pronoun* ὃς, ἡ, ὁ, and muſt be tranſlated *who, which.* Mark xii. 38. *Beware of the ſcribes*, (των θελοντων) *which love to go in long clothing**.—Rom. ix. 5. Ὁ ων, for ὃς εϛι, *Who is over all, God bleſſed*, &c*.—Sometimes the article in this ſenſe is underſtood, and muſt be ſupplied. 1 Tim. iv. 2. *Through the hypocriſy of liars* (κεκαυτηριασμενων, for των κεκαυτηριασμενων) *who are ſeared.*—Ver. 3. Κωλυοντων, for των κωλυοντων, *Who forbid to marry.*

74. In many inſtances where *the article* is put for *the relative pronoun*, the ſubſtantive verb is underſtood, and muſt be ſupplied in the tranſlation. 2 Cor. viii. 22. *Much more diligent upon the great truſt* (τη εις ὑμας) *which he hath in you.*—2 Cor. ix. 3. *That our boaſting* (το ὑπερ ὑμων) *which is concerning you.*

PARTICLES.

75. Lowth, in his Engliſh Grammar, page 32. obſerves, "That the connective parts of ſentences, *by which he means relatives, prepoſitions, and conjunctions*, are the moſt important of "all, and require the greateſt care and attention: for it is by "them chiefly that the train of thought, the courſe of reaſoning, "and the whole progreſs of the mind, in continued diſcourſe of "all kinds, is laid open; and on the right uſe of theſe, perſpicuity, which is the firſt and greateſt beauty of ſtyle, depends." This obſervation, which is perfectly juſt, ſhews, that, in a tranſlation of any diſcourſe from one language into another, it is of the utmoſt importance that the meanings and powers

powers of the connective parts thereof be properly expreſſed.— In the Hebrew language, *the connectives* being few, are uſed with more latitude of ſignification than belongs to the *connectives* which properly correſpond to them in other languages. Wherefore, in tranſlating the books of the New Teſtament, it ought to be remembered, that the authors of theſe books being Jews, naturally uſed the Greek particles and prepoſitions, not only in all the variety of their own ſignifications, but in the variety alſo of the ſignifications of the correſponding Hebrew particles and prepoſitions. And of theſe various ſignifications, the one which beſt ſuits the paſſage where the particle is found, ought to be expreſſed in the tranſlation; otherwiſe, the inſpired writer's train of thought will diſappear, and the courſe of his reaſoning be interrupted, perhaps inverted. Wherefore, to lay a proper foundation for a right tranſlation of the ſcriptures, the following examples are produced, chiefly from the ſcriptures themſelves, to prove the variety of meanings affixed by the ſacred writers to the Greek particles, by which they have connected the different parts of their diſcourſe.

A Λ Λ A.

76. Αλλα is ſometimes uſed *affirmatively*, and muſt be tranſlated *yea, alſo, certainly*. This ſenſe of αλλα is acknowledged by Hoogeveen, who renders it by the Latin words *immo, etiam*. Acts xix. 2. Αλλα, *Indeed we have not ſo much as heard that the Holy Ghoſt is* given.—Rom. viii. 37. Αλλα, *Nay, in all theſe things**.—2 Cor. vii. 11. Αλλα, *Yea, what clearing of yourſelves*; (αλλα) *yea, what indignation*; (αλλα) *yea, what zeal*; (αλλα) *yea, what revenge**.— In this paſſage, however, αλλα might better be tranſlated *alſo*.—Rom. vi. 5. *For ſeeing we have been planted together in the likeneſs of his death*, (αλλα και) *certainly we ſhall be alſo in the likeneſs of his reſurrection.*

77. Αλλα is ſometimes uſed by the Greeks as *the firſt word of a diſcourſe*, and ſignifies *now, now indeed*. Of this uſe of αλλα, Hoogeveen has produced examples from the beſt Greek writers.

78. Αλλα is likewiſe uſed *cauſally*, and muſt be tranſlated *for, becauſe*. John vii. 12. *Others ſaid no*, (αλλα) *for he deceiveth the people.*—1 Cor. iv. 3. Αλλα, *Becauſe I do not condemn myſelf.*—

1 Cor.

1 Cor. xv. 10. *And his grace which* was beſtowed *on me, was not vain;* (αλλα) *for I laboured more abundantly than all of them.*—2 Cor. vii. 14. *I am not aſhamed;* (αλλα) *for as I ſpake all things,* &c.—1 Theſſ. ii. 2. Αλλα και, *For although we had before ſuffered.*—Titus i. 15. *But to the polluted and unfaithful nothing is pure,* (αλλα) *becauſe both their underſtanding,* &c.—2 Pet. i. 16. *We have not followed cunningly deviſed fables, when we made known to you the power and coming of our Lord Jeſus Chriſt.* (Αλλα) *For we were eye-witneſſes of his majeſty.*

79. Αλλα is uſed *illatively,* and muſt be tranſlated, *wherefore, therefore.* Acts x. 19. *Three men ſeek thee,* (αλλα) *therefore ariſe and get thee down.*—Acts xxvi. 15. *I am Jeſus whom thou perſecuteſt,* (αλλα αναϛηθι) *wherefore ariſe*.*—2 Cor. viii. 7. Αλλα, *Therefore as ye abound in every thing*.*—Eph. v. 24. Αλλα, *Therefore as the church is ſubject*.*

80. Αλλα, *Unleſs, except.* Matt. xx. 23. *Is not mine to give,* (αλλ' οις) *except to them,* &c.—Mark ix. 8. *They ſaw no one,* (αλλα) *ſave Jeſus only*.*—2 Cor. ii. 5. *If a certain perſon hath grieved* me, *he hath not grieved me,* (αλλα) *except by a part of you.*—2 Cor. v. 12. *We do not recommend ourſelves to you,* (αλλα) *but only give you an occaſion.*—1 John ii. 27. *Ye have no need that any one ſhould teach you,* (αλλ' ως) *except as the ſame anointing teacheth you concerning all things.*

81. Αλλα, *Yet, however.* Rom. x. 18. Αλλα, *Yet I ſay, they have not heard.*—1 Cor. iv. 4. *I know nothing by myſelf,* (αλλα) *yet am I not hereby juſtified*.*—1 Cor. xii. 24. Αλλα, *However, God hath tempered the body.*—1 Cor. xiv. 20. Αλλα, *Howbeit in malice be ye children*.*

A N.

82. Αν joined with a verb, muſt ſometimes be tranſlated (*certè*) *certainly, without doubt.* Matt. xi. 23. *If the mighty works which have been done in thee, had been done in Sodom,* (εμειναν αν) *it would certainly have remained,* &c.—John iv. 10. *If thou kneweſt—who it is that ſaith to thee, Give me to drink,* (συ αν ᾐτησας αυτον,) *thou certainly wouldeſt have aſked him,* &c.

A Π O.

83. Απο ſignifies *of,* or *belonging to.* Acts xvii. 13. *But when the Jews* (απο) *of Theſſalonica, had knowledge that the*

word

*word of God was preached of Paul in Berea, they came thither also**.

84. Απο, *For, by reason of, because.* Matt. xviii. 7. *Wo to the world* (απο) *because of offences**.—Luke xix. 3. *Could not* (απο οχλȣ) *for the press, because he was little of stature**.—Luke xxi. 26. *Men's hearts failing them* (απο) *for fear** : by reason of fear.

85. Απο, *After*, in the sense of *following an example.* 2 Tim. i. 3. *Whom*, (απο προγονων) *after my forefathers, I serve.*

86. Απο, *In.* 2 Cor. i. 14. *Also ye have* (απο μερȣς) *in part acknowledged us.**

A P A.

87. Αρα, properly is a particle of *affirmation*, and must be translated *truly, certainly, indeed.* Matt. xii. 28. Αρα, *Certainly the kingdom of God is come unto you.*—Matt. xxiv. 45. Τις αρα εστιν, *Who truly is a wise and faithful servant ?*—Luke xi. 48. Αρα, *Truly ye bear witness**.—Acts viii. 22. Ει αρα, *If indeed, the thought of thy heart may be forgiven thee.*—Rom. x. 17. Αρα ἡ πιστις, *So then*, or certainly, *faith cometh by hearing**.

88. Αρα is often used *interrogatively.* Matt. xviii. 1. *Saying*, (τις αρα) *Who now is the greatest in the kingdom of heaven ?*—Mark iv. 41. Τις αρα ὁυτος, *What manner of man is this** ?—Rom. vii. 25. Αρα ȣν αυτος, *Do I myself then as a slave serve sin ?*

89. Αρα is also used *illatively*, and must be translated *therefore, then.* Matt. xix. 25. *Saying*, (τις αρα) *Who then can be saved**? —Ver. 27. Τι αρα, *What therefore shall we have ?*—Heb. iv. 9. Αρα απολειπεται, *There remaineth therefore a rest to the people of God**. —Heb. xii. 8. Αρα, *Then ye are bastards**.—Rom. viii. 1. Ουδεν αρα νυν, *There is therefore now no condemnation**.

Γ A P.

90 Γαρ is used by the writers of the New Testament in a great variety of senses. Most frequently it hath a *causal* signification, and must be translated *for.* Yet it does not, in all cases, introduce a reason for what immediately goes before, but for something more remote in the discourse.

91. Γαρ *is used to introduce an additional reason ;* that is, a reason in proof of some proposition, for which a reason has already been given. In such cases, the proper translation of γαρ is *besides,*

 farther,

farther, moreover. This ufe of γαρ occurs fo frequently in fcripture, that, to produce examples would be fuperfluous. The reader, however, if he pleafe, may examine Rom. i. 18. iv. 15. v. 6, 7.

92. Γαρ *is fometimes ufed to introduce a reafon for fomething not expreffed* by the writer, but which being ftrongly impreffed on his own mind, he fuppofes the reafon offered will make it fufficiently known. Thus Pilate, fpeaking to the Jews, Mark, xv. 14. Why fhould I crucify him? Τι γαρ κακον εποιησεν, *For what evil hath he done?*—In like manner the town-clerk fays to the Ephefians, Acts xix. 35. *Ye men of Ephefus,* I am aftonifhed at your behaviour, (τις γαρ εϛιν ανθρωπος) *For what man is there,* &c.

93. Γαρ is alfo ufed *illatively,* and muft be tranflated *wherefore, therefore.* Rom. vi. 19. Γαρ, *Wherefore, as ye have prefented your members fervile* inftruments *to uncleannefs, and to iniquity, to* work *iniquity, fo now prefent your members,* &c.—Rom. xv. 2. Γαρ, *Wherefore, let every one of us pleafe his neighbour.*—1 Cor. xi. 26. Γαρ, *Wherefore, as often as ye eat this bread.*—1 Cor. xiv. 8. Και γαρ, *And therefore if the trumpet give an uncertain found.*—Philip. ii. 5. Τȣτο γαρ φρονεισθω, *Wherefore let this difpofition be in you, which was alfo in Chrift.*—James ii. 26. Γαρ, *Therefore, as the body without the fpirit is dead,* &c. This ufe of γαρ, Beza acknowledges in his notes on 1 Cor. xi. 26. Philip ii. 5.

94. Γαρ is often a particle of *affirmation,* and muft be tranflated *indeed, certainly, truly.* Luke xx. 36. Ουτι γαρ, *Neither indeed can they die any more.*—John ix. 30. *The man anfwered and faid to them,* (εν γαρ τȣτω) *Herein truly is a wonderful thing, that ye know not whence he is,* (και) *although he hath opened mine eyes.*—Acts xvi. 37. Ου γαρ, *No truly:* (αλλα ελθοντες) *but coming themfelves, let them bring us out*.*—1 Cor. ix. 10. *Does he command this wholly for our fakes?*—(Δι' ἡμας γαρ εγραφη) *For our fakes no doubt it was written*.*—2 Cor. x. 8. Εαν τε γαρ, *And although indeed I fhould boaft fomewhat more,* &c.—Gal. i. 13.—Ηκȣσατε γαρ, *Ye have heard certainly of my behaviour,* &c.—1 Theff. iv. 10. Και γαρ, *And indeed ye do it,* &c*.—Ifai. xiv. 15. the LXX. have inferted the particle γαρ, as the tranflation of a Hebrew word which fignifies *truly, indeed.* See Tromm. Concord.

95. Γαρ

95. Γαρ is put ſometimes for ὁτι, *quod;* and muſt be tranſlated by the Engliſh particle *that.*—1 Cor. vii. 6. *I ſpeak this as an advice, not as an injunction,* 7. (θελω γαρ) *that I wiſh all men were as I am.*—1 Cor. xv. 51. *Behold, I ſhew you a myſtery,* (γαρ) *that we ſhall not all ſleep.*—2 Tim. ii. 11. *True is the ſaying,* (ει γαρ) *that if we die with him,* &c.

96. Γαρ, as Phavorinus tells us, (αντι τȣ δε κειται) *is put for* δε: conſequently it has all the different meanings of δε. Accordingly,

97. Γαρ is uſed as a *copulative;* ſo muſt be tranſlated *and, now.* Acts viii. 39. *And the eunuch ſaw him no more,* (επορευετο γαρ) *and he went on his way rejoicing*.*—Rom. v. 19. Ὡσπερ γαρ, *And as through the diſobedience of one man.*—Rom. xii. 3. Λεγω γαρ, *Now by the grace that is given to me, I command.*—Rom. xv. 4. Ὁσα γαρ, *Now, whatever things were before written, were written for our inſtruction,* &c.—2 Tim. ii. 7. *Conſider what I ſay,* (γαρ) *and the Lord give thee underſtanding*.*

98. Γαρ *has the adverſative ſenſe of* δε, and muſt be tranſlated *but, yet, although.* Mark vii. 28. *True, Lord* (και γαρ) *but even the dogs under the table eat of the children's crumbs.*—Luke xxii. 2. *The chief prieſts and ſcribes ſought how they might kill him,* (γαρ) *but they feared the people.*—Rom. x. 3. *Have not ſubmitted to the righteouſneſs of God.* 4. (Τελος γαρ νομȣ Χριστος,) *Although Chriſt is the end of the law for righteouſneſs,* &c.—Rom. xv. 2. Ἑκαστος γαρ ἡμων, *But let every one of us pleaſe his neighbour.* Rom. xv. 18. Ου γαρ τολμησω, *Yet I will not dare to ſpeak any thing of what Chriſt hath not wrought,* &c.—1 Cor. x. 29. Ἱνα τι γαρ, *But why is my liberty judged.*—2 Cor. v. 2. Και γαρ, *But yet in this tent we groan.*—2 Cor. xii. 1. *Well, it does not become me to boaſt,* (γαρ) *yet I will come to viſions,* &c.—Ver. 19. *All things, beloved, are done for your edification.* 20. (Φοβȣμαι γαρ,) *Yet I am afraid.* Heb. xii. 20. Γαρ, *Although they could not bear that which was ſtrictly commanded.*—1 Pet. iv. 15. Μη γαρ τις ὑμων, *But let none of you ſuffer as a murderer*.*

99. Γαρ is uſed like δε, as a particle of *tranſition,* and muſt be tranſlated *now.* Luke xii. 58. Ὡς γαρ, *Now when thou goeſt with thine adverſary,* &c.

Γαρ is ſeldom, if ever, uſed as an *expletive.*

ΔΕ.

Δ Ε.

100. Δε is properly an *adversative* particle, signifying *but, however, nevertheless, notwithstanding, although.* 1 Cor. vii. 2. Δε, *Nevertheless to avoid fornication**.—1 Cor. xiv. 2. Πνευματι δε, *Howbeit in the spirit he speaketh mysteries**.—2 Cor. xiii. 7. Δε, *Though we be as reprobates**.—Gal. ii. 20. Δε, *Nevertheless I live**.—2 Tim. iv. 17. Δε, *Notwithstanding the Lord stood by me**.—1 Pet. i. 7. *More precious than of gold which perisheth,* (δε) *though it be tried with fire**.—2 Pet. iii. 13. Δε, *Nevertheless we, according to his promise, look for new heavens**.

101. Δε is used as a *copulative,* and must be translated *and.* Of this use of δε, the examples are so numerous, that it is needless to mention any.

102. Δε signifies *even.* Rom. iii. 22. Δικαιοσυνη δε, *Even the righteousness of God.*—Philip. ii. 8. Θανατε δε σαυρε, *Even the death of the cross**.

103. Δε, *now.* Rom. xvi. 17. Δε, *Now I beseech you, brethren**.—Ver. 25. Δε, *Now to him that is able to stablish you**.—Luke xx. 37. Ὁτι δε, *Now that the dead are raised**.

104. Δε is likewise *used to introduce an additional argument,* or sentiment, on the same subject, and must be translated, *besides, farther,* &c. Matt. v. 31. Ερρεθη δε, *Farther, it hath been said, Whosoever shall put away his wife.*—Rom. viii. 30. Δε, *Moreover, whom he did predestinate**.—2 Cor. ii. 12. Δε, *Furthermore, when I came to Troas**.—2 Tim. iii. 1. *This know* (δε) *also**.—2 Pet. i. 15. Σπεδασω δε, *Moreover, I will endeavour, that ye may be able, after my decease**.

105. Δε is used *causally,* and must be translated *for.* Mark xvi. 8. *And fled from the sepulchre;* (ειχε δε αυτας τρομος) *for they trembled**.—Luke xii. 2. Ουδεν δε, *For there is nothing concealed that shall not be revealed**.

106. Δε is used *illatively,* signifying *so then, therefore, wherefore.* Rom. viii. 6. Ὁι δε εν σαρκι οντες, *So then they that are in the flesh**; Or rather, *wherefore they that are in the flesh.*—Rom. xii. 6. Εχοντες δε, *Having then gifts differing.**—1 Cor. vii. 8. Λεγω δε τοις αγαμοις, *I say, therefore, to the unmarried;** Or, *I command, therefore, the unmarried.*—1 Cor. xii. 21. Δε, *Therefore the eye cannot say to the hand.*—1 Cor. xvi. 15. Δε, *I entreat*

*you therefore, brethren**.—Philem. ver. 12. Δε, *Thou therefore receive him**.

107. Δε is used *affirmatively*, and may be translated *indeed.* Gal. iv. 20. Ηθελον δε, *I could wish indeed to be present with you.* —1 John i. 3. Και ἡ κοινωνια δε, *And truly our fellowship**.—2 Pet. i. 13. Δε, *Yea, I think it fit as long as I am*, &c.*—Beza, in his notes on Col. i. 21. tells us, that Plato often uses δε for δη, *sane*, *truly*.

108. Δε, *or*; disjunctively. Rom. viii. 34. *It is Christ who died*, (μαλλον δε) *or rather who is risen**.—1 Cor. xvi. 3. *Them will I send—to Jerusalem.* 4. (εαν δε) *Or if it be proper that even I should go.*

109. Δε in the latter clause of a sentence, sometimes implies that ει και, or και περ, is omitted, and must be supplied. Rom. vi. 17. *Thanks to God* (ὁτι ητε, for ὁτι καιπερ ητε δουλοι) *that although ye were the slaves of sin*, (ὑπηκουσατε δε) *yet ye have obeyed from the heart*, &c.: For can any one imagine the apostle would thank God, that the Romans were the slaves of sin.—So also, 1 Pet. iv. 6. Ἱνα κριθωσι μεν, is an elliptical expression for ἱνα καιπερ κριθωσι, as is evident from the following clause, ζωσι δε. So that the true literal translation of the verse is, *That although they might be condemned by men in the flesh, they might live by God in the spirit.*

110. Ουδε. Vigerus, page 268. says, this particle, when it stands by itself, signifies *Ne quidem*. Gal. ii. 3. Αλλ' ουδε, *However, not even Titus who was with me*, &c.—Ver. 5. *To whom we gave place by subjection*, (ουδε) *not even for an hour.*

Δ H.

111. Δη properly is a particle of *affirmation*, but it is used likewise *illatively*. 1 Cor. vi. 20. *Ye are bought with a price;* (δοξαζετε δη) *therefore glorify God with your body*, &c.*

Δ I A.

112. Δια with an accusative, commonly, though not always, denotes *the end for which a thing is done*, and must be translated *for*, *on account of*. Rom. iv. 25. *And was raised again* (δια) *for our justification**.—2 Cor. iv. 5. *And ourselves your servants* (δια) *on*

on account of Jesus.—2 Cor. viii. 8. *I speak not this as an injunction, but* (δια) *on account of the forwardness of others.*—Heb. i. 14. *Sent forth to minister* (δια) *for them that shall be heirs of salvation**.—Heb. ii. 9. Δια, *On account of the suffering of death, crowned with glory and honour.*—1 Pet. i. 20. *But manifested in these last times* (δι' υμας) *for you**.

113. Δια with an accusative or genitive, signifies an efficient cause of any kind, and must be translated *by, through.* John vi. 57. *And I live* (δια) *by the Father**.—2 Cor. iii. 11. *For if that which was abolished, was* abolished (δια) *through glory.*—2 Tim. ii. 2. *The things which thou hast heard from me* (δια) *by many witnesses;* that is, confirmed by many witnesses.

114. Δια, *To, unto.* 2 Pet. i. 3. *Who hath called us* (δια δοξης) *to glory and virtue**.

115. Δια, *According to.* 1 Tim. iv. 14. *The spiritual gift which is in thee, which was given thee* (δια) *according to prophesy.*

116. Δια, *With respect to.* Rom. viii. 10. See the note on the passage.

117. Δια, both with a genitive and an accusative, signifies *in.* Mark xiv. 58. *And* (δια) *within* (in) *three days I will build another**. – Acts ch v. 19. *But the angel of the Lord* (δια νυκτος) *in the night opened the prison doors.*—Rom. iii. 25. *For the declaration of his righteousness,* (δια την παρεσιν) *in passing by the sins.*—Rom. xiv. 14. *There is nothing unclean* (δι' εαυτης) *in itself.*—1 Cor. xiii. 12. *We see* (δι' εσοπτρυ) *in a mirror obscurely.*—2 Cor. v. 10. *That every one may receive* (τα δια τυ σωματος) *things in the body.*—Gal. iv. 13. *Ye know that* (δι' ασθενειαν) *in weakness,* &c.—1 Theff. iv. 14. *Them also who sleep* (δια τυ Ιησυ) *in Jesus**.—2 Pet. iii. 12. *The day of the Lord,* (δι' ἣν) *in which the heavens being set on fire**.

118. Δια, *By,* in relation to *place.* 2 Cor. i. 16. Δι', *By you to pass into Macedonia**.

119. Δια, *With.* Rom. viii. 25. *We wait* (δια) *with patience for it**.—2 Cor. ii. 4. *I wrote you* (δια) *with many tears**.—Ephes. iv. 6. *Who is over all, and* (δια) *with you all, and in you all.*—Heb. iii. 16. *Who went out of Egypt* (δια) *with Moses.*

120. Δια, *Along,* in relation to *place.* 2 Cor. xi. 33. *And through a window in a basket, I was let down* (δια τειχυς) *along the wall.* See also Acts ix. 25.

121. Δια, *Of, from*, denoting the *principle from which any thing is done.* Philip. i. 15. *Some indeed preach Chriſt, even* (δια) *of envy and ſtriſe**.

122. Δια ſometimes denotes *continuation of time*, and muſt be tranſlated *during, under, throughout.* Δι' ἡμεραν, *Throughout the day.* Δια βιȣ, *During life.* Luke v. 5. *Maſter, we have toiled* (δι' ὁλης της νυκτ☉) *throughout the whole of the night.*—Rom. iv. 11. *The father of them who believe* (δια ακροβυϛιας) *in uncircumciſion*, that is, during their uncircumciſion.—Rom. vii. 5. *The ſinful paſſions* (τα δια τȣ νομȣ) *which we had under the law*; that is, during the time we were under the law.—Ver. 8. Δια, *Under the commandment*; that is, under the law. See alſo ver. 11. Homer uſes the prepoſition δια in the ſame ſenſe: Αμβροσιην δια νυκτα. See Beza's note on 1 Tim. ii. 15.

Δ Ι Ο Τ Ι.

123. Διοτι properly is *an illative particle*; yet it is ſometimes uſed *cauſally*, and muſt be tranſlated *for, becauſe.* Acts x. 20. *Go with them, doubting nothing*, (διοτι) *for I have ſent them**.—Acts xviii. 10. Διοτι, *For I am with thee**.—Rom. i. 21. Διοτι, *Becauſe that when they knew God*, &c*.—Gal. ii. 16. Διοτι, *For by the works of the law ſhall no fleſh be juſtified.**—Heb. xi. 5. Διοτι. *Becauſe God hath tranſlated him**.—Vigerus, page 325. tells us, that διοτι is uſed in this ſenſe by the beſt Greek writers.

Ε Α Ν.

124. Εαν, both in the LXX. and in the New Teſtament, is an adverb of time, ſignifying *when.* John xii. 32. *And I*, (εαν υψοθω) *when I ſhall be lifted up.*—1 Cor. vi. 4. *Wherefore*, (εαν εχητε) *when ye have ſecular ſeats of judgment.*—1 Cor. ix. 16. Εαν γαρ, *For when I preach the goſpel.*—2 Cor. v. 1. *We know that* (εαν) *when the earthly houſe of the tent is deſtroyed.*—2 Cor. xiii. 2. *That* (εαν) *when I come again I will not ſpare.*—1 Theſſ. iii. 8. *We live* (εαν) *when ye ſtand firm.*—Heb. iii. 7. *Wherefore, as the Holy Ghoſt commandeth, To-day*, (εαν) *when ye ſhall hear his voice.*—1 John iii. 2. Εαν φανερωθη, *When he ſhall appear**. See Whitby on this paſſage.

125. Εαν

125. Εαν fignifies *though, although.* John xi. 25. *He that believeth on me,* (κ'αν αποθανη) *even though he die, yet ſhall live.*—2 Cor. x. 8. Εαν τε γαρ, *And although indeed I ſhould boaſt ſomewhat more concerning our authority—I ſhould not be aſhamed.*—2 Cor. xii. 6. Εαν γαρ, *For though I would deſire to glory**.

126. Εαν μη, *But, but only.* Gal. ii. 16. *Knowing that a man is not juſtified by the works of the law,* (εαν μη) *but only by the faith of Jeſus Chriſt.*

E I.

127. Ει is uſed by the writers of the New Teſtament in all the variety of the ſenſes of its correſponding Hebrew particle, though its primary and proper ſignification be *if.* Accordingly,

Ει is uſed for ὁτι, (*quod*) *that.* Acts xix. 2. *Have not ſo much as heard* (ει) *that the Holy Ghoſt is* given.—Acts xxvi. 8. *Why ſhould it be thought by you a thing incredible,* (ει) *that God ſhould raiſe the dead**.—Ver. 23. Ει παθητος ὁ Χριςος, *That the Chriſt ſhould ſuffer, and* (ει) *that he ſhould be the firſt**, &c.—Heb. vii. 15. Ει, *That after the ſimilitude of Melchiſedec**. Therefore Mark xv. 44. ſhould be tranſlated, *Pilate wondered* (ει) *that he was already dead.*

128. Ει, (*ſiquidem, quoniam*) *Becauſe.* John xiii. 32. Ει ὁ Θεος, *Becauſe God is glorified by him, God will alſo glorify him.*—Acts xi. 17, Ει ουν, *Foraſmuch then as God gave them the like gifts**.—Rom. vi. 5. Ει, *Becauſe we have been planted.*—1 Tim. v. 10. *Well reported of for good works,* (ει) *becauſe ſhe hath lodged ſtrangers,* (ει) *becauſe,* &c. See alſo Gal. v. 25. This ſenſe of ει, Beza acknowledges in his note on 1 John iii. 2. where he tells us that ει, *ſi,* is often put for *quia.*

129. Ει, *Or.* 2 Cor. iii. 1. Ει, *Or need we, as ſome others, epiſtles of recommendation,* &c.*

130. Ει, *Though.* 2 Tim. ii. 13. Ει, *Though we be unfaithful, he abideth faithful.*

131. Ει, *Perhaps.* Numb. xxiii. 3. Ει μοι φανειται, *Peradventure the Lord will come to meet me**.

132. Ει, *Whether.* John ix. 25. Ει, *Whether he be a ſinner, I know not**.—Acts xix. 2. Ει, *Whether have ye received the Holy Ghoſt?*

133. Ει is ſometimes uſed to expreſs *an earneſt wiſh*. Luke xxii. 42. Ει βϐλει παρενεγκειν, *Father, O that thou wouldeſt remove this cup.*

134. Ειγε, *Seeing*, emphatical. Eph. iii. 2. Ειγε, *Seeing at leaſt ye have heard of the diſpenſation.* See alſo Eph. iv. 21.

135. Ει και, *Though*. 2 Cor. vii. 12. *Wherefore*, (ει και) *though I wrote to you**.

136. Ει μη, *But only*. Matt. xii. 4. *Which was not lawful for him to eat*, (ει μη) *but only for the prieſts**.—Gal. i. 7. *Which is not another* goſpel, (ει μη) *but only there be ſome who trouble you.* See alſo 1 Cor. vii. 17. 1 John v. 5. Rev. ix. 4. xxi. 27.

137. Ειπερ, *Notwithſtanding*. 1 Cor. viii. 5. Και γαρ ειπερ, *For certainly, notwithſtanding there be*, &c.—2 Theſſ. i. 6. Ειπερ, *Notwithſtanding, it is righteous in God to recompenſe*, &c.

138. Ειπερ, (*ſiquidem, quoniam*) *Becauſe*. Rom. viii. 9. *Ye live not to the fleſh, but to the Spirit*, (ειπερ) *becauſe the Spirit of God dwelleth in you.*—1 Pet. ii. 2. *Unadulterated milk of the word, that ye may grow thereby*. 3. (ειπερ) *Becauſe ye have taſted that the Lord is good.*—This ſenſe of ειπερ, Blackwall (Sac. Cl. vol. ii. part 2. c. 3.) proves from the following paſſage of Ariſtotle's Ethics. *Beating is grievous to men*, (ειπερ σαρκινοι) *becauſe they are made of fleſh.*

139. Ειτα, *Farther, beſides*. Heb. xii. 9. Ειτα, *Furthermore, we have had fathers**.

140. Ειτε, *And if*. 1 Cor. xiv. 27. Ειτε, *And if one ſpeak in an unknown tongue.*

Ε Ι Σ.

141. Εις, *the prepoſition*, ſignifies *in*. Luke i. 20. *Which ſhall be fulfilled* (εις) *in their ſeaſon**.—John i. 18. *Who is* (εις) *in the boſom of the Father**.—2 Theſſ. ii. 4. *Who ſitteth* (εις) *in the temple of God**.

142. Εις, *Concerning*. Acts ii. 25. *For David ſaith* (εις αυτον) *concerning him, I foreſaw the Lord.* Gal. iii. 17. *The covenant which was before confirmed by God* (εις Χριϛον) *concerning Chriſt.* The Greek writers likewiſe uſe εις in this ſenſe. See Blackwall, vol. i. p. 108. 12mo edit.

143. Εις, *With*. Acts xix. 3. Εις τι, *With what then were ye baptized? And they ſaid*, (εις) *with John's baptiſm.*—Rom. xvi. 6.

Salute Mary, who laboured much (εις ἡμας) *with us.*—Eph. iii. 19. *That ye may be filled* (εις) *with all the fulneſs of God*.*—2 Pet. i. 17. Εις ὁν, *With whom I am well pleaſed.*

144. Εις, *Againſt.* Matt. xviii. 21. *How often ſhall my brother ſin* (εις) *againſt me*?*—Luke xii. 10 *Whoſoever ſhall ſpeak a word* (εις) *againſt the Son of man*.*—Rom. iv. 20. Εις, *Againſt the promiſe of God he did not diſpute.*

145. Εις, *Before.* Acts xxii. 30. *Set him* (εις αυτȣς) *before them*.*—2 Cor. viii. 24. *Shew ye* (εις) *before them, and* (εις) *before the churches.*

146. Εις, *By.* Col. iii. 10. *Which is renewed* (εις) *by knowledge.*—Heb. vi. 6. *Impoſſible to renew again* (εις) *by repentance.*

147. Εις, *In order to.* Rom. i. 17. *Is revealed* (εις) *in order to faith.*—Rom. xvi. 26. *Made known to all the Gentiles,* (εις ὑπακοην) *in order to the obedience of faith.*

148. Εις, *Of, concerning.* 1 Cor. xii. 13. *All have been made to drink* (εις) *of one Spirit.*—2 Cor. x. 13. *I will not boaſt* (εις τα) *of things*.*

149. Εις, *Among.* 2 Cor. xi. 6. *We have been thoroughly made manifeſt* (εις) *among you*.*

150. Εις, *At.* 1 Theſſ. iv. 15. *We the living who remain* (εις) *at his coming.*

151. Εις, *Towards.* Matt. ii. 21. Και ηλθεν εις γην Ισραηλ, *And went towards the land of Iſrael.*

152. Εις, with the accuſative, is ſometimes *put for the nominative.* Mat xix. 5. *And they two ſhall be* (εις μιαν σαρκα, for σαρξ μια) *one fleſh*.*—1 Cor. xv. 45. *The firſt man Adam* (εγενετο εις ψυχην ζωσαν) *was made a living ſoul*.*—Heb. vi. 8. *Whoſe end is* (εις καυσιν, for καυσις) *burning.*

153. Εις is ſometimes an *expletive.* Matt. xxvii. 30. Ετυπτον εις κεφαλην, *They ſtruck his head.*—1 Cor. viii. 6. *But to us there is one God* only, (και ἡμεις εις αυτον, ſupp. προσκυνȣμεν) *and we worſhip him.*

154. Εις το, with the infinitive, does not, in every inſtance, denote the end for which a thing is done, but *the event ſimply.* 1 Theſſ. ii. 16. *Hindering us to ſpeak to the Gentiles, that they might be ſaved;* (εις το αναπληρωσαι αὑτων τας ἁμαρτιας) *ſo that they are always filling up their iniquities.*—Heb. xi. 3. Εις το γεγονεναι,

So that the things which are seen, were not made of things which do appear.*

E K, E Ξ.

155. Εκ, *being one of the signs of the genitive case*, signifies *Of, belonging to.* Rev. vi. 1. *One* (εκ) *of the seals*.—One* (εκ) *of the four beasts.*—Rev. ix. 20. *Repented not* (εκ) *of the works*.*—Luke viii. 27. *A man* (εκ της πολεως) *belonging to the city;* for he abode in the tombs.—Luke xi. 13. Ὁ πατηρ ὁ εξ ερανε, *Your heavenly Father*.*—Luke xxiv. 22. *Some women* (εξ ἡμων) *belonging to us.* Wherefore 2 Cor. v. 2. Το οικητηριον ἡμων το εξ ερανε, is rightly translated *our habitation, which is heavenly*, or *which belongs to heaven.*—Col. i. 18. Πρωτοτοκος εκ νεκρων, *The first-born of the dead.* See note 2. on the verse.

156. Εκ signifies *by reason of, on account of, for.* Rom. v. 16. *For truly the sentence is* (εξ) *for one offence.*—2 Cor. viii. 14. Εξ ισοτητος, *For equality.* Gal. iii. 5. *He that ministereth the Spirit to you,—doth he it* (εξ εργων νομε) *on account of works of law*, or (εξ ακοης) *on account of the obedience of faith.*—Rev. viii. 13. *Wo to the inhabiters of the earth,* (εκ των λοιπων φωνων) *by reason of the other voices of the trumpet*.*—Rev. xvi. 11. *And blasphemed the God of heaven,* (εκ των πονων) *because of their pains*.*

Εκ, *Over.* Rev. xv. 2. *Them that had gotten the victory* (εκ τε θηριε) *over the beast, and* (εκ) *over his image, and* (εκ) *over his mark, and* (εκ) *over the number of his name*.*

157. Εκ, *Among.* Matt. vii. 9. *What man* (εςιν εξ ὑμων) *is there among you?*

158. Εκ, *Through.* 2 Cor. xiii. 4. *Though he was crucified* (εξ) *through weakness*.*

159. Εκ, *In.* 1 Cor. xiii. 9. *We know* (εκ) *in part*.*—2 Cor. ii. 17. *But* (ὡς εκ) *truly in sincerity.*

160. Εκ, *With respect to.* 1 Cor. ix. 19. *Though I be a free man* (εκ) *with respect to all men.* Raphelius, in his note on this verse, hath shewn that the Greek writers use this particle in the same sense.

161. Εκ, *By.* Rom. ii. 18. *Being instructed* (εκ) *by the law.*—1 John iii. 24. *And hereby we know that he abideth in us,* (εκ) *by the Spirit which he hath given us*.*

E N.

162. Εν is often *the sign of the dative case;* consequently it hath the following significations. Εν, *With.* 1 Cor. v. 8. *Let us keep the feast* (μη εν) *not with old leaven,* (μηδε εν) *neither with the leaven of malice and wickedness,* (αλλα εν) *but with the unleavened bread,* &c*.—1 Cor. vi. 20. *Glorify God* (εν) *with your body, and* (εν) *with your spirit, which are God's.*—2 Cor. xiii. 4. *We also are weak* (εν αυτῳ) *with him.*—Ephes. i. 8. *Wherein he hath abounded towards us,* (εν) *with all wisdom and prudence.*—Ephes. ii. 3. Εν ὁις, *With whom also we all had our conversation formerly.*—Ephes. vi. 2. *Which is the first commandment* (εν) *with promise**.—1 Theff. iv. 18. *Comfort one another* (εν) *with these words**.—Rev. vi. 8. *To kill* (εν) *with the sword, and* (εν) *with famine, and* (εν) *with death, and* (ὑπο) *by the wild beasts of the earth.*

163. Εν, *To, into, towards.* Luke xxiii. 42. *Lord, remember me when thou comest* (εν) *into thy kingdom**.—John v. 4. *For an angel went down at a certain season* (εν) *into the pool**.—Rom. xi. 2. *Know ye not what the scripture saith* (εν Ελιᾳ) *to Elias**.—1 Cor. vii. *For the infidel husband is sanctified* (εν) *to his wife, and the infidel wife is sanctified* (εν) *to her husband.*—1 Cor. ix. 15. *Neither have I written these things that it should be so done* (εν εμοι) *to me**.—Gal. i. 6. *Who called you* (εν) *into the grace of Christ**.—Gal. i. 16. *To reveal his Son* (εν εμοι) *to me, that I might preach him* (εν τοις) *to the Gentiles.*—Ephes. ii. 7. *That he might shew* (εν τοις αιωσι) *to the ages to come**.—1 Theff. iv. 7. *But* (εν) *unto holiness**.—1 John iv. 9. Εν τουτῳ, *By this was manifested the love of God* (εν ἡμιν) *towards us**.

164. Εν, *For;* denoting *the end or purpose* for which a thing is done. Luke i. 77. *To give the knowledge of salvation to his people* (εν) *for the remission of sins.*—Gal. iii. 1. *Before whose eyes Jesus Christ hath been set forth crucified* (εν) *for you.*—Eph. i. 17. *Spirit of wisdom and revelation* (εν) *for the acknowledgment of him**.—Eph. iii. 11. *The disposition of the ages which he made* (εν) *for Christ Jesus.*—Heb. xi. 19. *Reasoning that God was able to raise him even from the dead, from whence also he received him* (εν παραβολῃ) *for a parable.*

165. Εν, *By.* Matt. xvii. 21. *This kind is not made to go out but* (εν) *by prayer and fasting.*—Rom. vi. 2. *How shall we who have*

have died by ſin, live any longer (εν αυτη) *by it.*—Gal. iii. 11. *Now that* (εν νομῳ) *by law no man is juſtified**.—1 Theſſ. v. 18. *This is the will of God* (εν) *by Chriſt Jeſus concerning you;* made known by Chriſt Jeſus concerning you.—2 Tim. ii. 10. *Salvation which is* (εν) *by Chriſt.*

166. Εν, *Of.* 2 Cor. x. 15. *Not boaſting of things without our meaſure*, that is, (εν) *of other men's labours**.—Gal. vi. 6. *Let him who is inſtructed in the word, communicate* (εν) *of all good things to his inſtructor.*

167. Εν, *For, on account of, through;* denoting *the means, cauſe, or occaſion.* Matt. vi. 7. *They think that they ſhall be heard* (εν) *for their much ſpeaking**.—Rom. iii. 25. *Sins which were before committed* (εν) *through the forbearance of God**.—1 Cor. xv. 18. *Then they alſo who are fallen aſleep* (εν Χριϛῳ) *on account of Chriſt, are periſhed.*—Eph. iii. 13. *That ye faint not* (εν) *at* (for) *my afflictions.*—Eph. iv. 1. *I therefore the priſoner* (εν Κυριῳ) *for the Lord.*—2 Tim. ii. 9.—*Goſpel* (εν) *for which I ſuffer.*—2 Pet. i. 1. *Who have obtained like precious faith with us* (εν) *through the righteouſneſs of God**.—2 Pet. ii. 3. Και εν πλεονεξιᾳ, *And through covetouſneſs ſhall they with feigned words**.

168. Εν, *Concerning.* 2 Cor. ii. 17. *As of God, in the ſight of God ſpeak we* (εν) *concerning Chriſt.*—Eph. iii. 6. *Partakers of his promiſe* (εν) *concerning Chriſt, through the goſpel.*—Col. i. 27. *What is the glory of this myſtery* (εν) *concerning the Gentiles.*—Eph. ii. 15. *Law of the commandments* (εν) *concerning ordinances.*

169. Εν, *On.* Matt. xiii. 19. *Then cometh the wicked one, and catcheth away that which was ſown* (εν τῃ καρδιᾳ) *on his heart;* for the word that was ſown did not enter into the heart of the way-ſide hearer.—2 Pet. i. 18. *This voice, which came from heaven, we heard when we were with him* (εν) *on the holy mountain.*

170. Εν, *Nigh to.* John xix. 41. Εν τοπῳ, *Nigh to the place where he was crucified there was a garden.*—Heb. ix. 4. *The ark of the covenant, overlaid round about with gold,* (εν ᾑ) *nigh to which was the golden pot,* &c. unleſs (εν ᾑ) *in which,* ſignifies *in which tabernacle.*

171. Εν, *Inſtead of.* Rom. xi. 17. *And thou who art a wild olive-tree,* (branch) *art ingrafted* (εν αυτοις, *pro ipſis*) *inſtead of them.* So Beza tranſlates the words, becauſe there is no ante-

cedent

cedent to the relative *αυτοις*, but *the broken off branches*, among which it is evident the other could not be ingrafted. The Syriac hath here *in loco earum*.

172. Εν, *Among*. Matt. xvi. 7. *They reaſoned* (εν) *among themſelves**.—Matt. xx. 26. *But it ſhall not be ſo* (εν) *among you**.—Col. i. 18. *That he might be* (εν πασι) *among all the ruler*.—2 Pet. ii. 1. *There were falſe prophets alſo* (εν) *among the people**.

173. Εν, *At*. 1 Theſſ. ii. 19. *Our Lord Jeſus Chriſt* (εν) *at his coming**.—Heb. xii. 2. Εν, *At the right hand of the throne of God**.

174. Εν, *After*, denoting *ſimilitude*. Heb. iv. 11. *Leſt any man fall* (εν) *after the ſame example of unbelief**.

175. Εν, *Under*. Rom. ii. 12. *As many as have ſinned* (εν νομῳ) *under the law*.—Eph. i. 10. *Might gather together in one all things* (εν) *under Chriſt*.—Eph. ii. 15. *That the two he might create* (εν αυτῳ) *under himſelf, into one new man*.—1 John v. 19. *The whole world* (εν τῳ πονηρῳ κειται) *lieth under the evil one*. See alſo ver. 20.

176. Εν as the ſign of the dative is ſometimes omitted. James v. 10. *The prophets* (ὁι ἐλαλησαν τῳ ονοματι) *who have ſpoken in the name of the Lord**.

Ε Π Ε Ι.

177. Επει ſignifies *elſe*, *otherwiſe*. Rom. xi. 6. Επει, *Otherwiſe grace is no more grace*.—Ver. 22. *Towards thee, goodneſs, if thou continue in his goodneſs*, (επει) *otherwiſe thou alſo ſhalt be cut off**.—1 Cor. xv. 29. Επει, *Elſe, what ſhall they do who are baptized for the dead?**

178. Επει, *Becauſe*. Heb. v. 2. *Who can have compaſſion on the ignorant*, (επει) *for that he himſelf alſo is compaſſed with infirmity**.

Ε Π Ε Ι Δ Η.

179. Επειδη, *Although*. Luke i. 1. Επειδηπερ, *Foraſmuch as* (although) *many have taken in hand to write*, &c.—1 Cor. i. 22. Επειδη, *Although the Jews require a ſign, and the Greeks ſeek wiſdom*, 23. (ἡμεις δε κηρυσσομεν) *Yet we preach Chriſt crucified*. For the particle δε, in this verſe, ſhows that it contains ſomething oppoſed

poſed to what is in the former verſe; conſequently, that επειδη muſt be tranſlated *although*.

Ε Π Ε Ι Τ Α.

180. Επειτα, *Therefore*. Mark vii. 3. *For the phariſees—except they waſh their hands oft, eat not, holding the tradition of the elders.*—5. Επειτα, *Therefore the ſcribes and phariſees aſked him, Why walk not thy diſciples*, &c.—To prove this ſenſe of επειτα, Whitby, in his note on the paſſage, cites the following example from Xenophon, without mentioning the place: Επειτα εκ οιει, *Do ye not therefore think that God taketh care of men?*

Ε Π Ι.

181. Επι, *Through*. 1 Cor. viii. 11. *And through thy knowledge ſhall the weak brother periſh*, &c*.

182. Επι, *During*. Acts xiii. 31. *Who was ſeen* (επι) during *many days*.—Acts xix. 8. *Spake boldly* (επι) *for the ſpace of three months**.

183. Επι, *After, according to*. Rom. v. 14. *Who had not ſinned* (επι) *after the ſimilitude of Adam's tranſgreſſion*, &c*.

184. Επι, *Under*. Matt. xxiv. 5. *Many will come* (επι) *under my name*.—Mark ii. 26. *He went into the houſe of God* (επι) *under Abiathar*.

185. Επι, *Nigh to*. Matt. i. 11. Επι μετοικεσιας, *About the tranſportation to Babylon**.—Matt. xxi. 19. *He ſaw a fig-tree* (επι της ὁδε) *nigh to the road*.—Acts x. 17. *Stood* (επι τον πυλωνα) *at the gate*.

186. Επι, *Concerning, of*. Mark ix. 12. Και πως γεγραπται επι τον ὑιον, *And that it is written concerning the Son of Man**.—Gal. iii. 16. *Not* (ὡς επι πολλων, αλλ' ὡς εφ' ἑνος) *as concerning many, but as concerning one*.—1 Theſſ. iii. 7. *Therefore, brethren, we were comforted* (εφ' ὑμιν) *concerning you, in all our afflictions and ſtraits, by your faith*.—1 Tim. i. 18. *According to the propheſies which went before* (επι) *concerning thee*.

187. Επι, *Among*. Acts xv. 17. *And all the Gentiles* (εφ' ὁς) *among whom my name is invoked* (επ' αυτες) *by them*.—Acts i. 21. *During all the time the Lord Jeſus went in and out* (εφ' ἡμας) *among us**.—Rev. vii. 15. *And he that ſitteth on the throne ſhall dwell* (επ' αυτες) *among them**.

188. Επι,

188. Επι, *In*, denoting *place*. Luke v. 27. *Saw a publican named Levi, ſitting* (επι το τελωνιον) *in the place where cuſtom was received.*—2 Cor. vii. 4. *I am exceeding joyful* (επι) *in all our affliction.*—Tit. i. 2. (επ') *in hope**.—Heb. x. 21. *Having a great prieſt* (επι) *in the houſe of God.*

189. Επι, *By*. Acts xxv. 9. *Wilt thou go up to Jeruſalem, to be judged there* (επ' εμȣ) *by me concerning theſe things.*—1 Cor. vi. 1. *Dare any of you, having a matter againſt another, be judged* (επι των αδικων) *by the unrighteous, and not* (επι) *by the ſaints.*—2 Cor. xiii. 1. Επι ϛοματος, *By the mouth of two*, &c.—1 Tim. v. 19. *Receive not an accuſation, unleſs* (επι) *by two or three witneſſes.*

190. Επι, with the dative, ſignifies *on account of*. So Vigerus tells us, p. 376. Heb. vii. 11. *If then perfection were by the Levitical prieſthood*, (ὁ λαος γαρ επ' αυτῃ) *becauſe, on account of it, the people had the law given them.*—Matt. xxvi. 50. *And Jeſus ſaid unto him*, (εφ' ᾡ) *on what account art thou come?*—Our tranſlators render it *wherefore*, which is the ſame in ſenſe.—Acts xi. 19. *Perſecution that aroſe* (επι Στεφανῳ) *on account of Stephen.*—1 Cor. xvi. 17. *I am glad* (επι) *of*, that is, on account of, *the coming of Stephanas.*

191. Επι ſignifies *againſt*. 2 Cor. i. 23. *Now I call God as a witneſs* (επι) *againſt my ſoul.*

E T I.

192. Ετι, *Even*. Luke i. 15. *He ſhall be filled with the Holy Ghoſt*, (ετι απο) *even from his mother's womb**.

193. Ετι, *Now*. Luke xxii. 37. *I ſay unto you, that this that is written muſt* (ετι) *now be accompliſhed in me.*—John iv. 42. *And ſaid to the woman*, (ȣκ ετι) *now we believe not for thy ſaying**.—Gal. v. 11. *If I* (ετι) *now preach circumciſion, why am I* (ετι) *now perſecuted?*

'E Ω Σ.

194. 'Εως in ſome inſtances *does not limit the duration of a thing to the time mentioned*, but implies *the continuance of it afterwards*. 1 Tim. iv. 13. 'Εως ερχομαι, *Till I come, apply thyſelf to reading, to exhortation, to teaching.* For ſurely the apoſtle did not mean that after he came, Timothy was not to apply himſelf to theſe

theſe duties.—Luke xxiv. 49. *But tarry ye in the city of Jeruſalem*, (ἑως) *until ye be endowed with power from on high.* Our Lord did not mean that after the apoſtles were endowed with miraculous power, they were to leave Jeruſalem; neither did they leave it immediately after that event. See Trommii Concord. in Voc.

Ἤ.

195. Ἤ is commonly *a disjunctive particle.* But it is ſometimes uſed as *a copulative*, and ſignifies *and*, as Phavorinus obſerves. Rom. iii. 1. *What then is the preeminence of the Jew?* (ἢ) *and what the advantage of circumciſion?* for theſe are different queſtions.—Rom. iv. 13. *The promiſe that he ſhould be heir of the world, was not to Abraham*, (ἢ) *and to his ſeed, through law.*—2 Cor. i. 13. *Than what ye read* (ἢ) *and acknowledge.*—Eph. v. 3. *But fornication and all uncleanneſs*, (ἢ) *and covetouſneſs.*—What is ἢ, Luke xx. 2. is και, Matt. xxi. 23.—Wherefore 1 Cor. xi. 27. is rightly tranſlated, *Whoſoever ſhall eat this bread*, (ἢ) *and drink this cup.*—1 Pet. i. 11. *Concerning what people*, (ἢ) *and what kind of time*, &c.

196. Ἤ is ſometimes uſed *interrogatively*. Matt. vii. 9. Ἢ τις εξ υμων ανθρωπος, *Is there any man among you?* See Black. vol. ii. p. 133.

ἽΝΑ.

197. Though Ἱνα commonly denotes *the end for which a thing is done*, it often ſignifies the *effect* or conſequence of an action ſimply, without expreſſing the intention of the agent; and therefore in ſuch caſes it ought to be tranſlated *ſo, ſo as.* Of this uſe of ἱνα, many examples might be produced, but the following may ſuffice. Luke ix. 45. *And it was hid from them*, (ἱνα) *ſo that they perceived it not.*—John x. 17. *Therefore doth my Father love me, becauſe I lay down my life*, (ἱνα) *ſo as I can take it again.*—John xix. 24. *They ſaid therefore among themſelves*, &c. (ἱνα) *that the ſcripture might be fulfilled*, &c. As the Roman ſoldiers who ſpake this had no knowledge of the ſcripture, nor intention to fulfil it, ἱνα here muſt expreſs the effect ſimply.—Rom. v. 20. *The law privily entered*, (ἱνα) *ſo that the offence hath abounded.*

—1 Cor.

—1 Cor. xiv. 13. *Wherefore let him that ſpeaketh* (prayeth) *in an unknown tongue, pray* (ἱνα) *ſo as he* (the interpreter) *may interpret.*—2 Cor. i. 17. *Or the things I purpoſe, do I purpoſe them according to the fleſh,* (ἱνα) *ſo as with me there ſhould be yea, yea, and nay, nay.*—Gal. v. 17. *For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other,* (ἱνα) *ſo as ye cannot do the things which ye incline.*—Rom. xi. 11. *I aſk then, have they ſtumbled,* (ἱνα πεσωσι) *ſo as to fall?*—This ſenſe of ἱνα is acknowledged by Noldius and Paſor, who ſay it muſt often be tranſlated *adeo ut, ſo as.*

198. Ἱνα ſometimes denotes *the efficient cauſe,* and muſt be rendered *ſo that.* John ix. 2. *Who hath ſinned, this man or his parents,* (ἱνα) *ſo that he was born blind?*—Rev. viii. 12. *And the third part of the ſun was ſmitten, and the third part of the moon, and the third part of the ſtars,* (ἱνα σκοτισθῃ) *ſo that the third part of them was darkened.*—Rev. xiii. 13. *And he doth great wonders,* (ἱνα ποιῃ) *ſo that he maketh even fire come down from heaven.**

199. Ἱνα, *When.* John xvi. 2. *Yea the time cometh,* (ἱνα) *when every one who killeth you, will think he doth God ſervice.*—See alſo ver. 32.—3 John, ver. 4. *Greater joy I have not than theſe,* (ἱνα ακεω) *when I hear my children are walking,* &c. Beza and Whitby obſerve on this verſe, that it is a peculiarity in John's ſtyle, to uſe ἱνα in the ſenſe of ὁτε and ὁταν. But Plato uſes it in the ſame ſenſe, Socrat. Apologia, ſub init. *Defend myſelf with the ſame language I uſed to ſpeak in the market place, and at tables,* (ἱνα ὁι πολλοι ακηκοασι) *when,* or rather, *where many of you heard,* &c.

200. Ἱνα τι, *Why.* 1 Cor. x. 29. Ἱνα τι γαρ, *But why is my liberty judged by another's conſcience?*—Acts iv. 25. *Who by the mouth of thy ſervant David haſt ſaid,* (ἱνα τι) *why,* &c.*

201. Ἱνα, *To.* 1 John i. 9. *He is faithful and juſt* (ἱνα αφῃ) *to forgive**.

Κ Α Θ Ω Σ.

202. Καθως, *When.* Acts vii. 17. Καθως δε ηγγιζεν ὁ χρονος, *But when the time of the promiſe drew near**.—1 Cor. i. 5. *That ye were enriched with every* gift *by him, even with all ſpeech, and with all knowledge,* (καθως) *when the teſtimony of Jeſus was confirmed*

among

among you.—1 Cor. v. 7. *Cleanse out therefore the old leaven, that ye may be a new lump* (καθως) *when ye are without leaven.*

203. Καθως, *Seeing.* 2 Cor. i. 14. Καθως και, *Seeing indeed ye have acknowledged us in part that we are your boasting.*—Eph. i. 3. *Who hath blessed us with every spiritual,* &c. 4. (καθως) *Seeing he hath chosen us.*—Heb. iv. 3. *For we who believe do enter into rest,* (καθως) *seeing he hath said,* &c. Heb. viii. 5. *Who worship with the example and shadow of heavenly things,* (καθως) *seeing Moses, when about to make the tabernacle, was admonished of God, See thou make all things according to the pattern.* See Scapul. Dict. where we are told, that καθως is the same with ὡς.

K A I.

204. Και is used by the writers of the New Testament in all the senses of the corresponding Hebrew conjunction; and, as Parkhurst observes, is used for most of the different kinds of conjunctions.

205. Και, *But.* Matt. xi. 17. *We have piped unto you,* (και) *but ye have not danced; we have mourned unto you,* (και) *but ye have not lamented.*—Rom. i. 13. Και, *But have been hindered hitherto.* 1 Cor. xii. 5. *Differences of administrations,* (και) *but the same Lord*.*—1 Thess. ii. 18. *Wherefore we would have come unto you, even I Paul,* (και) *but Satan hindered us*.*—Heb. x. 38. Και, *But if any man draw back*.*—1 John ii. 20. Και, *But ye have,* &c.

206. Και, *Or.* Matt. xii. 37. *By thy words thou shalt be justified,* (και) *or by thy words thou shalt be condemned.*—Luke xii. 38. *And if he come in the second watch,* (και) *or come in the third watch*.*—2 Cor. xiii. 1. *Two* (και) *or three witnesses*.*

207. Και is used *causally,* and must be translated *for.* Psalm. cviii. 12. *Give us help from trouble,* (και) *for vain is the help of man*.*—Micah vii. 8. *Rejoice not against me, O mine enemy,* (και) *for when I fall I shall rise again.*—John x. 28. *They shall never perish,* (και) *for none shall pluck them out of my hand.*—1 Cor. xv. 45. Ὀυτω και γεγραπται, *For thus it is written.*—2 Cor. v. 6. *We are bold therefore at all times,* (και) *because we know.* See also ver. 8.—1 John i. 2. Και, *For the life was manifested*.*—1 John iii. 4.

Και,

Και, *For fin is the tranfgreffion of the law**. On this Beza remarks that και is put for γαρ.

208. Και hath an *illative fenfe*, and muft be tranflated *therefore*. Jofhua xxiii. 11. Και φυλαξεσθε, *Take heed therefore**.—Pfalm ii. 10. Και νυν συνετε, *Be wife now therefore**.—Mark. x. 26. Και τις, *Who then can be faved***?*—Luke ix. 33. *Mafter, it is good for us to be here;* (και) *therefore let us make three tabernacles.*—Luke xii. 28. *How much more will he clothe you, O ye of little faith?* 29. (και) *therefore feek not what ye fhall eat.*—Acts xxvi. 26. *The king knoweth thefe things,* (προς ὁν και) *before whom therefore I fpeak freely, being perfuaded,* &c.—1 Cor. v. 13. Και εξαρειτε, *Therefore put away that wicked perfon from among yourfelves**.—2 Pet. i. 19. Και εχομεν, *Therefore we have the prophetic word more fure.*

209. Και, *As, even as.* Mark ix. 49. *For every one fhall be falted for the fire,* (και) *even as every facrifice fhall be falted with falt.*—1 Cor. iii. 5. Και, *Even as the Lord gave to every man**.—1 Theff. iii. 4. *As alfo happened,* (και οιδατε) *as ye know.*

210. Και, *When.* Mark xv. 25. *Now it was the third hour,* (και εσταυρωσαν αυτον) *when they crucified him.*—Acts v. 7. *And it was about the fpace of three hours after,* (και ἡ γυνη) *when his wife, not knowing what was done, came in**.—Rom. iii. 26. *That he may be juft,* (και) *when juftifying him, who is of the faith of Jefus.*

211. Και, *Though, although, yet, and yet.* Luke xviii. 7. *And fhall not God avenge his own elect,* (και μακροθυμων) *though he bear long with them**.—John ix. 30. *Herein truly is a marvellous thing, that ye know not whence he is,* (και) *although he hath opened mine eyes.*—John xvi. 32. *Shall leave me alone;* (και) *and yet I am not alone, becaufe the Father is with me**.—1 Cor. xii. 12. *For as the body is one,* (και) *although it hath many members.*—Philip. i. 22. Και, *Yet what I fhall choofe I wot not**.—Heb. iii. 9. *When your fathers tempted me, proved me,* (και) *although they faw my works forty years.*—Heb. iv. 6. *Seeing therefore it remaineth that fome enter in,* (και) *although they to whom it was firft preached, entered not in.*—Rev. iii. 1. *I know thy works, that thou haft a name that thou liveft,* (και) *although thou art dead.*

212. Και, *So, and fo.* Matt. vi. 10. *Thy will be done as in heaven,* (και επι) *fo upon earth.*—Mark iii. 26. Και ει ὁ Σατανας,

And ſo if Satan riſe up againſt himſelf.—John xvii. 18. *As thou haſt ſent me into the world,* (καγω απεϛειλα αυτȣς) *ſo I have ſent them.*—Heb. iii. 19. Και βλεπομεν, *So we ſee they could not enter in, becauſe of unbelief*.*—James v. 18. *And the heaven gave rain,* (και) *and ſo the earth brought forth her fruit.*

213 Και, *And then.* 2 Cor. viii. 5. *Firſt gave themſelves to the Lord,* (και) *and then to us.*—2 Tim. i. 5. *That dwelt firſt in thy grandmother Lois,* (και τη μητρι) *and then in thy mother.*

214. Και, when it follows a negative, ſignifies *neither, nor.* Rom. iv. 19. Και, *Neither yet the deadneſs of Sarah's womb*.*—1 John iii. 10. *Is not of God,* (και) *neither he that loveth not his brother*.*

215. Και, *Notwithſtanding.* 2 Cor. viii. 2. *The overflowing of their joy,* (και) *notwithſtanding their deep poverty.* See Rev. iii. 1. No. 211.

216. When και is repeated in one ſentence, the firſt και may be tranſlated *both.* Rom. xi. 33. *O the depth of the riches* (και) *both of the wiſdom* (και) *and knowledge of God*.* See alſo Acts xxvi. 29.

217. Και is ſometimes uſed for ὅτι, *that.* Suſanna, ver. 19. *And it came to paſs, when the maids were gone out,* (και ανεϛησαν) *that the two elders roſe up and ran to her.*

218. Και is uſed as *a particle of affirmation,* and muſt be tranſlated *certainly, ſurely.* Gen. xliv. 29. *And if ye take this alſo from me, and miſchief befal him,* (και καταξετε) *certainly ye ſhall bring down my gray hairs,* &c.—Rom. xvi. 2.—Και γαρ, *For indeed ſhe hath been a helper of many.*—1 Cor. viii. 5. Και γαρ ειπερ, *For certainly, notwithſtanding there be that are called gods.*—1 Theſſ. iv. 8. Τον και δοντα, *Who certainly hath given us his holy Spirit.*

219. Και often ſupplies *the place of the relative pronoun* ὅς, *who, which.* Iſaiah v. 4. *What ſhall I do to my vineyard,* (και ȣκ εποιησα) *which I have not done?*—Dan. vii. 4. *I beheld till the wings thereof were plucked,* (και) *with which it was lifted up from the earth,* &c. This tranſlation is in the margin of our bibles; and Grotius in loc. ſays, "Verte, per quas efferebatur ſupra terram. Sæpe "enim Chaldæis ut et Hebræis copula vim habet relativi."—Mark xvi. 18. *They ſhall put hands on the ſick,* (και) *who ſhall recover.*—Luke xv. 15. *And joined himſelf to a citizen of that country,* (και) *who ſent him into his field.*—John vii. 45. *Then came*

came the officers to the chief priests and phariſees, (και) *who ſaid to them why have ye not brought him?*—John xi. 26. Και πας ὁ ζων και πιϛευων εις εμε, *And every living perſon who believeth in me, ſhall never die.*—Acts vi. 6. *Whom they ſet before the apoſtles,* (και προσευξαμενοι επιθηκαν) *who, praying, laid their hands on them.*—Acts vii. 10. *And God gave him favour in the eyes of Pharaoh, king of Egypt,* (και κατεϛησεν) *who made him governor over Egypt.* Rom. viii. 34. *Who is he that condemneth? It is Chriſt that died, ye rather* (και εγερθεις) *that is riſen**.—2 Cor. xi. 12. *And what I do* (και) *that I will do**. See Heb. vi. 5.—1 Pet. i. 23. *By the word of God* (και) *which liveth**. See Elſner on Acts vii. 16. who hath ſhewn that και is uſed in this ſenſe by the Greek claſſics.

220. Και, *Eſpecially.* Mark xvi. 7. *But go tell his diſciples,* (και τῳ Πετρῳ) *eſpecially Peter.*—Luke xxiv. 44. *Written in the law of Moſes, and in the Prophets,* (και) *eſpecially in the Pſalms, concerning me.*—Acts i. 14. *Theſe all continued with one accord in prayer and ſupplication, with the women,* (και Μαρια) *eſpecially Mary, the mother of Jeſus, and with his brethren.*—Epheſ. vi. 18. *For all the ſaints,* 19. (και υπερ εμȣ) *Eſpecially for me.*—1 Tim. v. 24. Τισι δε και, *But in ſome eſpecially they follow after.*

221. Και, *Namely.* Matt. xxi. 5. *Thy king cometh unto thee, meek, and ſitting upon an aſs,* (και πωλον υιον υποζυγιȣ) *namely, a colt, the foal of an aſs.*—John x. 33. *For a good work we ſtone thee not, but for blaſphemy,* (και ὁτι συ ανθρωπος ων ποιεις) *namely, becauſe thou being a man, makeſt thyſelf God.*—Noldius tells us that the Hebrew particle anſwering to και, often ſignifies *namely, to wit.* De Part. Heb. p. 207.

222. Και is uſed as an *expletive.* Accordingly, Vigerus, p. 303. treating of και, ſays, ατεχνως περιελκει. Matt. ix. 10. *As Jeſus ſat at meat in the houſe,* (και ιδȣ) *behold, many publicans and ſinners came**.—Matt. xxviii. 9. *And as they went to tell his diſciples,* (και ιδȣ) *lo, Jeſus met them.*—Acts x. 17. *Now, while Peter doubted in his own mind what that viſion which he had ſeen might mean,* (και ιδȣ) *behold the men who were ſent**, &c.

223. Και is ſometimes *omitted, where the ſenſe requires it to be ſupplied.* See Eph. i. 18. ii. 2. 1 Tim. iv. 2.—By ſupplying και, Mark v. 15. all appearance of tautology is removed, and the paſſage is rendered beautifully emphatical: *And they come to*

 Jeſus,

Jesus, and see him who was possessed with demons, sitting, and clothed, and in his right mind, (supp. και) *even him who had the legion, and they were afraid.* See Vigerus on this particle.

224. Κἂν, *Atticè*, for και εαν, *at least*. Mark vi. 56. *That they might touch* (καν) *at least the border of his garment.*—Acts v. 15. *That* (καν) *at least the shadow of Peter passing by**.—2 Cor. xi. 16. *Otherwise,* (καν) *at least as a fool bear with me.*

Και, *Moreover*, Mark iv. 24. Και, *Moreover he said unto them.*

Stephen, in the supplement to his Concordance, acknowledges most of the foregoing senses of και.

K A T A.

225. Κατα, *As*. Rom. iv. 4. *Now to him who worketh, the reward is not reckoned,* (κατα χαριν) *as a favour, but* (κατα) *as a debt.*—1 Cor. vii. 6. *This I speak* (κατα) *as an advice, not* (κατ') *as an injunction.*—2 Cor. viii. 8. Ου κατ' επιταγην λεγω, *I speak not as an injunction.*—1 Pet. i. 15. Αλλα κατα τον καλεσαντα, *But as he who hath called you is holy, so be ye holy**.

226. Κατα, *After the manner*. 1 Cor. xv. 32. Κατα ανθρωπον, *After the manner of men I have fought**.—Heb. ix. 9. Καθ' ὃν, *After the manner of which, both gifts and sacrifices are offered.*

227. Κατα, *After the example*. Eph. iv. 24. *The new man, which* (κατα) *after God is created in righteousness**.

228. Κατα, *On account of, in order to*. John ii. 6. *There were set there six water-pots of stone,* (κατα) *in order to the purifying of the Jews.*—2 Cor. v. 16. *We respect no man* (κατα σαρκα) *on account of the flesh; and if we have esteemed Christ* (κατα) *on account of the flesh*, that is on account of his descent as a Jew.—Eph. i. 5. *Having predestinated us to the adoption of sons*—(κατα) *on account of the good pleasure of his will.*—2 Tim. i. 1. *Paul an apostle of Jesus Christ, by the will of God,* (κατα) *on account of the promise of eternal life, which is by Jesus Christ.*—2 Tim. i. 9. *Called us with an holy calling, not* (κατα) *on account of our works, but* (κατα) *on account*, &c.—Tit. i. 1. *An apostle of Jesus Christ,* (κατα) *in order to the faith of God's elect, and the acknowledgment of the truth.*

229. Κατα,

229. Κατα, *By*. Rom. ii. 7. *To them who* (κατα) *by patient continuance**.—1 Cor. xii. 8. *The word of knowledge* (κατα) *by the same Spirit**.—2 Cor. xi. 17. *That which I speak, I speak not* (κατα) *by the Lord, but as it were in foolishness.*—1 Pet. iv. 6. *For this cause was the gospel preached also, to them that are dead* in trespasses and sins, *that though they might be condemned* (κατ' ανθρωπους) *by men in the flesh, yet they might live* (κατα Θεον) *by God in the Spirit.*—Ver. 14. Κατα μεν αυτους, *By them indeed he is blasphemed,* (κατα δε ὑμας) *but by you he is praised.*—Ευαγγελιον κατα Ματθαιον, *The gospel by Matthew.*

230. Κατα, *With.* 1 Cor. ii. 1. *Came not* (κατα) *with excellence of speech**.—Eph. vi. 6. *Not* (κατ') *with eye-service**.

231. *With respect to, concerning.* 2 Cor. xi. 21. Κατ' ατιμιαν, *I speak with respect to reproach.*—Philip iii. 5. Κατα νομον, *With respect to law.*—Ver. 6. Κατα ζηλον, *With respect to zeal.*—Philip iv. 11. *Not that I speak* (κατα) *with respect to want**.—Col. ii. 14. *Blotting out the hand-writing of ordinances,* (καθ' ἡμων) *concerning us, which was against us.*

232. Κατα, *In.* Acts xi. 1. *Now when the apostles and brethren, who were* (κατα) *in Judea, heard that the Gentiles had also received the word**.—Acts xiii. 1. *Now there were* (κατα) *in the church that was at Antioch certain prophets**.—Heb. i. 10. *Thou, Lord,* (κατ' αρχας) *in the beginning hast laid the foundation**.—Heb. xi. 13. *These all died* (κατα πιστιν) *in faith**.

233. Κατα, *At.* 2 Tim. iv. 1. *Who will judge the quick and the dead* (κατα) *at his appearing**.

234. Κατα, *Before.* Deut. i. 30. *He shall fight for you, according to all that he did for you in Egypt,* (κατ' οφθαλμους) *before your eyes.*—Gal. iii. 1. Ὁις κατ' οφθαλμους, *Before whose eyes Jesus Christ hath been set forth**.

235. Κατα *increases the meaning of the word with which it is compounded.* Acts xvii. 16. *When he saw the city* (κατειδωλον) *full of idols.*

236. Κατα seems to be omitted in the following sentence. Luke i. 72. *To remember his holy covenant,* (ορκον, supp. κατα) *according to the oath which he sware to Abraham.*

MEN.

237. Μεν, properly, is *an affirmative particle*, and may be translated, *indeed, certainly, truly.* It is commonly placed in the be-

ginning of a fentence, and is followed with δε in a fubfequent claufe, to mark *oppofition* or *diverfity*, and particularly, *the diftribution of things into parts*. Heb. x. 33. Τȣτο μεν, *Partly whilft ye were made a gazing-ftock**.

238. Μεν, in the beginning of a fentence, when not followed with δε, is ufed as *a fimple conjunction*, and may be tranflated *now, and*. Acts i. 1. Τον μεν πρωτον λογον, *Now the former treatife.*—Rom. i. 8. Πρωτον μεν, *And firft I thank my God.*—Rom. xi. 13. Εφ' ὁσον μεν ειμι εγω εθνων αποϛολος, την διακονιαν μȣ δοξαζω, *And in as much as I am the apoftle of the Gentiles, I do honour to my miniftry*, namely, by declaring to the Gentiles their title to be received into the church.

239. Μενȣνγε is *an adverfative particle of affirmation.* Rom. x. 18. Μενȣνγε, *Yes verily**.—Philip. iii. 8. Αλλα μενȣνγε και ἡγȣμαι, *Nay moft certainly alfo I count all things but lofs.*—Luke xi. 28. Μενȣνγε, *Rather indeed bleffed are they who hear the word of God and keep it.*

240. Μεντοι, *adverfative*, including *a ftrong affirmation.* 2 Tim. ii. 19. Μεντοι, *Neverthelefs the foundation of God ftandeth fure**, or *yet indeed the foundation*, &c.

M E T A.

241. Μετα, *In.* Acts xv. 33. *They were let go* (μετ' ειρηνης) *in peace**.—1 John iv. 17. *Hereby is love made perfect* (μεθ' ἡμων) *in us.*

242. Μετα, *By.* Matt. xxvii. 65. *Having fealed the ftone, they made the fepulchre fecure* (μετα) *by a guard.*—Acts xiii. 17. *And* (μετα) *by an high arm he brought them out.*—Acts xiv. 27. *Told what things the Lord had done* (μετ' αυτων) *by them.*

243. Μετα, *To.* Luke i. 58. *Shewed great mercy* (μετ' αυτης) *to her.*—Luke x. 37. *He who fhewed mercy* (μετα) *to him.*

244. Μετα, *According to.* Heb. x. 15. Μετα γαρ, *For according to what was before faid.*

245. Μετα, *Among.* Luke xxiv. 5. *Why feek ye the living* (μετα των νεκρων) *among the dead**.

246. Μετα, *On.* Jofeph. Ant. lib. i. c. 12. § 2. fpeaking of Ifaac fays, Ευθυς μετ' ογδοην ἡμεραν, *They circumcife him immediately on the eighth day*, or within the eighth day. Matt. xxvii. 63. *Said, when he was yet alive,* (μετα τρεις ἡμερας) *within three days I will rife*

rise again. That this is the proper translation of the phrase, is evident from ver. 64.

M H.

247. Μη is properly *a negative particle*, signifying *not*. But it is often used as *an interrogation*, especially when followed with ȣ or ȣκ. In one passage, our translators understood it as a negative interrogation, though the negative particle is omitted. John iv. 29. Μητι ἑτος, *Is not this the Christ**.—It hath the same meaning, perhaps, in the following passages. Rom. iii. 3. Μη, *Will not their unbelief destroy the faithfulness of God?*—Ver. 5. Μη, *Is not God who inflicteth wrath, unrighteous?*—Rom. ix. 14. Μη, *Is not unrighteousness with God?* Yet I have not ventured to translate Μη in that manner. See, however, Rom. iii. 3. note.

248. Μη joined with πως or ποτε, hath an *affirmative* signification. Luke iii. 15. *And all men mused in their hearts of John,* (μηποτε) *whether he were the Christ**.—Μηπως, *If by any means, if somehow, perhaps.* 2 Tim. ii. 25. *In meekness instructing those who oppose themselves,* (μηποτε) *if God peradventure will give them repentance**.—Rom. xi. 21. Μηποτε ȣδε, *Perhaps neither will he spare thee.*

N A I.

249. Ναι is used *not only in affirmations, but in expressing one's wishes;* so may be translated, *I beseech, I pray.* Mark. vii. 28. Ναι κυριε, *I beseech thee, Lord, for even the dogs eat of the crumbs.* If ναι is taken in this sense affirmatively, it must be translated, *True, Lord, but,* &c.—Philem. ver. 20. Ναι, αδελφε, εγω σȣ οναιμην, *I beseech thee, brother, let me have joy of thee.*

Ὁ Π Ο Υ.

250. Ὁπȣ, *When, whereas.* 2 Pet. ii. 11. Ὁπȣ, *Whereas angels greater in power**. Ὁπȣ is used in this sense by Thucydides, Blackw. vol. i. p. 113.

Ὁ Π Ω Σ.

251. Ὁπως, joined with αν, denotes *the final cause*, or *purpose* for which a thing is done. Luke ii. 35. Ὁπως αν αποκαλυφθωσιν, *That the thoughts of many hearts may be revealed**.

252. Ὁπως

252. Ὅπως denotes fometimes *the event fimply*, and muft be tranflated *fo that*. Matt. xxiii. 35. Ὅπως ελθῃ, *So that on you fhall come all the righteous blood fhed*, &c.—Luke xvi. 26. *There is a great gulph fixed ;* (ὅπως) *fo that they which would pafs from hence to you, cannot**.

Ὁ Τ Ι.

253. Ὅτι is ufed in all the variety of fenfes belonging to the correfponding Hebrew particle. Ὅτι, (*ut*, *quod*) *That*. Job. iii. 12. *Why did the knees prevent me? or why the breafts* (ὅτι) *that I fhould fuck*?*—Pfal. xi. 2. *They make ready their arrow upon the ftring*, (ὅτι) *that they may privily fhoot**.—Luke i. 45. *Happy is fhe that hath believed*, (ὅτι) *that there fhall be a performance*.—Luke ii. 10. *I bring to you tidings of great joy, which fhall be to all people ;* 11. (ὅτι) *That unto you is born*, &c.—2 Theff. ii. 4. *Shewing himfelf* (ὅτι) *that he is God**.

254. Ὅτι, *Becaufe*. Numb. xxii. 22. *And God's anger was kindled*, (ὅτι) *becaufe he went**.—John ix. 17. *What fayeft thou of him*, (ὅτι) *becaufe he opened thine eyes?*—1 Cor. ii. 14. *Neither can he know them*, (ὅτι) *becaufe they are fpiritually difcerned**.—1 Cor. xii. 15. *If the foot fhall fay*, (ὅτι) *Becaufe I am not the hand**.—2 Cor. xi. 7. Ὅτι, *Becaufe I preached**.—Rom. v. 8. *God commendeth his love to us*, (ὅτι) *in that while we were yet finners, Chrift died for us**.

255. Ὅτι is fometimes put for διοτι, *therefore, for which caufe*. Hofea ix. 15. *All their wickednefs is in Gilgal ; for there I hated them*. This, which is the common tranflation, reprefents God's hatred as the caufe of the wickednefs of the Ifraelites in Gilgal, contrary to the true fenfe of the paffage, which ought to be thus tranflated, *All their wickednefs is in Gilgal*, (ὅτι) *therefore I hated them there*.—Luke vii. 47. *Her fins which are many are forgiven*, (ὅτι) *therefore fhe hath loved* me (fee ver. 42.) *much ; but to whom little is forgiven, the fame loveth* me *little*.—2 Cor. vii. 8. Ὅτι, *Therefore although I made you forry by that letter, I do not repent*.—Ver. 14. Ὅτι, *Therefore if I have boafted any thing to him concerning you, I am not afhamed*.—Eph. ii. 18. Ὅτι, *Therefore through him we have accefs*.

256. Ὅτι, *For*. 1 Cor. ix. 10. Ὅτι, *For he who plows, ought to plow in hope*. Stephen's Concord.—Gal. iii. 11. Ὅτι δε, *Now*

Now that by law no man is juſtified, is plain, (ὅτι) *for the juſt by faith, ſhall live**.

257. Ὅτι, *Seeing*. Luke xxiii. 40. *Doſt thou not fear God,* (ὅτι) *ſeeing thou art in the ſame condemnation**.

258. Ὅτι is uſed interrogatively, *Why, wherefore.* Mark ix. 11. *They aſked him, ſaying,* (ὅτι λεγουσιν) *Why ſay the ſcribes*?*— Ver. 28. Ὅτι, *Why could not we caſt him out*?*

259. Ὅτι, in the Septuagint, hath ſometimes the ſignification of (ὅτε), *when*. So Mintert ſays; wherefore John ix. 8. ſhould be thus tranſlated, *They who before had ſeen him,* (ὅτι) *when he was blind, ſaid,* &c.

260. Ὅτι, is ſometimes uſed as a particle of affirmation. So Stephen in his Concord. tells us. *Hæc particula* (ὅτι) *non redundare, ſed confirmandi vim habere videtur.* And in this the Greek grammarians and Beza agree with Stephen; particularly Beza, who, in the following paſſage, tranſlates ὅτι, *certè*. 1 John iii. 20. Ὅτι μειζων, *Certainly God is greater than our heart,* &c.—Matt. vii. 23. *Then will I profeſs unto them,* (ὅτι ουδεποτε εγνων) *ſurely I never knew you.*——John vii. 12. *There was much murmuring among the people concerning him: ſome indeed ſaid,* (ὅτι) *Certainly he is a good man.*—Rom. iii. 8. Ὅτι ποιησωμεν, *Certainly, let us do evil, that good may come.*—1 Cor. xiv. 21. *In the law it is written,* (ὅτι) *Surely with men of other tongues and other lips I will ſpeak.*—1 John iv. 20. *If any one ſay,* (ὅτι αγαπω) *aſſuredly I love God,* (και μισῃ) *and yet hateth his brother.*

261. Ὅτι is uſed to introduce *a new ſentiment* or *argument,* and muſt be tranſlated, *beſides, farther*. 1 John v. 7. Ὅτι τρεις εισιν, *Farther, there are three who bear witneſs.*—1 John v. 4. Ὅτι, *Beſides all that is begotten of God.*

O Υ N.

262. Ουν properly is an *illative particle;* but it is likewiſe uſed as *a ſimple conjunction,* being put for και, *and, now, then, but.* Matt. x. 25. *How much more will they call them of his houſehold?* 26. (μη ουν) *But fear them not.*—Matt. xii. 12. Ποσῳ ουν, *How much now is a man better,* &c.—Mark xii. 6. Ετι ουν, *But having yet one ſon.*—Luke xx. 29. Επτα ουν, *Now there were ſeven brethren.*—Luke xxii. 35. *Lacked ye any thing? and they ſaid, Nothing.*

Nothing. 36. (ειπεν ουν αυτοις) *Then said he unto them, But now, he that hath a purse,* &c*.—John vi. 45. Πας ουν, *Now every one who hath heard.*—John vii. 33. Ειπεν ουν, *Then said Jesus*.—John xviii. 25. *Now Simon Peter stood and warmed himself,* (ειπον ουν) *and they said to him.*—Rom. ii. 26. Εαν ουν, *And if the uncircumcision.*—Rom. ix. 19. Ουν, *But thou wilt say to me.*—1 Cor. xi. 20. Συνερχομενων ουν, *But your coming together into one place, is not to eat.*—Heb. iv. 14. Εχοντες ουν, *Now having a great high priest.*—Heb. ix. 1. Ειχε μεν ουν, *Then verily the first covenant had,* &c*.—1 Tim. ii. 1. Παρακαλω ουν, *Now I exhort.* In this sense Plato, in his Apol. Socratis, uses ουν.

263. Ουν, *For.* John xviii. 24. Απεστειλεν ουν, *For Annas had sent him bound to Caiaphas the high priest.*—Rom. vi. 4. Συνεταφημεν ουν, *For we are buried with him.*—In this causal sense, ουν is used like γαρ, to introduce *a second,* and sometimes *a third reason,* in support of the same proposition: in which case it must, like γαρ, be translated, *besides, moreover, farther.* Matt. vii. 12. Παντα ουν ὁσα, *Farther, whatever things ye would that men should do,* &c. Accordingly in the parallel passage, Luke vi. 31. this precept is introduced with και, *and.*—Matt. x. 32. Πας ουν οστις, *Moreover, whosoever shall confess me.*—Luke xi. 36. Ει ουν, *Besides, if thy whole body be full of light.*

264. Ουν adversative, *Yet, nevertheless.* 1 Cor. x. 31. Ουν, *Nevertheless, whether ye eat or drink.*—1 Cor. xiv. 10. *There are perhaps as many kinds of languages in the world, as ye utter, and none of them without meaning:* 11. (ουν) *Yet if I do not know the meaning of the language.*—Wherefore Mat. x. 26. Μη ουν φοβηθητε αυτους, should be translated, *Nevertheless fear them not.*

ʹΟΥΤΩ, *and before a Vowel,* ʹΟΥΤΩΣ.

265. ʹΟυτως is sometimes used as *a conjunction.* Acts xx. 11. *Talked a long while, even till break of day,* (ουτως) *then departed.*—Acts xxvii. 17. *Strake sail,* (ουτως) *then were driven.*—Acts xxviii. 14. *Were desired to tarry with them seven days,* (και ουτως) *and then we went toward Rome.*—1 Cor. xi. 28. *Let a man examine himself* (και ουτως) *and then let him eat.*

266. ʹΟυτω illative, *So then, therefore.* Matt. vii. 17. ʹΟυτω παν δενδρον, *So then every good tree bringeth forth good fruit.*—

Matt.

Matt. xxvi. 40. Ουτως ȣκ ισχυσατε, *So then ye are not able to watch with me one hour!*—Mark iv. 26. *And he ſaid* (ȣτως) *therefore is the kingdom of heaven like.*—Acts xvii. 33. Και ȣτως, *And therefore Paul departed from them.*—Rom. i. 15. Ουτω, *Therefore to the utmoſt of my power.*—1 Cor. iv. 1. Ουτως ἡμας, *So then let a man conſider us as ſervants of Chriſt.*—1 Cor. vi. 5. Ουτως ȣκ εϛιν, *So then there is not a wiſe man among you.*—1 Cor. xiv. 12. Ουτω και ὑμεις, *Wherefore ye alſo, ſeeing ye are earneſtly deſirous of ſpiritual gifts.*—1 Cor. xv. 42. Ουτω και, *Wherefore alſo the reſurrection of the dead* is poſſible.—Rev. iii. 16. Ουτως, *Therefore becauſe thou art lukewarm.*—John iv. 6. *Now Jeſus being weary with his journey, ſat down* (ȣτως) *therefore at the well.*

Π Α Λ Ι Ν.

267. Παλιν, eſpecially in the beginning of a ſentence, ſignifies (*porro*) *Moreover.* Matt. xiii. 44. Παλιν, *Moreover the kingdom of heaven is like,* &c. See ver. 45. 47.—2 Cor. xi. 16. Παλιν, *Moreover I ſay.*—Wherefore John iv. 54. may be thus tranſlated, Τȣτο παλιν δευτερον σημειον, *Moreover this ſecond miracle Jeſus performed, having come again from Judea into Galilee.* In this ſenſe παλιν is ſometimes uſed by the LXX, as Mintert obſerves. See alſo Gal. v. 3.

268. Παλιν, *On the other hand.* Matt. iv. 7. Παλιν, *On the other hand it is written.*—John xviii. 40. Εκραυγασαν ȣν παλιν παντες, *But they all cried on the other hand, not this man but Barabbas:* For the multitude had not, before this, cried to have Jeſus crucified.—2 Cor. x. 7. *Let him* (παλιν) *on the other hand, reaſon this from himſelf.*

269. Παλιν, *In like manner.* 1 Cor. xii. 21. Η παλιν, *Nor in like manner the head to the feet.*—Matt. xxvi. 42. Παλιν εκ δευτερȣ απελθων, *In like manner a ſecond time going away, he prayed.*

270. Παλιν, *A ſecond time.* Heb. v. 12. *Ye have need of one to teach you* (παλιν) *a ſecond time.*—Heb. vi. 1. *Not laying* (παλιν) *a ſecond time, the foundation of repentance,* &c.

Π Α Ρ Α.

271. Παρα, *To.* Matt. xv. 29. *And Jeſus departed thence, and came* (παρα) *to the ſea of Galilee.*—Col. iv. 16. *When this epiſtle*

epiftle hath been read (παρ' ὑμιν) *to you:* For it was to be read to them, when affembled together; and not by them.

272. Παρα, *Befides, except, fave.* 1 Cor. iii. 11. *Other foundation can no man lay,* (παρα) *except that which is laid.*—2 Cor. xi. 24. *Forty ftripes,* (παρα) *fave one**.

273. Παρα, *Contrary to, againft.* Rom. i. 26. *Changed the natural ufe, into that which is* (παρα φυσιν) *againft nature**. Rom. iv. 18. *Who,* (παρα) *againft hope**.—Gal. i. 8. *Angel from heaven fhould preach to you,* (παρα) *contrary to what we have preached.*

274. Παρα, *More than.* Rom. i. 25. *Who worfhipped and ferved the creature,* (παρα τον κτισαντα) *more than the Creator**.

275. Παρα, *Of.* Matt. ii. 4. *Enquired* (παρ' αυτων) *of them, where the Chrift fhould be born**.—Ver. 7. *Enquired* (παρ' αυτων) *of them diligently, what time the ftar appeared**.—John i. 14. *As the only begotten* (παρα πατρος) *of the Father**.

276. Παρα, *On account of, therefore.*—1 Cor. xii. 16. *Is it* (παρα τετο) *therefore, not of the body *?* Or, *Is it for this,* &c.

277. Παρα, *From.* 2 Tim. i. 18. *Grant to him to find mercy* (παρα) *from the Lord.*

Π Ε Ρ Ι.

278. Περι, *In.* Tit. ii. 7. Περι, *In all things fhew thyfelf a pattern**.

279. Περι, *Concerning.* 1 Theff. iii. 2. Περι, *Concerning your faith**.—2 Theff. ii. 13. *Give thanks to God always* (περι) *concerning you.*

280. Περι, *For, on account of.* Matt. xxvi. 28. *Which is fhed* (περι πολλων) *for many**.—Luke xix. 37. *Praifed God with a loud voice* (περι) *for all the mighty works that they had feen**.—John x. 33. Περι, *For a good work we ftone thee not, but* (περι) *for blafphemy**.

281. Περι, *About,* in refpect of *time.* Matt. xx. 3. *And he went out* (περι) *about the third hour**. See alfo ver. 5, 6.

282. Περι, *Againft.* Matt. xx. 24. *Were moved with indignation* (περι) *againft the two brethren**.—John vi. 41. *The Jews then murmured* (περι) *at him *;* againft him.

283. Περι, *Above.* 3 John ver. 2. *I wifh* (περι παντων) *above all things**. This fenfe of περι, Beza, in his note on 3 John, ver. 2. proves by a quotation from Homer.

Π Λ Η Ν.

Π Λ Η Ν.

284. Πλην, *Moreover.* Matt. xxvi. 64. Πλην, *Moreover I ſay to you, Hereafter,* &c. See this ſenſe eſtabliſhed by a paſſage from Demetrius Phalereus, Blackwall, vol. ii. p. 132. 12mo edit.

285. Πλην, *Beſides.* Mark xii. 32. *And there is no other* (πλην αυτȣ) *beſides him.*—Acts xv. 28. *To lay upon you no greater burden* (πλην) *than* (beſides) *theſe neceſſary things**.

286. Πλην ſeems to have an *illative* ſignification. Eph. v. 33. Πλην, *Therefore let every one of you in particular, ſo love his wife, even as himſelf.* See Beza on the paſſage.

287. Πλην, *Except.* Acts viii. 1. Πλην, *Except the apoſtles**.

Π Ρ Ο Σ.

288. Προς, *On account of.* Mark x. 5. Προς την σκληροκαρδιαν, *On account of the hardneſs of your heart, he wrote you this precept.*

289. Προς, *For the ſake of.* Acts iii. 10. *That it was he which ſat* (προς) *for alms**.—Acts xxvii. 34. Προς της ὑμετερας σωτηριας ὑπαρχει, *This is for your health.*—Thucyd. Lib. 2. p. 182. (Cited by Blackwall, vol. i. p. 110.) Ου προς ὑμετερας δοξης ταδε. "Theſe things are not for your reputation." —Heb. xii. 10. *They verily* (προς) *for the ſake of a few days.*

290. Προς, *Of, concerning.* Mark xii. 12. *For they knew that he had ſpoken the parable* (προς αυτȣς) *concerning them.* See alſo Luke xx. 19.—Rom. x. 21. Προς δε τον Ισραηλ, *But of Iſrael he ſaith.*—Heb. i. 7. Προς μεν τȣς αγγελȣς, *Of the angels he ſaith**.

291. Προς. *According to.* Gal. ii. 14. *They walked not uprightly,* (προς) *according to the truth**.—2 Cor. v. 10. Προς, *According to that he hath done**.

292. Προς, *Towards.* Luke xxiv. 29. *Abide with us, for it is* (προς) *towards evening**.

293. Προς, *Among.* Mark i. 27. *They queſtioned* (προς) *among themſelves**.

294. Προς, *With.* Matt. xiii. 56. *His ſiſters, Are they not all* (προς ἡμας) *with us?*—Matt. xxvi. 18. *I will keep the paſſover* (προς σε) *at thy houſe**.—Mark ix. 19. *How long ſhall I be* (προς ὑμας) *with*

with you?*——Mark xiv. 49. *I was daily* (προς ὑμας) *with you in the temple**.—John i. 1. *The word was* (προς τον Θεον) *with God**.

295. Προς, joined with words of *time*, signifies *during*. 2 Cor. vii. 8. Προς ὡραν, *During an hour.*—1 Theff. ii. 17. Προς καιρον ὡρας, *During the time of an hour.*

Π Ω Σ.

296. Πως, (quod) *That*. Mark ix. 12. Said to them, *Elias verily cometh first, and restoreth all things,* (και πως) *and that it is written* (επι) *concerning the son of man.*

Σ Υ N.

— 297. Συν, construed with ειναι, signifies *to be on one's side*. Acts xiv. 4. *Part* (ησαν συν) *held with the Jews, and part* (συν) *with the apostles**.

298. Συν, *With, in respect of place*. Luke i. 56. *Mary abode* (συν) *with her**.

299. Συν, in composition, governing the accusative, commonly signifies *together*. Mark xv. 16. Συγκαλουσιν, *They call together the whole band**.—But when the compounded word governs the dative, it often signifies *together with*. 1 Cor. xiii. 6. *But* (συγχαιρει) *jointly rejoiceth*, rejoiceth with other good men, *in truth.*

300. Συν, *By*. 1 Cor. v. 4. Συν τη δυναμει, *By the power of our Lord Jesus Christ, to deliver such an one to Satan.*

T E.

301. Τε, *Even*. Rom. i. 20. Ἡ τε αιδιος *Even his eternal power**. See Beza in loc.—Rom. i. 26. Τε γαρ, *For even their women**.

T I.

302. Τι is sometimes put for πως, *how*. Mark iv. 24. *Take heed* (τι) *how you hear*. Accordingly in the parallel passage, Luke viii. 18. it is, Βλεπετε ουν πως ακουετε, *Take heed how ye hear.* —1 Cor. vii. 16. Τι οιδας, *How knowest thou, O man*?*

303. Τι is put likewife for δια τι, *why*. Matt. vi. 28. Τι μεριμνατε, *Why are ye anxioufly careful?*—Matt. xvii. 10. Τι ουν, *Why then fay the fcribes?*—John i. 25. Τι ουν, *Why then baptizeft thou?* See Whitby in loc.

304. Τι, *Whether*, namely *of two things*. Luke v. 23. Τι, *Whether is eafier to fay, thy fins be forgiven thee*?*

305. Τις, *What fort, how great*. Luke viii. 25. Τις αρα ουτος, *How great indeed is this man! for he commandeth*, &c.

306. Τις, *Every one*. 1 Cor. iv. 2. *It is required in ftewards, that* (τις) *every one be found faithful.*

ΥΠΕΡ.

307. Ὑπερ, with the genitive cafe, fignifies *concerning*. Rom. ix. 27. *Efais alfo cries* (ὑπερ) *concerning Ifrael**.—2 Cor. i. 7. *Our hope* (ὑπερ) *concerning you is firm.* Ver. 8. *I would not brethren have you ignorant* (ὑπερ) *concerning our trouble.*—2 Cor. viii. 23. *Whether any enquire* (ὑπερ) *concerning Titus, he is my partner.*—2 Cor. viii. 24. *Our boafting* (ὑπερ ὑμων) *concerning you.*—2 Theff. ii. 1. *Now we befeech you brethren,* (ὑπερ) *concerning the coming of our Lord Jefus Chrift, and our gathering together unto him.*

308. Ὑπερ, *For, inftead of, in behalf of.* Rom. v. 7. *Scarcely* (ὑπερ) *for a righteous man**.—Ver. 8. *Chrift died* (ὑπερ ἡμων) *for us**.—Philip. i. 29. *To you it is given* (ὑπερ χριϛου) *in behalf of Chrift**.—Philem. ver. 13. *Detained him with me, that* (ὑπερ σου) *in thy ftead, he might have miniftered.*

309. Ὑπερ, *On account of.* 1 Cor. xv. 29. *What fhall they do who are baptized* (ὑπερ) *on account of the dead?*

310. Ὑπερ, *With refpect to.* Col. i. 7. *Who is a faithful minifter of Chrift* (ὑπερ) *with refpect to you.*

311. Ὑπερ, *From*, denoting *the motive* of an action. Philip. ii. 13. *Who worketh in you* (ὑπερ) *from good will.*

312. Ὑπερ, *More than.* Matt. x. 37. *Loveth father or mother* (ὑπερ) *more than me**.—1 Theff. iii. 10. *Requefting* (ὑπερ εκ περισσου) *more than exceedingly*, that is, moft exceedingly.

ΥΠΟ.

313. Ὑπο commonly fignifies *under*; but with a genitive it denotes *the caufe of a thing*, and muft be tranflated *of, by, from.* Matt.

Matt. ii. 17. *Was ſpoken* (ὑπο) *by Jeremiah**.—1 Cor. vii. 25. *I give my judgment as one who hath obtained mercy* (ὑπο) *of the Lord**.—Heb. xii. 3. *Such contradiction* (ὑπο) *from ſinners.*

314. Ὑπο, *At.* Acts v. 21. *They entered into the temple* (ὑπο τον ορθρον) *at day-break.*—James ii. 3. *Sit thou here* (ὑπο) *at my footſtool.*

315. Ὑπὸ, *Under,* denoting *ſubjection.* Mat. viii. 9. *Having ſoldiers* (ὑπο) *under me**, under my command.

Ὠ.

316. Ὠ, preceded by εν, ſignifies *becauſe.* Rom. viii. 3. *The thing impoſſible for the law to do,* (εν ᾧ) *becauſe it was weak through the fleſh.*—Heb. ii. 18. Εν ᾧ, *Becauſe he ſuffered, being tempted, he is able to ſave.*—Heb. vi. 17. Εν ᾧ, *For which cauſe God willing,* &c. In this ſenſe, the beſt Greek writers uſe the phraſe. See Vigerus, p. 364.

317. Εν ᾧ ſignifies *while.* Mark ii. 19. *Can the children of the bride-chamber faſt,* (εν ᾧ) *while the bridegroom**, &c.—Rom. ii. 1. Εν ᾧ γαρ, *For whilſt thou condemneſt,* &c.

318. Εφ ᾧ *Becauſe.* Rom. v. 12. Εφ ᾧ, *Becauſe all have ſinned**.

Ὡ Σ. *See* Καθως.

319. Ὡς is ſometimes uſed affirmatively, and muſt be tranſlated *indeed, truly, certainly, actually;* for Heſychius and Phavorinus tell us, that ὡς is put for οντως, αληθως. Neh. vii. 2. Αυτος ὡς ανηρ αληθης, *He was indeed a true man.*—Matt. xiv. 5. *He feared the multitude, becauſe they counted him* (John, ὡς προφητης) *really a prophet.*—John i. 14. *We beheld his glory, the glory,* (ὡς μονογενης) *indeed of the only begotten of the Father.*—Acts xvii. 22. *I ſee that in all things ye are* (ὡς) *certainly moſt religious.*—Rom. ix. 32. *But* (ὡς) *actually by works of law.*—2 Cor. ii. 17. Αλλ' ὡς εξ ειλικρινειας, αλλ' ὡς εκ Θεȣ, *But indeed from ſincerity, and from God.*

320. Ὡς, *When.* Luke xx. 37. *Now that the dead are raiſed, even Moſes ſhewed at the buſh,* (ὡς λεγει) *when he called the Lord, the God of Abraham, the God of Iſaac**, &c.—Luke xxii. 66. Και ὡς εγενετο ἡμερα, *And when it was day.*—Luke i. 23. Ὡς επλησθησαν ἡμεραι, *When the days were fulfilled.* Acts xxvii. 1.

Ὡς,

῾Ως, *When it was determined**.—Philip. ii. 12. *Not* (ὡς) *when in my presence only.*

321. ῾Ως, *Seeing.* 2 Cor. v. 20. ῾Ως τȣ Θεȣ παρακαλȣντος, *Seeing God beseeches you by us, we pray in Christ's stead, be ye reconciled to God.*—Col. ii. 6. ῾Ως, *Seeing ye have received Christ Jesus*, &c. Scapula likewise gives ὡς this meaning.

322. ῾Ως, *Namely.* 2 Cor. xi. 21. *I speak with respect to reproach,* (ὡς ὁτι) *namely, that we have been weak.*—2 Cor. v. 18. *And hath given us the ministry of reconciliation.* 19. (ὡς ὁτι) *Namely, that God was in Christ reconciling the world to himself**.

323. ῾Ως, illative, *Wherefore.* Heb. iii. 81. ῾Ως, *So* (wherefore) *I sware**.

324. ῾Ως, admiration, *How!* Rom. x. 15. ῾Ως, *How beautiful!*—Rom. xi. 33. ῾Ως, *How unsearchable*!*

325. ῾Ως, *That.* 1 Tim. i. 3. ῾Ως, *That without ceasing**.

῾Ω Σ Τ Ε.

326. ῾Ωςε sometimes signifies *so then, so that.* 1 Cor. iii. 7. ῾Ωςε, *So then neither is he that planteth any thing.*—2 Cor. ii. 7. ῾Ωςε, *So that contrarywise ye ought rather to forgive**.—Gal. iv. 16. ῾Ωςε εχθρος, *So then I am become your enemy, because I speak truth to you?*

327. ῾Ωςε, *In like manner.* Iliad, B. line 474. M. line 278.

328. ῾Ωςε, *That.* 1 Cor. v. 1. ῾Ωςε, *That one should have**, &c.

329. ῾Ωςε, denoting *the end* for which a thing is done. Rom. vii. 6. ῾Ωςε, *That we should serve in newness of spirit**.

330. ῾Ωςε causal, *for.* 2 Cor. v. 17. ῾Ωςε, *For if any man be,** &c.

331. ῾Ωςε, illative. *Wherefore.* Rom. vii. 4. ῾Ωςε, *Wherefore my brethren**.—Ver. 12. ῾Ωςε, *Wherefore the law is holy**.—1 Cor. x. 12. ῾Ωςε, *Wherefore let him that thinketh he standeth**.—1 Cor. xi. 27. ῾Ωςε, *Wherefore whosoever shall eat**.—2 Cor. v. 16. ῾Ωςε, *Wherefore henceforth we know no man after the flesh.*

Conclusion. From the numerous passages of scripture produced in this essay, it appears, That the Greek particles, as used by the writers of the New Testament, have a great variety of signifi-

cations: that no tranſlation, eſpecially of the apoſtolical epiſtles, in which the Greek particles have only a few of their ſignifications given, will rightly expreſs the meaning of theſe writings: and that the rectifying of the tranſlation of the particles, though it be only by ſubſtituting one monoſyllable for another, will often change the ſenſe of a paſſage entirely, and render it a chain of ſtrict logical reaſoning: whereas, by a wrong tranſlation, it becomes quite incoherent, if not inconſequent.

A NEW

LITERAL TRANSLATION

OF

ST. PAUL'S EPISTLE

TO THE

ROMANS.

PREFACE.

Sect. I. *Of the Time when the Christian Religion was introduced at Rome.*

THE ſcriptures do not inform us at what time, or by whom, the *goſpel* was firſt preached in Rome. But from the following circumſtances, it is probable that the church there was one of the firſt planted Gentile churches, and that it ſoon became very numerous.

When St. Paul wrote his epiſtle to the Romans, *A. D.* 57. *their faith was ſpoken of throughout the whole world*, Rom. i. 8. and many of them poſſeſſed ſpiritual gifts, Rom. xii. 6. *and their obedience was known to all men*, Rom. xvi. 19.—Farther, the fame of the church at Rome had reached the apoſtle long before he wrote this letter. For he told them, *he had a deſire for many years to come to them*, Rom. xv. 23. The goſpel therefore was introduced in Rome very early, perhaps by ſome of the diſciples who were ſcattered abroad after Stephen's death, in the end of the reign of Tiberius. Or the founding of the Roman church may have happened even before that period: for among the perſons

who heard Peter preach on the day of pentecoſt, and who were converted by him, *ſtrangers of Rome* are mentioned, Acts ii. 10. 41. Theſe Roman Jews, on their return home, no doubt preached Chriſt to their countrymen in the city, and probably converted ſome of them : ſo that the church at Rome, like moſt of the Gentile churches, began in the Jews. But it was ſoon enlarged by converts from among the religious proſelytes ; and in proceſs of time, was increaſed by the flowing in of the idolatrous Gentiles, who gave themſelves to Chriſt in ſuch numbers, that at the time St. Paul wrote his epiſtle to the Romans, their converſion was much ſpoken of.

Theſe facts merit attention ; becauſe the oppoſers of our religion repreſent the firſt Chriſtians as below the notice of the heathen magiſtrates, on account of the paucity of their numbers, and the obſcurity with which they practiſed their religious rites. But if the faith of the Roman brethren was ſpoken of throughout the whole empire, at the time this letter was written, the diſciples of Chriſt in Rome muſt have been numerous, and muſt have profeſſed their religion openly : for the turning of a few obſcure individuals in the city from the worſhip of idols, and their worſhipping the true God clandeſtinely, could not be the ſubject of diſcourſe in the provinces.—Farther, that there were many *Chriſtians* in Rome when St. Paul wrote this epiſtle, may be inferred from the tumults occaſioned by the conteſts which the Jews had with them about the law, and which gave riſe to Claudius's decree, baniſhing the whole of them from Rome, Acts xviii. 2. See ſect. 3. page 168. at the beginning. —The ſalutations likewiſe in the end of this epiſtle, ſhow how numerous the brethren in Rome were at that time, ſome of whom were of long ſtanding in the faith, as *Andronicus* and *Junias*, who were converted before Paul himſelf ; others of them were teachers, as *Urbanus ;* others were deacons and deaconeſſes, as *Mary*, *Tryphena*, *Tryphoſa*, and *Perſis*, all of whom were active in ſpreading the goſpel ; others were perſons of ſtation, ſuch as the members of the family of Narciſſus, if, as is commonly ſuppoſed, he was the emperor's favourite of that name. But although this ſhould not be admitted, *the ſaints in Cæſar's houſehold*, whoſe ſalutation, ſome years after this, the apoſtle ſent to the Philippians, may have been perſons of conſiderable note.

Sect.

Sect. II. *Of the State of the Christian Church, at the Time St. Paul wrote his Epistle to the Romans.*

The gospel being offered to the world as a *revelation from God*, the Jews justly expected, that it would agree in all things with the former revelations, of which they were the keepers. And therefore, when they perceived, that many of the doctrines taught by the apostles were contrary to the received tenets, which *the scribes* pretended to derive from the writings of Moses and the prophets, the bulk of the nation rejected the gospel, and argued against it with the greatest vehemence of passion, in the persuasion that it was an impious heresy, inconsistent with the ancient revelations, and destructive of piety.

To remove this specious cavil, the apostles, besides preaching the doctrines of the gospel as matters revealed to themselves, were at pains to shew that these doctrines were contained in the writings of Moses and the prophets; and that none of the tenets contrary to the gospel, which the Jewish doctors pretended to deduce from their own sacred writings, had any foundation there. Of these tenets, the most pernicious was, their misinterpretation of the promise to Abraham; that *in his seed all the nations of the earth should be blessed.* For the Jews, considering the moral precepts of the law of Moses as a perfect rule of duty, and its sacrifices and purifications as real atonements for sin, and believing that no man could be saved out of their church, affirmed that the blessing of the nations in Abraham's seed, consisted in the conversion of the nations to *Judaism* by the Jews. Hence the Jewish believers, strongly impressed with these notions, taught the Gentiles, *Except ye be circumcised after the manner of Moses, ye cannot be saved*, Acts xv. 1. But this doctrine, though obstinately maintained, was a gross error. The law of Moses was no rule of justification. It was a political institution, established for governing the Jews as the subjects of God's temporal kingdom in Canaan. And therefore the *apostles*, *elders*, and *brethren*, assembled in the council of Jerusalem, justly decreed, that the yoke of the law was not to be imposed on the Gentiles, as necessary to their salvation.

A decision, so deliberately and solemnly pronounced, by such an assembly, ought, among the disciples of Christ, to have silenced

ſilenced all diſputations on the ſubject. Nevertheleſs, the converted Jews, having been accuſtomed to glory in their relation to God as his people, and in the privileges which they had ſo long enjoyed, were extremely offended, when, according to the new doctrine, they found the *Gentiles* under the goſpel, raiſed to an equality with them in all religious privileges. Wherefore, diſregarding the decrees which were ordained of the *apoſtles* and *elders*, they exhorted the Gentiles every where to become Jews, if they wiſhed to be ſaved. And this exhortation made the ſtronger impreſſion on the Gentiles, that the Jewiſh worſhip by ſacrifices, purifications, and holidays, was, in many reſpects, ſimilar to their former worſhip. Beſides, as the Jews were the only people who, before the introduction of the goſpel, enjoyed the knowledge of the true God, and a revelation of his will, and as the Chriſtian preachers themſelves appealed to that revelation in proof of their doctrine, the Gentiles naturally paid a great regard to the opinion of the Jews in matters of religion, and eſpecially to their interpretations of the ancient oracles. Hence ſome of the Gentile converts, eſpecially in the churches of Galatia and Phrygia, who before their converſion were extremely ignorant in religious matters, hearkening to the Judaizing teachers, received circumciſion, and thereby bound themſelves to obey the law of Moſes, in the perſuaſion that it was the only way to ſecure the favour of the Deity.

According to this view of the matter, the controverſy which in the firſt age diſturbed the Chriſtian church, was not, as Locke ſuppoſes, whether the Gentiles, in their uncircumciſed ſtate, ſhould be admitted into the church, and enjoy equal privileges with the Jews; and whether it was lawful for the Jews to hold religious communion with them, while they remained uncircumciſed; but plainly, whether there was any church but the Jewiſh, in which men could be ſaved. For when the Judaizers taught the Gentile brethren, *except ye be circumciſed after the manner of Moſes, ye cannot be ſaved,* they certainly meant that ſalvation could be obtained no where, but in the Jewiſh church.

In this controverſy, the unbelieving Jews, and all the Judaizing Chriſtians, ranged themſelves on the one ſide, ſtrongly and with united voices affirming, that Judaiſm was the only religion in which

which men could be saved; that there was no *gospel church* different from the Jewish, nor any *revealed law of God* but the law of Moses; and that the gospel was nothing but an explication of that law, of the same kind with the explications given of it by the prophets. On the other side, in this great controversy, stood the apostles and elders, and all the well-informed brethren, who, knowing that the Jewish church was at an end, and that the law of Moses was abrogated, strenuously maintained, that a new church of God was erected, in which *all mankind* might obtain salvation by faith without circumcision; and that the *gospel* was the only law of this new church. They therefore maintained the freedom of the Gentiles from the law of Moses in all its parts, and boldly asserted, that the gospel alone was sufficient for the salvation of the Gentiles; consequently, that they were under no obligation to have recourse to the Levitical sacrifices and purifications, for procuring the pardon of their sins.

The controversy concerning the obligation of the law of Moses, viewed in the light wherein I have placed it, was a matter of no small importance, since on its determination depended, whether the *law of Moses* or *the gospel of Christ* should be the religion of the world. No wonder, therefore, that St. Paul introduced this controversy in so many of his epistles; and that he wrote three of them in particular, for the express purpose of confuting an error so plausible and so pernicious: I mean his epistles to the *Romans*, to the *Galatians*, and to the *Hebrews*. These learned epistles, in process of time, produced the desired effect. By the strength of the arguments set forth in them, and by representing the same things every where in his preaching and conversation, the apostle enlightened many of the Jewish converts; and these well-instructed Jewish brethren, in their several churches, effectually opposed the errors of the Judaizers: by all which, *Judaism* hath at length been banished from the christian church, in which *for a while* it had taken root, through the misguided zeal of the Jewish converts; and the gospel now remains the only *revealed religion*, authorized by God, and obligatory on men.

Sect. III. *Of the Occaſion of writing the Epiſtle to the Romans.*

The controverſy concerning the law of Moſes, deſcribed in the foregoing ſection, was agitated very early at Rome, where the Jews being rich and factious, diſputed the matter with greater violence than in other churches. And the unbelieving part, taking a ſhare in the controverſy, they occaſioned ſuch tumults, that the emperor Claudius, in the eleventh year of his reign, baniſhed the contending parties from the city. So the Roman hiſtorian Suetonius informs us, who, confounding the Chriſtians with the Jews, calls the whole by the general name of *Jews*, and affirms that they were excited to theſe tumults by *Chriſt*, (*Chriſto impulſore*, Claud. c. 25.) becauſe he had heard, I ſuppoſe, that Chriſt was the ſubject of their quarrels.

Among the baniſhed from Rome was Aquila, a Jew, born in Pontus, and his wife Priſcilla, both of them Chriſtians. Theſe came to Corinth, about the time St. Paul firſt viſited that city; and being of the ſame occupation with him, they received him into their houſe, employed him in their buſineſs, and gave him wages for his work, with which he maintained himſelf all the time he preached the goſpel to the Corinthians. During his abode with them, Aquila and Priſcilla, no doubt, gave the apoſtle a full account of the ſtate of the church at Rome, before its diſperſion: and, among other things, told him, that the unbelieving Romans, following the Greeks, affirmed the light of natural reaſon to have been from the beginning a ſufficient guide to mankind in matters of religion: that, being great admirers of the Greeks, they conſidered their philoſophy as the perfection of human reaſon, and extolled it as preferable to the goſpel, which they ſcrupled not to pronounce mere fooliſhneſs: that, on the other hand, the unbelieving Jews, no leſs prejudiced in favour of the law of Moſes, affirmed, it was the only religion in which men could be ſaved; and condemned the goſpel as a deteſtable *hereſy*, becauſe it did not adopt the ſacrifices, purifications, and other rites enjoined by Moſes.—They farther told the apoſtle, that many, even of the converted Jews, extolled the inſtitutions of Moſes, as more effectual for the ſalvation of ſinners than the goſpel, and, in that perſuaſion, preſſed the Gentiles to join the law with the goſpel, that, by its ſacrifices and purifications, the

goſpel

gospel might be rendered a complete form of religion: that the Gentile converts, who knew their freedom from the law of Moses, despised their Judaizing brethren as *superstitious bigots*, while the others regarded them as *profane*, for neglecting institutions which they esteemed sacred: that those who possessed spiritual gifts, had occasioned great disturbance in the church, each extolling his own gifts, and striving to exercise them in the public assemblies, without giving place to others: *Lastly*, that some, both of the Jewish and Gentile believers, reckoning it disgraceful to obey constitutions made by *idolaters*, had, in several instances, contemned the wholesome laws of the state, and were in danger of being punished as evil doers, to the great scandal of the Christian name.

As the apostle had not been in Rome, when he wrote this epistle, some persons, well acquainted with the affairs of the church there, must have made him acquainted with all the particulars above mentioned. For his letter to the Romans was evidently framed with a view to these things. If so, who more likely to give the information, than Aquila and Priscilla, with whom the apostle lodged so long? And though the Roman brethren were then dispersed, consequently the apostle had no opportunity of writing to them as a church; yet the disorders which prevailed among them, having made a deep impression on his spirit, we may suppose he resolved to embrace the first opportunity of remedying them. Accordingly, during his second visit to the Corinthians, having heard that the church was re-established at Rome, St. Paul wrote to the Romans this excellent and learned letter, which bears their name; wherein, at great length, he discoursed of the justification of sinners; answered the objections made to the gospel doctrine of justification; proved from Moses and the prophets the calling of the Gentiles, the rejection of the Jews, and their future restoration; and gave the Roman brethren many precepts and exhortations, suited to their character and circumstances.

From the pains which the apostle took in this letter, to prove that no Gentile can be justified by the law of nature, nor Jew by the law of Moses, and from his explaining in it all the divine dispensations respecting religion, as well as from what he says, chap. i. 7. 13, 14, 15. it is reasonable to think it was designed

for

for the unbelieving Jews and Gentiles at Rome, as well as for the brethren; who therefore would shew the copies which they took of it to their unbelieving acquaintance. And inasmuch as the apostle professed to derive his views of the matters contained in this letter, from the former revelations, and from inspiration, it certainly merited the attention of every unbeliever to whom it was shown, whether he were a Jewish scribe, or a heathen philosopher, or a Roman magistrate, or one of the people; some of whom, I make no doubt, read it. And though, by reading it, they may not have been persuaded to embrace the gospel immediately, the candid and intelligent, by seriously weighing the things written in it, must have received such instruction in the principles and duties of natural religion, as could hardly fail to lead them to see the absurdity of the commonly received idolatry; which was one good step towards their conversion.—To conclude: As in this learned letter, the principal objections, by which Jews and Deists have all along impugned the gospel, are introduced and answered, it is a writing which the adversaries of revelation, who pretend to oppose it on rational principles, ought to peruse with attention and candour.

The commentators observe, that although the apostle, in the inscription of this letter, hath asserted his *apostolical authority*, to make the Romans sensible, that the things written in it were dictated to him by the Spirit; yet, as he was personally unknown to the greatest part of them, he does not teach, exhort, and rebuke them with that authority which he uses in his letters to the churches of his own planting, but he writes to them in a mild and condescending manner, in order to gain their affection.

Sect. IV. *Of the Time and Place of writing the Epistle to the Romans.*

The first time Paul visited Corinth, he found Aquila and Priscilla, *lately come from Italy*, in consequence of Claudius's edict, (Acts xviii. 2.) which was published in the eleventh year of his reign, answering to *A. D.* 51. (See Pref. 1 Cor. sect. 1.) Probably the apostle arrived at Corinth in the summer of that year. And as he abode there more than eighteen months, before he set out for Syria, (Acts xviii. 18.) he must have left Co-

rinth in the spring of *A. D.* 53.—In his voyage to Syria, the apostle touched at Ephesus, then sailed straight to Cesarea. From Cesarea he went to Jerusalem, and after that to Antioch. And *having spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening the disciples,* Acts xviii. 21, 22, 23. Then *passing through the upper coasts, he came to Ephesus,* Acts xix. 1. His voyage from Corinth to Cesarea, and his journey through the countries just now mentioned, may have been performed in a year and ten months. Wherefore, if he sailed from Corinth in February 53, he may have come to Ephesus in the end of the year 54. And seeing he abode at Ephesus about three years, (Acts xx. 31.) before he went into Macedonia, his arrival in Macedonia (Acts xx. 1.) must have happened in the year 57. At this time the apostle went over all these parts, and gave them much exhortation, before he went into Greece, Acts xx. 2. Probably this was the time he preached the gospel in the borders of Illyricum, Rom. xv. 19. And as these transactions would take up the summer of the year 57, we cannot suppose he came into Greece sooner than in the autumn of that year. The purpose of his journey into Greece, was to receive the collections which the churches of Achaia had made for the saints in Judea, 2 Cor. ix. 3.—5. Having therefore abode three months in Greece, (Acts xx. 3.) he departed with the collections early in the year 58.—The time of the apostle's departure from Greece with the collections, being thus fixed, there can be no doubt concerning the date of his epistle to the Romans; for he told them he was going to Jerusalem, when he wrote it, Rom. xv. 25. *But now I go to Jerusalem, ministring to the saints.* Wherefore the epistle to the Romans was written at Corinth, as we shall see immediately, in the end of *A. D.* 57, or in the beginning of *A. D.* 58, full seven years after the Jews and Christians were banished from Rome by Claudius, and about three years after their return. For Claudius dying in the year 54, his edict terminated with his life; and not being renewed by his successor, the Jews and Christians came back to Rome in such numbers, that, in the third year of the emperor Nero, when the apostle wrote this letter, the Roman church had acquired its former celebrity. To conclude: The circumstances, by which the date of the epistle to the Romans is fixed, are so well

well afcertained, that learned men are nearly agreed in their opinion upon the point: fome, with Pearfon, dating it at Corinth, in the year 57; others, with Lardner, in the beginning of 58; and others, with Mill, in 58, without determining the time of the year.

The falutations from *Gaius* or *Caius*, the apoftle's hoft, and from *Eraftus*, the chamberlain of the city, Rom. xvi. 23. are additional proofs, that this epiftle was written at Corinth. For that Gaius lived there, feems plain from 1 Cor. i. 14. as did Eraftus likewife, 2 Tim. ii. 14. Befides, Phœbe, a deaconefs of the church at Cenchrea, the eaftern part of Corinth, having been the bearer of this letter, Corinth, by that circumftance alfo, is fo plainly pointed out as the place where it was written, that there was no occafion for the apoftle to be more particular.

ROMANS.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

THE unbelieving Jews having violently opposed the gospel, because it was preached to the uncircumcised Gentiles, and because *Jesus*, whom the Christians called *the Christ*, was not such an one as they expected, the apostle, in the inscription of this epistle, affirmed that the gospel was preached to the Gentiles, in fulfilment of God's promise made by the prophets in the scriptures, ver. 1, 2.—And that Jesus, whom the apostles called *the Christ*, was, as to his flesh, sprung of the seed of David, ver. 3.—But as to his divine nature, he was, with the greatest power of evidence, declared to be the Son of God, by his resurrection, ver. 4.—And because Paul was personally unknown to most of the Christians in Rome, he assured them that he was made an apostle by Christ himself, for the purpose of preaching the gospel to the Gentiles, ver. 5.:—of which class of men, most of the inhabitants of Rome were, ver. 6.—He was therefore authorised to write this letter to the whole inhabitants of Rome. So many particulars crowded into the inscription, hath made it uncommonly long. But they are placed with great judgment, in the very entrance, because they are the foundations, on which the whole scheme of doctrine contained in the epistle, is built.

Because it might seem strange, that Paul, the apostle of the Gentiles, had not hitherto visited Rome, the most noted Gentile city in the world, he assured the Romans he had often purposed to come to them, but had hitherto been hindered, ver. 13, 14.—However, he was still willing to preach the gospel in Rome, ver. 15.;—being neither afraid, nor ashamed, to preach it in that great and learned city; because it reveals the powerful method which God hath devised for bestowing salvation on every one who believeth; on the *Jew* first, to whom it was to be first preached, and also on the *Greek*, ver. 16.—In this account of the gospel,

gospel, the apostle insinuated, that no Jew could be saved by the law of Moses, nor any Gentile by the law of nature. For, if the Jews could have been saved by the one law, and the Greeks by the other, the gospel, instead of being the *power of God for salvation to every one who believeth*, would have been a needless dispensation; and the apostle ought to have been ashamed of it, as altogether superfluous.

To prove that the gospel is *the power of God for salvation to every one who believeth*, the apostle first of all observes, that *therein the righteousness of God by faith is revealed:* in the gospel, the righteousness which God will accept and reward, is revealed to be a righteousness, not of *works*, but *of faith*. And this being the only righteousness of which sinners are capable, the gospel which discovers its acceptableness to God, and the method in which it may be attained, is, without doubt, the power of God for salvation, to all who believe, ver. 7. Here an essential defect, both in the *law of Moses*, and in the *law of nature*, is tacitly insinuated. Neither the one law, nor the other, reveals God's intention of accepting and rewarding any righteousness, but that of a perfect obedience.—*Secondly*, To prove that the gospel alone is *the power of God for salvation*, the apostle observes, that both in the law of nature, and the law of Moses, *the wrath of God is revealed from heaven*, &c. That is, these laws, instead of granting pardon to sinners, subject them to punishment, however penitent they may be; consequently, these laws are not the power of God for salvation, to any one. But the gospel, which promises pardon and eternal life, is the effectual means of saving sinners. In short, any hope of mercy sinners entertain, must be derived from revelation alone, ver. 18. And in regard the apostle wrote this epistle to the Romans for the purpose of explaining and proving these important truths, the declaration of them, contained in verses 16, 17, 18. may be considered as the *proposition of the subjects* to be handled in this epistle.

Accordingly, to shew that no person, living under the law of nature, has any hope of salvation given him by that law, the apostle begins with proving, that, instead of possessing that perfect holiness, which is required by the law of nature, in order to salvation, all are guilty before God, and doomed by that law to punishment. To illustrate this proposition, St. Paul took the *Greeks* for an example; because, having carried the powers of reason to the highest pitch, their philosophy might be considered as the perfection both of the light and of the law of nature; consequently, among them, if any where, all the knowledge of God, and of the method of salvation, discoverable by the light of nature, and all the purity of manners, which men can attain by their own powers, ought to have been found. Nevertheless that

that people, ſo intelligent in other matters, were in religion fooliſh to the laſt degree, and in morals debauched beyond belief. For notwithſtanding the knowledge of the being and perfections of the one true God ſubſiſted among them, in the moſt early ages, ver. 19.—being underſtood by the works of creation, ver. 20.—their legiſlators, philoſophers, and prieſts, unrighteouſly holding the truth concerning God in confinement, did not glorify him as God, by diſcovering him to the common people, and making him the object of their worſhip: But, through their own fooliſh reaſonings, fancying *polytheiſm and idolatry* more proper for the vulgar than the worſhip of the one true God, they themſelves at length loſt the knowledge of God to ſuch a degree, that their own heart was darkened, ver. 21.—Thus the wiſe men among the Greeks became fools in matters of religion, and were guilty of the greateſt injuſtice, both towards *God* and *men*, ver. 22.—For, by their public inſtitutions, they changed the glory of the incorruptible God, into an image of corruptible man, and of birds, &c. which they held up to the people as objects of worſhip. And by their own example, as well as by the laws which they enacted, they led the people to worſhip theſe idols, with the moſt impure and deteſtable rites, ver. 23.—For which crime, God permitted thoſe pretended wiſe men, who had ſo exceedingly *diſhonoured* him, to *diſhonour* themſelves with the moſt bruitiſh carnality; of which the apoſtle gives a particular deſcription, ver. 24,—26: and obſerves, that thoſe proud legiſlators and philoſophers, who thought they had diſcovered the higheſt wiſdom, in their religious and political inſtitutions, thus received in themſelves the recompence of their error that was meet, ver. 27.—So that the abominable uncleanneſs, which was avowedly practiſed by the Greeks, and which was authoriſed by their public inſtitutions, as well as by the example of their great men, was both the natural effect, and the juſt puniſhment of that idolatry, which, in every ſtate, was eſtabliſhed as the *national religion*.—Farther, becauſe the *Grecian legiſlators* did not approve of the true knowledge of God as fit for the people, the great men, as well as the vulgar whom they deceived, loſt all ſenſe of right and wrong, in their behaviour towards one another, ver. 28.—moſt of them being filled with all manner of injuſtice, fornication, wickedneſs, &c. ver. 29—31. Nay, although by the law of God written on their hearts, they knew that thoſe who commit ſuch crimes, are worthy of death, to ſuch a degree did they carry their profligacy, that they not only committed theſe ſins themſelves, but encouraged the common people to commit them, by the pleaſure with which they beheld their debaucheries in the temples, and their revellings on the feſtivals of their gods, ver. 32.

Such

Such is the apoſtle Paul's account of the manners of the Greeks: from which it appears, that their boaſted philoſophy, notwithſtanding it enabled them to form excellent plans of civil government, whereby the people were inſpired with the love of their country, and good laws for maintaining the peace of ſociety, it proved utterly ineffectual for giving the legiſlators the knowledge of ſalvation, and for leading them to eſtabliſh a right public religion: defects which entirely deſtroyed any influence which their political inſtitutions might otherwiſe have had, in aiding the people to maintain a proper moral conduct. In ſhort, the vicious characters of the falſe gods, whom the legiſlators held up to the people as objects of their worſhip, and the impure rites with which they appointed them to be worſhipped, corrupted the morals of the people to ſuch a degree, that the Greeks became the moſt debauched of mankind, and thereby loſt all claim to the favour of God. But if this was the caſe with the moſt intelligent, moſt civilized, and moſt accompliſhed heathen nations, under the tuition of their boaſted philoſophy, it will eaſily be admitted, that the light of nature, among the barbarous nations, could have no greater efficacy in leading them to the worſhip of the true God, and in giving them the knowledge of the method of ſalvation. The moſt civilized heathen nations, therefore, equally with the moſt barbarous, having, under the guidance of the light of nature, loſt the knowledge of God, and become utterly corrupted in their morals, it is evident, that none of them could have any hope of a future life from the law of nature, which condemns all to death without mercy, who do not give a ſinleſs obedience to its precepts. Wherefore, both for the knowledge of the method of ſalvation, and for ſalvation itſelf, the Greeks were obliged to have recourſe to the goſpel, which teaches, that becauſe all have ſinned, and are incapable of perfect obedience, God hath appointed for their ſalvation, *a righteouſneſs without law*, that is, a righteouſneſs which does not conſiſt in perfect obedience to any law whatever, even *the righteouſneſs of faith*, that being the only righteouſneſs attainable by ſinners; and at the ſame time declares, that God will accept and reward that kind of righteouſneſs through Chriſt, as if it were a perfect righteouſneſs.—Theſe, inferences, indeed, the apoſtle hath not drawn in this part of his letter, becauſe he intended to produce them, (chap. iii. 20. 23. 28.) as general concluſions concerning all mankind, after having proved the inſufficiency of the law of Moſes, for juſtifying the Jews. Yet it was fit to mention them here, that the reader might have a complete view of the apoſtle's argument.

I ſhall finiſh this illuſtration with the following remarks.

1. The

1. The picture which the apoftle hath drawn of the manners of the Greeks, is by no means aggravated. The intercourfe which he had with the philofophers, and more efpecially with his own difciple, Dionyfius the Areopagite, enabled him to form a juft judgment of the learning and religion of that celebrated people: as his long refidence in Athens, Corinth, and other Greek cities, made him perfectly acquainted with their manners. But though his defcription is not exaggerated, we muft remember that it does not extend to every individual. It is an image of the manners of the *Greek nations* in general, or rather of fuch of them as were in the higher ranks of life. I call the reader's attention to this remark, becaufe the apoftle himfelf fuppofes, in the fecond chapter, that the Gentiles, who have not the benefit of revelation, may attain that faith and holinefs which is neceffary to juftification: in which cafe he affures us, that they fhall be rewarded with glory and peace. Befides, it is well known, that, in every Gentile nation, there were always many who believed in the one true God, and who, in the perfuafion that he is, and that he is the rewarder of them who diligently feek him, were anxious to know and do his will; and who being inftructed and ftrengthened by God, behaved in fuch a manner as to be acceptable to him.

2. My fecond remark is, That although the revelation of the wrath of God from heaven, againft all ungodlinefs and unrighteoufnefs of men, mentioned by the apoftle, Rom. i. 18. certainly implies, that no finner can have any hope of falvation from the law of nature, it does not follow, that the pious heathens had no hope of falvation. The heathens in general believed their deities placable, and, in that perfuafion, offered to them propitiatory facrifices, and expected to be pardoned and bleffed by them, even in a future ftate (See Guardian, No. 27.): nay, many of them believed they were to reanimate their bodies. But thefe hopes they did not derive from the law or light of nature, but from the promife which God made to the firft parents of mankind. For that promife being handed down by tradition to Noah, and his fons, they communicated the knowledge thereof, together with the ufe of facrifice, to all their defcendants. So that the hope of pardon and immortality, which the pious heathens entertained, was the very hope which the gofpel hath more clearly brought to light, and was derived from the fame fource, *namely*, from divine revelation. Withal, being agreeable to the natural wifhes of mankind, and the only remedy for their greateft fears, thefe circumftances contributed to preferve it in the world.—Since then, the hope of pardon and of a future ftate, which the heathens entertained, was derived, not from the light of nature, but from the primitive revelations,

 the

the apoſtle's reaſoning in this chapter is perfectly juſt, and his concluſion ſtands firm; *namely*, that the light and law of nature hold out no method in which a ſinner can be ſaved, and that it is the goſpel alone which hath brought the important ſecret to light, by explaining and enlarging the primitive revelations, and by teaching in the cleareſt manner, that God will accept men's faith for righteouſneſs, and, at the judgment, reward it as if it were a perfect righteouſneſs, on account of the obedience of Jeſus Chriſt.

3. My third remark is, That the deſcription which the apoſtle hath given of the national manners of the Greeks, however diſgraceful to human nature, being perfectly true, merits attention; becauſe it is a complete confutation of thoſe who contend, that natural reaſon hath always been ſufficient to lead mankind to juſt notions in religion, and to a proper moral conduct. For after the weakneſs of human reaſon, in matters of religion and morality, hath been ſo clearly demonſtrated by experience in the caſe of the Greeks, who, of all mankind, were the moſt diſtinguiſhed for their intellectual endowments, the futile pretence of the ſufficiency of the light of nature, ſet up by modern infidels, for the purpoſe of rendering revelation needleſs, ſhould be rejected with the contempt due to ſo groſs a falſehood. And all who are acquainted with the actual ſtate of the world under the guidance of the light of nature, ought thankfully to embrace the inſtruction contained in the goſpel, as the moſt effectual means of training ignorant ſinful creatures to virtue; and ſhould humbly ſubmit to the method of ſalvation by Chriſt, therein revealed, as of divine appointment, and as the only method in which ſinners can be ſaved.

PREMONITION TO THE READER.

SOME perhaps may be of opinion, that to have done juſtice to the following tranſlation of the *apoſtolical epiſtles*, the author, as often as it differs from the common verſion, ſhould have ſhewn the import and propriety of theſe differences, with the reaſons on which they are founded, eſpecially when they are of the minute kind; becauſe negligent readers, fancying differences of that ſort of little moment, and not attending to thoſe which are of greater magnitude, are apt to conclude, that the tranſlation, now ſubmitted to the public, differs ſo little from the one in common uſe, that it might have been ſpared. But nothing can be worſe founded than ſuch a concluſion. Perſons who are

judges of language, know that the alteration of a ſingle word in a ſentence, and even a different pointing, will change its meaning entirely; as was ſhewn by ſome examples, p. 30. Gen. Pref. But to have illuſtrated in the ſame manner all the alterations and corrections which the author hath introduced into his tranſlation would have ſwelled the work to an enormous ſize. And therefore to ſhew in what particulars this differs from the common verſion of the epiſtles, the author hath contented himſelf, as was obſerved, p. 26. with printing what is different in Italic characters, and hath left it for the moſt part to the reader's own ſagacity, not only to judge of the propriety of his corrections, but to inveſtigate the reaſons by which they are ſupported.

Yet to prevent curſory readers from diſregarding this tranſlation of the epiſtles, merely becauſe a number of the corrections which it offers, are of the minute kind, the author will here compare one of its chapters only with the common Engliſh verſion of the ſame chapter, and will ſhew, that even by the ſlighteſt alterations, when made agreeably to the original, ſuch a change in the ſenſe is ſometimes produced, as throws great light on the ſentiments and reaſonings of the inſpired writers. The chapter choſen for comparing the two tranſlations, ſhall be the firſt of the epiſtle to the Romans; not becauſe the alterations introduced into the new tranſlation of that chapter, are either of greater magnitude, or more in number, or of higher importance than thoſe in the other chapters of the epiſtle, (for in reality, they are fewer, more minute, and of leſs importance,) but becauſe the reader will naturally fix his eye on that chapter firſt, from its preſenting itſelf firſt to his view.

Rom. i. 3. *Who was made of the ſeed of David according to the fleſh.* This leads the reader to think of the formation of our Lord's body. Whereas the apoſtle's meaning is, that with reſpect to his fleſh he was deſcended from David, and that by a female. In the new tranſlation, theſe ideas are ſuggeſted, by ſubſtituting the word *born* (which is one of the literal ſignifications of γενομενος) in place of the word *made*, in this manner: *Who was born of the ſeed of David, with reſpect to the fleſh.*

Ver. 4. *Was declared to be the Son of God with power, by the reſurrection from the dead.* This implies that Jeſus was declared to be the Son of God, by his raiſing other perſons from the dead. But as Jeſus himſelf often appealed to his own reſurrection in proof of his being the Son of God, the phraſe εξ αναστασεως νεκρων is undoubtedly an ellipſis, in which two words are omitted. One of them is ſupplied by our tranſlators, namely the word *from*: the other word *his* is ſupplied in the new tranſlation, which runs thus: *Declared the Son of God by* his *reſurrection* from *the dead.* The meaning is, that Jeſus was declared the Son of

God

God by his own reſurrection, and not by raiſing others from the dead.

Ver. 5. *By whom we have received grace and apoſtleſhip, for obedience to the faith among all nations for his name.* This rendering, beſides being inelegant, is faulty in two particulars. For *firſt*, Paul did not receive his apoſtleſhip *by* Chriſt; that is, from God by the intervention of Chriſt, but *from* Chriſt himſelf, as holding the right originally of making an apoſtle. *Secondly*, ὑπακοην της πιςεως does not ſignify *obedience to the faith*, but *the obedience of faith*. In the new tranſlation theſe faults are thus corrected. *From whom we have received grace and apoſtleſhip, in order to the obedience of faith among all the Gentiles, on account of his name.* The apoſtle received his office from Chriſt himſelf, that by preaching him every where as the Son of God, and Saviour of the world, he might produce the obedience of faith among all the Gentiles, on account of his dignity and authority as the Son of God.

Ver. 9. *Without ceaſing making mention of you always in my prayers*, is a tautology, which, in the new tranſlation, is avoided, by joining the clauſe, *always in my prayers*, with the word *requeſting* in the beginning of ver. 10. with which it ſtands connected in the Greek.

Ver. 12. Τετο δε εςι, *that is to ſay*. According to this tranſlation, ver. 12. is an explication of ver. 11. But every reader muſt be ſenſible, that the things contained in the two verſes are entirely different. Wherefore τετο δε εςι ſhould not be tranſlated, *that is to ſay*, as in our bible, where δε is neglected as an expletive, and the words *to ſay*, are ſupplied, but the verſe ſhould be ſupplied and tranſlated in the following manner. *And this is* propoſed, *that I may be comforted together with you, by the mutual faith of you and me.*

Ver. 15. *So, as much as in me is, I am ready to preach the goſpel to you that are in Rome alſo.* The new tranſlation of this verſe is more perſpicuous and emphatical. *Therefore*, (namely becauſe I am a debtor, &c.) *I am willing, according to my ability, to preach the goſpel even to you who are in Rome.* For to hinder the Romans from ſuſpecting that the apoſtle had hitherto avoided coming to Rome, becauſe he was afraid to preach the goſpel to ſuch a learned and intelligent people, he told them, that notwithſtanding their great learning, he was willing to preach the goſpel even to them. And to ſhew that this is his meaning, he added, ver. 16. *For I am not aſhamed of the goſpel of Chriſt*, &c.

Ver. 17. *For therein is the righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith. The righteouſneſs of God revealed from faith to faith*, is an aſſemblage of words, to which no diſtinct meaning can be affixed. But the original

original rightly conſtrued, gives the following clear literal ſenſe. *The righteouſneſs of God by faith, is revealed in it, in order to faith.* The apoſtle was not aſhamed of the goſpel, becauſe a righteouſneſs of God's appointment, to be obtained by faith, is revealed in it, in order to produce faith in them to whom it is preached. The latter clauſe, *as it is written, the juſt ſhall live by faith,* were better tranſlated, *The juſt by faith, ſhall live.* For although in the Hebrew it is, *The juſt ſhall live by his faith,* the copy of Habakkuk's propheſy, from which the LXX took their tranſlation, and the apoſtle his quotation, certainly wanted the pronoun *his.* Beſides, as the apoſtle's deſign in making this quotation, was to prove, that Habakkuk wrote concerning a righteouſneſs by faith, either the moſt ancient and beſt copies of his propheſy wanted the pronoun, or the paſſage muſt be conſtrued and tranſlated thus: *The juſt by his faith,* the man who is juſt by his faith, *ſhall live.* For otherwiſe tranſlated, this quotation is no proof of the apoſtle's aſſertion, that Habakkuk hath written of a righteouſneſs by faith.

Ver. 19. *That which may be known of God is manifeſt in them.* According to this tranſlation, the apoſtle's meaning is, That the knowledge of God, attainable by the light of nature, was manifeſt in the minds of the Grecian philoſophers. But to ſay, that knowledge is manifeſt in any one's mind, merely becauſe it exiſts there, is very improper. Knowledge in the mind cannot be manifeſt, except it be ſhewn either by words, or by actions. That the heathen philoſophers did not manifeſt the exiſtence of the knowledge of God in their minds by their actions, is plain from their public inſtitutions of religion, in which they ſhewed the groſſeſt ignorance of God. As little did they manifeſt that knowledge, in their diſcourſes to the common people. They rather unrighteouſly concealed it from them, as the apoſtle affirms, ver. 18. By their writings only, they manifeſted their knowledge of God to the few who could read them. This therefore being the apoſtle's meaning, to expreſs it, the word εν, inſtead of being tranſlated *in*, as in our bible, ought to have been tranſlated *among*, as in the new tranſlation. *That which may be known of God, is manifeſt among them, for God hath manifeſted it to them.*

Ver. 20. *For the inviſible things of him, from the creation of the world, are clearly ſeen, being underſtood by the things that are made, ſo that they are without excuſe.* The phraſe, *from the creation of the world,* is ambiguous: for it may ſignify either, *by* the creation of the world, or *ſince* the creation of the world. The latter is the apoſtle's meaning; *becauſe clearly ſeen by the creation of the world,* is preciſely the ſame in ſenſe with the clauſe which follows it; namely, *being underſtood by the things that are made;*

 which

which thus becomes a tautology. But, both the ambiguity and the tautology will be removed, if the prepofition απο is tranflated *fince*, as it is Luke ii. 36. thus: *His invifible things, even his eternal power and Godhead*, απο, *fince the creation of the world, are clearly feen, being underftood by the things that are made, fo that they are inexcufable*, &c.

Ver. 21. *Becaufe that when they knew God, they glorified him not as God, neither were thankful.* The apoftle's meaning is not, that *at what time they knew God, they glorified him not*, &c. but that *although the legiflators and philofophers knew the true God*, they neither glorified him as God, by making him the object of the people's worfhip, nor appointed any public thankfgivings to be offered to him, as the author of all the good things mankind enjoy. Thefe ideas the common tranflation does not exprefs diftinctly: but in the new verfion, they are fuggefted with fufficient plainnefs, by rendering the words η ευχαριστησαν literally, *neither gave him thanks*, and by giving the participle γνοντες its adverfative fenfe, thus: *Becaufe although they knew God, they did not glorify him as God, neither gave him thanks, but became foolifh by their own reafonings:* thofe reafonings, by which they pretended to juftify polytheifm and idolatry, as the moft proper religion for the vulgar.

Ver. 32. *Who knowing the judgment of God, that they who commit fuch things are worthy of death, not only do the fame, but take pleafure in them that do them.* The new tranflation of this verfe is more accurate and emphatical. *Who though they knew*, το δικαιωμα, *the law of God, that they who practife fuch things are worthy of death, not only do them, but even are well pleafed with thofe who practife them.* The heathen legiflators, inftead of punifhing, were well pleafed with their people, when they practifed the enormities mentioned in the preceding part of this chapter.

There are other variations in the new tranflation of this chapter, by which it is brought more clofe to the original than the verfion in common ufe: but it is needlefs to mention them, as the examples produced may fuffice to fhew, that even the fmalleft alterations in the tranflation, when conformable to the original, make a great change in the meaning of the paffages. It is of more importance to obferve, that from the above examples, the reader may juftly conclude, that the minute alterations in the other chapters of the Romans have the fame effect, as they likewife have in all the chapters of the other epiftles, where they are introduced; confequently, that they fhould not be paffed over flightly, but confidered with attention, that their importance may be underftood. It is neceffary alfo to obferve, that notwithftanding fo much has been faid to fhew the value of

these minute alterations, the reader must not therefrom conclude, that all, or even the greatest part of the alterations in this translation, are of the minute kind. In every epistle, there are many of much greater magnitude, than those in the first chapter to the Romans. But there is no occasion to shew this by examples. They will strike the reader at first sight. Neither is it necessary here to point out, in what respects they alter the meaning of the passages where they are introduced. In the notes, the propriety of many of them is sufficiently illustrated: and for the rest, they will recommend themselves to the learned by their exact agreement with the original.

By this time, the reader no doubt understands, that the *alterations* and *corrections*, concerning which so much hath been said in this premonition, are those which, in the following translation, are made on the English version commonly used. But the principles on which these alterations are founded, having been explained at great length in different parts of the General Preface, no farther information concerning them is requisite, except to put the reader in mind, that they consist in the following particulars. 1. In substituting modern English words and phrases in place of such as are now become obsolete.—2. In correcting the language of the common version, where it is ungrammatical. —3. In rejecting ambiguous expressions, of which there are many in our English bible.—4. In placing the words of the translation in the order which the corresponding words hold in the original, as often as either the meaning, or the perspicuity of any passage depends on that order.—5. In supplying the elliptical expressions properly: and for the most part, either from what goes before, or from what follows in the text.—6. In excluding all such words and clauses as have been added by our translators unnecessarily. Of this kind, there are a number in their version, which hurt the sense.—7. In accurately marking those words, which in the common translation are added to the text, without being marked as added; but which being retained in this, as necessary to complete the sense, it was fit to distinguish them from the original words, that the reader may judge of their propriety.—8. In rightly construing the Greek text, where it requires to be construed; and in translating the passages according to that right construction.—9. In translating the Greek words and phrases according to their true literal meaning, both where they have been mistranslated, and where they have been paraphrased: because, in general, the literal will be found to agree better with the context, and to be more emphatical and beautiful, than any free translation whatever.—10. In not varying the translation of the same words and phrases in the same sentence, unless they are evidently used in different senses: a

rule which our translators have often transgressed, to the darkening of the meaning of many passages.—11. In altering the pointing of some sentences, for the purpose of rendering their meaning more consonant to the context.—12. In translating the Greek particles properly, according to that variety of meaning, in which they are used by the sacred writers.

The corrections comprehended under this last class, are so numerous, and, though minute, make such a change in the sense of the apostolical writings, that any version, in which the Greek particles are properly translated, may well be accounted *new*. For it is certain, as was observed before, (p. 96, 97.) from B. Lowth, that upon the right rendering of the connective parts of sentences, depends the relation which the different members of the discourse have to each other: and that by the mutual relation of these members, the train of thought, the course of reasoning, and the whole progress of the mind in continued discourse, are laid open. Accordingly it will be found, that, in the following translation, the scheme of the apostle's reasoning is oftentimes entirely changed, from what it appears to be in the common

OLD TRANSLATION.	GREEK TEXT.
CHAP. I. 1. Paul a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God.	1 Παυλος δȣλος Ιησȣ Χριϛȣ, κλητος αποϛολος, αφωρισμενος εις ευαγγελιον Θεȣ,
2 (Which he had promised afore by his prophets in the holy scriptures.)	2 Ὁ προεπηγγειλατο δια των προφητων αὐτȣ εν γραφαις ἁγιαις,
3 Concerning his son Jesus Christ our Lord, which	3 Περι τȣ ὑιȣ ἀυτȣ, τȣ

Ver. 1.—1. *Paul, a servant.* The original word δȣλ☧, properly signifies *a slave.* Here it is a name of honour. For in the East, the chief ministers of kings were called δȣλοι, *slaves.* In this sense, Moses is called δȣλȣ Θεȣ, *the slave*, or *servant* of God, Josh. i. 1. This honourable name, therefore, denotes the high authority which Paul possessed in the kingdom of Christ, as one of his chief ministers.

2. *A called apostle.* The name *apostle* was given to different orders of men, Rom. xvi. 7. note 4. But in its highest sense, it was appropriated to the *twelve*, whom Christ appointed to be with him, Mark iii 14 and whom, after his resurrection, he sent forth to preach the gospel. See Prel. Ess. p. 44.

3. *Separated to the gospel of God.* We are told, Acts xiii. 2. That *the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them.* But this being nothing but a separation of Paul,

common verſion, merely by giving the particles their proper ſignification. But if the alterations comprehended under one claſs only, make ſuch a change in the train of the apoſtle's reaſonings, as to entitle this to the appellation of a *new tranſlation*, the numerous corrections comprehended under the other claſſes, muſt ſet it at a ſtill greater diſtance from the common verſion, and fully juſtify the author in calling it *A new tranſlation from the original, of all the apoſtolical epiſtles.*

It only remains to requeſt the learned reader, to examine the *tranſlation* of the epiſtles, the *commentary*, and the *notes*, all now ſubmitted to the public, by the principles laid down in the General Preface, and to judge of the whole with that candour, which is due to an attempt ſincerely meant to exhibit the divinely inſpired writings, in the genuine ſimplicity of their meaning, that, being rightly underſtood, they may not be applied, as they ſometimes have been, for ſupporting opinions deſtructive of piety and morality.

N. B. The NUMBERS *in the new tranſlation, following the Greek words, mark the paragraphs of Eſſay* IV. *where the tranſlation of the word is ſupported by proper proofs.*

NEW TRANSLATION.

CHAP. I. 1. Paul a ſervant [1] of Jeſus Chriſt, *a called* [2] *apoſtle*, ſeparated [3] *to* the goſpel of God, [4]

2 Which *he promiſed before*, by his prophets, in the holy ſcriptures, [1]

3 Concerning his *Son*, [1] *who was born* of the ſeed

COMMENTARY.

I. 1 *Paul a ſervant of Jeſus Chriſt*, and *an apoſtle called* expreſsly as the other apoſtles were, and *ſeparated* by him *to* preach *the good news from God*,

2 *Which he promiſed before by his prophets in the holy ſcriptures*, ſhould be preached to the Gentiles,

3 *Concerning* the coming of *his Son* to ſave the world, *who*, as it was

---

Paul, from the teachers at Antioch, to go and preach to the Gentiles, the higher ſeparation, mentioned Gal. i. 15. is here meant.

4. *Goſpel of God* See ver. 15. note. The goſpel is ſaid to be *God's*, becauſe it is good news from God; than which a greater commendation of the goſpel cannot be conceived.

Ver. 2. *Which he promiſed before by his prophets*, &c. The promiſe in the ſcriptures, that the goſpel ſhould be preached to the Gentiles, is taken notice of by the apoſtle, to convince the unbelieving Jews, that in preaching to the Gentiles, Paul did not contradict, but fulfil the ancient revelations.

Ver. 3.—1. *Concerning his Son. The goſpel* is good news from God, concerning the coming of his Son to ſave the world. Wherefore the Son of God is the ſubject of the goſpel, as well as its author.

was made of the ſeed of David, according to the fleſh,

4 And declared *to be* the Son of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead:

5 By whom we have received grace and apoſtleſhip, for obedience to the faith among all nations for his name.

6 Among whom are ye alſo the called of Jeſus Chriſt.

7 To all that be in Rome, beloved of God, called *to be*

γενομενου εκ σπερματος Δαβιδ κατα σαρκα,

4 Του ὁρισθεντος ὑιου Θεου εν δυναμει, κατα πνευμα ἁγιωσυνης, εξ αναστασεως νεκρων· Ιησου Χριστου του Κυριου ἡμων.

5 Δι᾽ οὑ ελαβομεν χαριν και αποστολην εις ὑπακοην πιστεως εν πασι τοις εθνεσιν, ὑπερ του ονοματος αυτου·

6 Εν οἱς εστε και ὑμεις, κλητοι Ιησου Χριστου·

7 Πασι τοις ουσιν εν Ῥωμῃ, αγαπητοις Θεου, κλητοις, ἁγι-

---

2. *Who was born of the ſeed of David, with reſpect to the fleſh.* Σαρξ, *fleſh*, ſometimes denotes the human body, 1 Cor. vii. 28. ſometimes the human mind, Rom. vii. 19. 2 Cor. vii. 7. and ſometimes the whole man, John iii. 6.—Here being oppoſed to *the ſpirit of holineſs*, it ſignifies our Lord's body. For, it cannot be thought, that he derived his human ſoul from his mother, becauſe that would imply the diviſibility of the ſoul of the parent. Beza, in his note on this verſe, ſuppoſing that the word γενομενος denotes the formation of our Lord's body, ſays, the Holy Ghoſt took of the ſubſtance of Mary's body, and formed it into a body for our Lord. He adds, that the ancients urged this text againſt Valentinus, Marcion, and the reſt: ſome of whom affirmed, that our Lord's body was only imaginary; others, that it was formed of celeſtial matter, and ſent into the body of his mother from heaven. But although the apoſtle, in this place, ſpeaks only of our Lord's body, it does not follow, that he had nothing of the human nature but a body. The paſſages in which he is called a *man*, and *the man Jeſus Chriſt*, and *our brother*, and in which his ſufferings are deſcribed, imply that he had a real human ſoul alſo.

Ver. 4.—1. *Declared*, ὁρισθεντος. The original word ſignifies to fix the boundaries of a thing, conſequently to make it appear what it is.

2. *With power.* Locke underſtands this of the miraculous power, deſcribed Eph. i. 19, 20. whereby Jeſus was raiſed from the dead. I rather think *power* denotes the ſtrength of the evidence by which he was demonſtrated to be the Son of God.

3. *By his reſurrection from the dead.* Here I have ſupplied the pronoun *his*, becauſe the ſcope of the reaſoning requires it to be ſupplied.—Jeſus being put to death as a blaſphemer, for calling himſelf *Chriſt the Son of the bleſſed*, God would not have raiſed him from the dead, if he

of David, *with respect* to the flesh,[*]

4 *BUT was declared*[1] the Son of God with power,[2] *with respect to* the spirit of holiness, by *HIS* resurrection *FROM* the dead:[3] *EVEN Jesus Christ our Lord.*

5 (Δι' 121.) *From* whom we have received grace, and apostleship,[1] *in order to the obedience of faith*[2] *among all the Gentiles*, (ὑπερ) *on account of* his name;[3]

6 Among whom, *are also ye*, the called of Jesus Christ;

7 To all *who are* in Rome,[1] *to the beloved* of

foretold, *was born of a woman descended from David*, the king of Israel, *with respect to his flesh*,

4 *But was declared the Son of God, with* great *power* of evidence, *with respect to his holy spiritual nature, by his resurrection from the dead*, after he had been crucified by the Jewish rulers for calling himself the Son of God, *even Jesus Christ our Lord.*

5 *From whom*, since his resurrection, *I have received miraculous powers and apostleship, in order that* through my preaching him as the Son of God, *the obedience of faith* may be given to him, *among all the Gentiles, on account of his being the Son of God.*

6 *Among the number of which* Gentiles *are also ye the called* disciples *of Jesus Christ.*

7 Being thus commissioned, I write this letter *to all who are in*

---

he had been an impostor, ; especially as he had often foretold his own resurrection, and appealed to it as a proof of his being the Son of God, John ii 19. His resurrection therefore was a public testimony, borne by God himself, to the truth of our Lord's pretensions, which put the matter beyond all doubt See Heb. i. 5. note 1.

Ver 5. 1. *From whom we have received grace and apostleship.* That is, *the grace or favour of apostleship.* See Gal. ii 9. Eph iii 2. where the apostolic office is styled *grace.* Or, if *grace and apostleship* are taken separately, *apostleship* may signify the office, and *grace* the supernatural endowments bestowed on Paul, to fit him for that office.

2. *In order to the obedience of faith.* Either *obedience* from a principle of faith, or *faith* itself, called *obedience* simply, chap. xvi. 19.

3. *On account of his name. Name* here signifies the character of Christ, as the Son of God and Saviour of the world. This *name*, Paul was appointed *to bear*, or publish *before the Gentiles and kings, and the children of Israel.* Acts ix. 15. And it is on account of this *name* or character, that all men are bound to obey him.

Ver. 7.—1. *Unto all who are in Rome.* This epistle being written to persuade the unbelieving Jews and Gentiles to embrace the gospel, as exhibiting the only effectual method of salvation, it was fitly addressed to the whole inhabitants of Rome, to the heathens as well as to the Jews and Christians. See ver. 13, 14, 15.

2. *To*

saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ, for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers,

οις· Χαρις ὑμιν και ειρηνη απο Θεȣ πατρος ἡμων, και Κυριȣ Ιησȣ Χριστου.

8 Πρωτον μεν ευχαριστω τῳ Θεῳ μȣ δια Ιησȣ Χριστȣ ὑπερ παντων ὑμων, ὁτι ἡ πιστις ὑμων καταγγελλεται εν ὁλῳ τῳ κοσμῳ.

9 Μαρτυς γαρ μȣ εστιν ὁ Θεος, ᾡ λατρευω εν τῳ πνευματι μου, εν τῳ ευαγγελιῳ τȣ ὑιȣ αυτȣ, ὡς αδιαλειπτως μνειαν ὑμων ποιȣμαι.

---

2. *To the beloved of God, to the called,* (see Rom. ix 7. note,) *to the saints.* See Ess. iv. 4... These are the honourable appellations which God anciently gave to the Jewish nation, as his people and church. But they now belonged to the disciples of Christ, as the visible church of God, substituted in place of the Jews. By these honourable appellations, therefore, the Christians at Rome were distinguished from the idolatrous inhabitants of the city, and from the unbelieving Jews; the whole being comprehended in the general description, *All who are in Rome.*

3 *Grace to you.* In the apostolic benedictions, *grace* signifies the influences and fruits of the Spirit, the favour and protection of God, the pardon of sin, the enjoyment of eternal life; all which are called *grace*, because they are gratuitously bestowed by God.

4. *And peace.* The usual salutation among the easterns was, *Peace be to you,* by which they meant every kind of worldly felicity. But in Paul's writings, *peace* signifies that satisfaction which results from being in friendship with God. Thus Rom. v. 1. *Being justified by faith, we have peace with God.* It also signifies the happiness of heaven, called, Philip iv. 7. *The peace of God, which passeth all comprehension.* In this sense, I think, it is used in the apostolic benedictions, and Rom. ii. 9.-- Because most of the Roman brethren were unacquainted with Paul, he judged it necessary, in the inscription of his letter, to assure them that he was an apostle called by Jesus Christ himself, and that he was separated to preach the gospel to the Gentiles, in fulfilment of the promises which God had made by the prophets in the scriptures, that the gospel should be preached to them. These circumstances he mentioned, to remove the prejudices of the believing, as well as of the unbelieving Jews, who he knew were displeased with him for preaching the gospel to the Gentiles. Withal, because the church of Rome had not been planted by any apostle, he instructed them in some particulars concerning the nature

and

God, *to the called*, [2] *to the saints*: grace BE to you, [3] and peace [4] from God our Father, and the Lord Jesus Christ.

Rome; and more especially *to those who are the beloved* [illegible], on account of their [illegible] *the called* seed of Abraham, *to the saints* by profession. *May grace be multiplied to you, and peace from God our Father, and from the Lord Jesus Christ.*

8 (Πρωτον μεν, 238.) *And* first, I thank my God through Jesus Christ for *all of you*, that your faith is spoken of throughout the whole world.

8 *And first, I thank my God through Jesus Christ, on account of all of you*, who have embraced the gospel, *that your faith* in Jesus Christ is so conspicuous, that it *is spoken of throughout the whole Roman empire.*

9 For God is my witness, [1] whom *with my spirit I serve* in the gospel of his Son, that *continually* I make mention of you,

9 In saying, I am thankful for your conversion, I speak the truth; *for I call God to witness, whom, with the utmost earnestness, I serve in the ministry of the gospel of his Son*, that *constantly I make* affectionate *mention of you*,

---

and character of Christ, which it was of great importance for them to know.

Ver. 8.—*I thank my God, through Jesus Christ, for all of you* In the beginning of his epistles, Paul generally subjoined to the apostolic benediction, a solemn thanksgiving for the faith, charity, patience, and other virtues of the brethren to whom he wrote, to make them sensible of their happy state, and to lead them to a right improvement of the advantages which they enjoyed as Christians.

2. *That your faith is spoken of throughout the whole world* The faith of the Romans, which occasioned so much discourse, was their turning from idols. An event of this kind could not fail to be spoken of with wonder through the whole empire, as there were multitudes of strangers continually coming to Rome from the provinces, who on their return home would report what they had seen. For this the apostle thanked God, because the conversion of the Romans encouraged the inhabitants of other cities to forsake the established idolatry. Besides, Rome being the metropolis of the world, the conversion of so many of its inhabitants, brought no small credit to the evidences of the gospel.

Ver. 9. *For God is my witness.* The Roman brethren being mostly Jews, this solemn asseveration concerning the mention which the apostle made of them in his prayers, was intended to convince them that their conversion was as much the subject of his thanksgiving to God, as the conversion of the Gentiles.

Ver.

10 Making requeſt (if by any means now at length I might have a proſperous journey by the will of God) to come unto you.

10 Παντοτε επι των προσευχων μου δεομενος, ει πως ηδη ποτε ευοδωθησομαι εν τῳ θεληματι του Θεου, ελθειν προς ὑμας.

11 For I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end you may be eſtabliſhed;

11 Επιποθω γαρ ιδειν ὑμας, ἱνα τι μεταδω χαρισμα ὑμιν πνευματικον, εις το στηριχθηναι ὑμας·

12 That is, that I may be comforted together with you, by the mutual faith both of you and me.

12 Τουτο δε εστι, συμπαρακληθηναι εν ὑμιν δια της εν αλληλοις πιστεως, ὑμων τε και εμου.

13 Now I would not have you ignorant, brethren, that oftentimes I purpoſed to come unto you, (but was let hitherto,) that I might have ſome fruit among you alſo, even as among other Gentiles.

13 Ου θελω δε ὑμας αγνοειν, αδελφοι, ὁτι πολλακις προεθεμην ελθειν προς ὑμας, (και εκωλυθην αχρι του δευρο) ἱνα καρπον τινα σχω και εν ὑμιν, καθως και εν τοις λοιποις εθνεσιν·

14 I am debtor both to the Greeks, and to the barbarians, both to the wiſe, and to the unwiſe.

14 Ἑλλησι τε και βαρβαροις, σοφοις τε και ανοητοις οφειλετης ειμι·

15 So, as much as in me is, I am ready to preach the

15 Οὑτω το κατ' εμε προ-

Ver. 11. *That I may impart to you ſome ſpiritual gif*. That many of the brethren at Rome were already poſſeſſed of ſpiritual gifts, is evident from Rom. xii. where directions are given them concerning the exerciſe of theſe gifts. A number of the Roman brethren having been converted in the eaſt, may have received ſpiritual gifts from one or other of the apoſtles; and with reſpect to the reſt, St. Paul propoſed to enrich ſome of them with theſe gifts on his coming to Rome.

Ver. 12 *Mutual faith both of you and me.* As often as the apoſtles communicated ſpiritual gifts to their diſciples, it was a new proof to themſelves of the divine preſence with them, and an additional confirmation of their miſſion from God in the eyes of others, both of which, no doubt, gave them great joy

Ver. 14. *To the Greeks and to the barbarians.* Under the name of *Greeks*, the Romans were comprehended, becauſe they were now become

10 *Always in my prayers, requesting that by some* means, now at length, I *may* have a prosperous journey, by the will of God, to come to you.

10 *Always in my prayers, requesting that by some means, now at length, I may have a prosperous journey to* Jerusalem, (ch. xv. 25.) *by the will of God*, under whose direction I execute my ministry, and then *to come to you.*

11 For I *greatly desire* to see you, that I may impart *to* you some spiritual gift, [1] *in order that ye* may be established.

11 *For I greatly desire to see you, that I may impart to you some spiritual gift, in order that* ye may *be established* against the heathens, who wish to bring you back to idolatry, and the Jews, who would subject you to the law.

12 *And this is* PROPOSED THAT I may be comforted together with you, (διὰ) *thro'* the mutual faith both of you and me. [1]

12 *And this is proposed, that I may be comforted together with you, through the mutual faith both of you,* whose faith will be confirmed by these gifts, *and of me*, whose faith will be confirmed, when I see unbelievers converted by these gifts.

13 *Now, brethren*, I would not have you ignorant, that oftentimes I purposed to come *to* you, (καὶ, 211. *though I have been hindered* hitherto, Rom. xv. 22.) that I might have some fruit among you also, even as among *the* other Gentiles.

13 *Now, brethren*, lest ye should be surprised, that I who am the apostle of the Gentiles, and who have expressed such a desire to see you, have never yet preached in Rome, *I would not have you ignorant, that oftentimes I purposed to come to you*, (*though I have been hindered hitherto*,) *in order that I might have some fruit* of my ministry *among you* the idolatrous inhabitants of Rome *also, even as among the other Gentiles.*

14 I am *a* debtor, both to the Greeks and to the barbarians, [1] both to the *learned* and to the *ignorant.*

14 Being the apostle of the Gentiles, *I am bound* to preach *both to the Greeks*, however intelligent, *and to the barbarians, both to the philosophers, and to the common people.*

15 *Therefore, I am willing, according to my ability*,

15 *Therefore*, notwithstanding your great proficiency in the sciences, *I*

---

come a learned and polished people. For the meaning of the name *barbarian*, see 1 Cor. xiv. 11. note.

Ver.

gofpel to you that are at Rome alfo.

16 For I am not afhamed of the gofpel of Chrift: for it is the power of God unto falvation, to every one that believeth, to the Jew firft, and alfo to the Greek.

17 For therein is the righteoufnefs of God revealed from faith to faith: as it is written, The juft fhall live by faith.

θυμον και ὑμιν τοις εν Ῥωμῃ ευαγγελισασθαι.

16 Ου γαρ επαισχυνομαι το ευαγγελιον τȢ Χριςȣ· δυναμις γαρ ΘεȢ εςιν εις σωτηριαν παντι τῳ πιςευοντι, Ιȣδαιῳ τε πρωτον και Ἑλληνι.

17 Δικαιοσυνη γαρ ΘεȢ εν αυτῳ αποκαλυπτεται εκ πιςεως εις πιςιν· καθως γεγραπται· Ὁ δε δικαιος εκ πιςεως, ζησεται.

Ver. 15. *To preach the gofpel to you who are in Rome alfo.* The original word ευαγγελιζεσθαι, was firft ufed by the LXX. to fignify *the publifhing of any good news:* and having inferted it in their tranflation of If. lx. 6. lxi. 1. where Meffiah's preaching good tidings to the poor is foretold, (fee Luke iv. 21.) the apoftles juftly appropriated it to the preaching of the gofpel, as the beft news mankind could hear. In regard, that Paul, after acknowledging he was bound to preach the gofpel both to the Greeks and to the barbarians, adds, I am *ready to preach* the gofpel *even to you who are in Rome*, the idolatrous inhabitants of Rome certainly were included in the expreffion, *you who are in Rome.* This verfe, therefore, as well as the following, is a proof that the epiftle to the Romans was intended, not for the Roman brethren alone, but for *unbelievers* alfo, to whom copies of it might be fhewn.

Ver. 16.—1. *For I am not afhamed of the gofpel.* Here the apoftle infinuates, with great propriety, that the gofpel is not an inftitution like the heathen myfteries, which the keepers concealed from all but the initiated; either becaufe they were afhamed of the infamous things practifed in them, Ephef. v. 11, 12. or, becaufe they thought the only way to render them venerable, was to conceal them; whereas the doctrines and precepts of the gofpel being honourable in themfelves, and beneficial to fociety, cannot be too openly publifhed. Perhaps, alfo, the apoftle meant, that notwithftanding the idolatrous Greeks and Romans boafted of their genius and learning, he would boldly preach the gofpel even to them, fully affured that it is *the power of God unto falvation;* a difpenfation of religion in which God moft effectually exerts his power, for faving every one who believeth.

2. *To the Jew firft.* This is faid, becaufe, according to Chrift's commandment, the gofpel was to be firft preached to the Jews, as the keepers of the ancient revelations. See Rom. xv. 8 note 1.

3 *And alfo to the Greek.* After Alexander's generals eftablifhed their empire in Egypt and Afia, the inhabitants of thefe countries were confidered as Greeks, becaufe they generally fpake the Greek language;

to preach the gospel *even* to you *who* are *in* Rome.[1]

16 For I am not ashamed [1] of the gospel of Christ, *because* it is the power of God *for* salvation, to every one *who* believeth, to the Jew first, [2] and also to the Greek. [3]

17 *For the righteousness of God*, (εκ, 161.) *by faith, is revealed in it*, [1] (εις, 147.) *in order to faith*: [2] as it is written, (Habak. ii. 4.) *But* (δικαιος εκ πιστεως,) *the just by faith*, shall live. [3]

am willing, according to my ability, to preach the gospel even to you unbelieving Gentiles, *who are in Rome*.

16 *For* although the learned among you think it foolishness, *I am not ashamed of the gospel of Christ, because it is the power of God*, (1 Cor. i. 24.) the powerful means which God makes use of for working out *salvation to every one who believeth*; *to the Jew first, and also to the Gentile*.

17 First, The gospel is the power of God for salvation, to every one who believeth; *because the righteousness* of *God's appointment by faith, is revealed in it, in order to* produce *faith* in them to whom it is preached. And to this righteousness the Jews cannot object, since *it is written*: *But the just by faith, shall live*.

---

language; and as the Jews were little acquainted with the other idolatrous nations, they naturally called all the heathens *Greeks*. Hence, in their language, *Jew* and *Greek* comprehended all mankind.

Ver. 17.—1. *For the righteousness of God by faith, is revealed in it, in order to faith*. This translation, which results from construing the words properly, affords a clear sense of a passage, which, in the common translation, is absolutely unintelligible. Besides, it is shewn to be the right translation, by other passages of scripture, in which the expression, δικαιοσυνη εκ πιστεως, *righteousness by faith*, is found, Rom. iii. 22. ix. 30. x. 6. Philip. iii. 9.—*Righteousness by faith*, is called *the righteousness of God*, 1. Because God hath enjoined faith as the righteousness which he will count to sinners, and hath declared that he will accept and reward it as righteousness: 2. Because it stands in opposition to the *righteousness of men*, which consists in a sinless obedience to the law of God. For if men gave that obedience, it would be *their own righteousness*, and they might claim reward as a debt.

2. *Is revealed in it*. The righteousness of God by faith, was made known to the Jews darkly in the covenant with Abraham, and in the types of the law of Moses: but it is now clearly revealed in the gospel to all mankind.

3. *The just by faith, shall live*. They who are just by faith, shall live. This translation is agreeable both to the order of the words in the original, and to the apostle's design; which is to shew, that the doctrine of the gospel concerning *a righteousness by faith*, is attested even by the prophets. Besides, it represents Habakkuk's meaning more truly than the common translation. For, in the passage from

18 For the wrath of God is revealed from heaven against all ungodlinefs, and unrighteoufnefs of men, who hold the truth in unrighteoufnefs.

19 Becaufe that which may be known of God, is manifeft in them; for God hath fhewed *it* unto them.

18 Αποκαλυπτεται γαρ οργη Θεϐ απ' ϐρανϐ, επι πασαν ασεϐειαν και αδικιαν ανθρωπων, των την αληθειαν εν αδικιᾳ κατεχοντων·

19 Διοτι το γνωστον τϐ Θεϐ φανερον εστιν εν αυτοις· ὁ γαρ Θεος αυτοις εφανερωσε.

---

which the quotation is made, Habakkuk defcribes the different difpofitions of the Jews, about the time they were threatened by the Chaldeans. Some *of their fouls were lifted up:* they prefumptuoufly trufted in their own wifdom and power, and, contrary to God's command, refufed to fubmit to the Chaldeans, and were deftroyed. But, *the juft by faith*, they who believed God and obeyed his command, lived. However, as the reward of faith is not confined to the prefent life, perfons who are juft, or good, by believing and obeying God, fhall certainly live eternally. See another interpretation of Habakkuk's words, as they ftand in our prefent Hebrew copies, Heb. x. 38. note.

Ver 18.—1. *Befides, the wrath of God is revealed from heaven againft all ungodlinefs* As the *righteoufnefs of God by faith* is revealed in the *gofpel*, fo the *wrath of God* is revealed *from heaven* againft, &c. It is revealed by the works of creation and providence, and by their own confciences, clearly teaching that God will feverely punifh all ungodlinefs, efpecially idolatry. It is revealed alfo in the law of Mofes, where it is written, Deut. xxvii. 26. *Curfed*, &c.

2. *And unrighteoufnefs of men. Unrighteoufnefs* fignifies thofe injuries which men do either to themfelves, or to their neighbours.

3. *Who confine the truth by unrighteoufnefs.* Κατεχοντων. This is a ftrong figurative word, which it is not eafy to tranflate into our language. But its meaning is, that the knowledge of the one true God, the Maker and Governor of the univerfe, which the perfons here fpoken of, had attained by contemplating the works of creation, they did not difcover to the reft of mankind; but confined it in their own breaft, as in a prifon, by the moft flagrant unrighteoufnefs. For they prefented, as objects of worfhip, beings which are not by their nature God; nay, beings of the moft immoral characters: and by fo doing, as well as by the infamous rites with which they appointed thefe falfe Gods to be worfhipped, they led mankind into the groffeft errors concerning the nature and attributes of the objects of their worfhip. This corrupt form of religion, though extremely acceptable to the common people, was not contrived and eftablifhed by them. In all countries they were grofsly ignorant of God, and of the worfhip which he required. They therefore could not be charged with the crime of concealing the truth concerning God. The perfons guilty of that crime, were the legiflators who firft formed mankind into cities and ftates, and who, as the apoftle obferves, ver. 21. though they knew God, did not

18 (*γαρ*, 91.) *Besides*, the wrath of God is revealed from heaven, [1] against all ungodlinefs, (fee Titus ii. 12. note,) and unrighteoufnes [2] of men, (*κατεχοντων*) who *confine* the truth (*εν*, 165.) *by* unrighteoufnefs. [3]

18 *Next*, The gofpel alone is the power of God for falvation, becaufe it alone grants pardon to finners on repentance: whereas in the law of nature, ver. 32. and in the law of Mofes, *the wrath of God is plainly revealed againft all impiety and unrighteoufnefs of men, who conceal the truth* concerning God from the vulgar, *by* their *unrighteous inftitutions*.

19 Becaufe that which may be known [1] of God, is manifeft (*εν*, 172.) *among* them, [2] for God (*εφανερωσε*) *hath manifefted it to* them.

19 *Of* this crime, all the Greek legiflators, ftatefmen, and philofophers have been guilty. *Becaufe that which may be known of God, is known among them; for God hath manifefted it to them*, by his works of creation.

---

glorify him as God, by making him the object of the people's worfhip, but unrighteoufly eftablifhed polytheifm and idolatry as the public religion. Of the fame crime, the magiftrates and philofophers were likewife guilty, who, in after times, by their precepts and example, upheld the eftablifhed religion. Of this number were Pythagoras, Socrates, and Plato, whom, therefore, we may fuppofe the apoftle had here in his eye. For, although thefe men had attained the knowledge of the true God, none of them worfhipped him publicly, neither did they declare him to the people, that they might worfhip him. Concerning Socrates, fee ver. 21. note 2; and with refpect to Plato, he held, that the knowledge of the one God was not to be divulged. See Eufeb. Præpar. Evang. lib. xi. c. 9. And in his Timæus, he fays exprefsly, "It is neither eafy to find the Parent of the Univerfe, nor "fafe to difcover him to the vulgar, when found." The fame conduct was obferved by Seneca, *as Auguftine* hath proved from his writings: De Civit. Dei. lib. vi. c. 10. His quotations from Seneca, Auguftine concludes in the following manner: "Sed ifte qui illuftris Romani "populi fenator erat, colebat quod reprehendebat, agebat quod "arguebat; quod culpabat, adorabat, *idque* propter leges civium, "morefque hominum: *videlicet*, eo damnabilius, quod illa quæ menda-"citer agebat, fic ageret, ut eum populus veraciter agere exiftimaret." The fame Auguftine, as Eftius informs us, in his book, De Vera Relig. c. 5. blames the philofophers in general, becaufe they practifed the moft abominable idolatries with the vulgar, although in their fchools they delivered doctrines concerning the nature of the gods, inconfiftent with the eftablifhed worfhip.

Ver. 19.—1. *That which may be known of God*, is his exiftence, his unity, his power, his wifdom, his goodnefs, and his righteous government of the world, called his invifible things, ver. 20.

2. *Is manifeft among them.* The apoftle's affertion is confirmed by the writings of the philofophers ftill remaining. See ver. 21. note 1.

 Ver.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

21 Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

20 Τα γαρ αορατα αυτȣ απο κτισεως κοσμȣ, τοις ποιημασι νοȣμενα καθοραται, ἡτε αιδιος αυτȣ δυναμις και θειοτης· εις το ειναι αυτȣς αναπολογητȣς.

21 Διοτι γνοντες τον Θεον, ȣχ ὡς Θεον εδοξασαν, η ευχαριστησαν· αλλ᾽, εματαιωθησαν εν τοις διαλογισμοις αυτων, και εσκοτισθη ἡ ασυνετος αυτων καρδια.

Ver. 20.—1 *For his invisible things.* The being and perfections of God are called *his invisible things*, in opposition to the heathen deities, who being all corporeal, their being and attributes were *things visible.*

2. *Even his eternal power and Godhead.* The true God being *eternal*, is thereby distinguished from the fictitious gods of the heathens, who all had a beginning; the most ancient of them having come out of chaos, and their birth being sung by the heathen poets. Of the particular attributes of God, the apostle mentions only his *power*, because the effects of the divine power are what first strike the senses of men, and lead them most directly to the acknowledgment of a Deity.

3. *And Godhead.* Θειοτης. This denotes every thing comprehended in the idea of God; namely his unity, incorporeity, immutability, knowledge, wisdom, justice, *&c.* all which, together with God's eternal power, the apostle affirms, every intelligent person may understand by the things that are made.

4. *Since the creation of the world are clearly seen.* Καθοραται. The present tense, *are seen*, denotes the continued manifestation of the being and perfections of God, by the works of creation from the beginning; agreeably to Ps. xix. 1. *The heavens declare the glory of the Lord.* Accordingly, the apostle does not use the preposition εκ, *by*, but απο, *from*, or *ever since* the creation.

5. *Being understood by the things that are made.* In this mundane system, every thing is so formed, that to the pious among the vulgar, God himself appears to be the author of all the operations of nature. But they who have attained a partial knowledge of what is called *natural philosophy*, have, from the discovery of some second causes, been led to fancy, that the whole system may be accounted for, without the intervention of a Deity. This is what the apostle calls, ver. 21. *becoming fools by their own reasonings.* Those, however, who have made the greatest advances in true philosophy, know, that *second causes*, properly

20 For *his invisible things*, [1] *even his eternal power* [2] *and Godhead*, [3] *since the creation of the world* [4] are clearly seen, being understood by the things that are made, [5] (εις το ειναι, 154.) so that they are *inexcusable*:

20 *For his invisible attributes, even his eternal power and Godhead*, though not discernible by the eye of the body, *ever since the creation of the world, are clearly seen* by the eye of men's mind, *being understood by the things which he hath made, so that they are inexcusable*. The apostle means, that the Greek legislators and philosophers were inexcusable:

21 (Διοτι γνοντες, 16.) Because *though they knew God* [1] *they did not glorify him* as God, neither *gave him thanks*, [3] but (εματαιωθησαν) became *foolish by their own reasonings*, [4] and their (ασυνετος) *imprudent heart* [5] was darkened. (See Jer. x. 14.)

21 *Because though they knew God, they did not glorify him as God*, by teaching the people what they knew concerning him; *neither did they give him thanks*, by making him the object of their worship, *but became foolish by their own reasonings*, concerning the worship fit for the vulgar; *and their imprudent heart was darkened*, so as to relish idolatry equally with the vulgar.

---

properly speaking, are no *causes*, because they have no efficiency in themselves, but are set in motion by God. And thus the most perfect philosophy always ends, where the natural sense of mankind begins.

Ver 21.—1. *Because though they knew God.* For this translation, see Ess. IV. 16. The writings of Plato, Xenophon, Plutarch, Cicero and other philosophers, which still remain, together with the quotations made by Just. Martyr and Clem Alexandrinus, from those which are lost, prove that the learned heathens, though ignorant of the way of salvation, were acquainted with the unity and spirituality of God, and had just notions of his perfections, of the creation and government of the world, and of the duties which men owe to God, and to one another. Their sin, therefore, in worshipping idols, and in concealing the true God from the vulgar, did not proceed from ignorance, but from corruption of heart.

2. *They did not glorify him as God.* To *glorify* one, is to think of him frequently with esteem, and to pay him that outward respect, both in speech and action, which is due to the worthiness of his character. *To glorify God*, therefore is to think highly of him, to speak of him with reverence, and to worship him publicly, as the Maker and Governor of the universe; of which worship, a principal part is to give him thanks, as the Author of all the good things mankind enjoy The apostle having blamed the Greek legislators, ver. 18.—20. for concealing from the people the knowledge which they had attained of the true God, he here condemned them, because though they knew the absurdity of polytheism, they established it by their

 laws,

22 Profeſſing themſelves to be wiſe, they became fools:

23 And changed the glory of the incorruptible God,

22 Φασκοντες ειναι σοφοι, εμωρανθησαν.

23 Και ηλλαξαν την δοξαν τȣ αφθαρτȣ Θεȣ εν ὁμοιωμα-

---

laws, as the religion moſt proper for the vulgar, and joined them in all the impious and obſcene rites of worſhip which they practiſed. He condemned the philoſophers alſo, becauſe they followed the ſame courſe.—Of this, Socrates, the greateſt of them all, is a remarkable example, who, it is well known, both by precept and practice, countenanced the falſe religion of his country. For he taught his diſciples, in matters of worſhip, to govern themſelves, νομῳ πολεως, *by the cuſtom of their country;* and himſelf ſacrificed at the public altars, and ſent to conſult the oracle at Delphi. And, at his trial, as Xenophon informs us from Hermogenes, pleaded theſe facts as known to his accuſers, to prove that he had not denied the gods of his country. Moreover, if, at any time, he ſpake againſt the eſtabliſhed religion, it was only in ſecret, and feebly; as we learn from Plato in Euthyph. where Socrates, diſcourſing with Euthyphro, who was bringing an action for murder againſt his own father, aſked him, *If he thought it juſt and pious to do ſo? Yes,* ſays the other, *it is right and pious to bring an offender to juſtice, though he be my father. For ſo Jove bound his father Saturn in chains for devouring his children; and Saturn before, caſtrated his father for ſome other crime. I confeſs,* replied Socrates, *when I hear ſuch things ſaid of the gods,* (δυσχερως πως αποδεχομαι) *I aſſent with ſome difficulty.*—Farther, this celebrated philoſopher, after his condemnation, when he had nothing farther to fear, inſtead of bearing witneſs to the truth concerning God, by ſpeaking plainly againſt the popular religion, rather confirmed it, if he was ſerious in the hymn to Apollo and Diana, which he compoſed in priſon, and in ordering his friends to ſacrifice a cock to Eſculapius. But be theſe things as they may, the above well known facts ſhew, that Socrates, as a *teacher of religion,* deſerves no praiſe; and that the honourable appellation of a *martyr for truth* was never worſe applied than to him. With reſpect to Plato, the utmoſt length he ventured to go in oppoſing the popular theology, was to baniſh the poets, the great ſupporters of that theology, from his Republic. Yet, not to ſhock the prejudices of the vulgar too much, in his treatiſe of laws, (lib. viii.) and in his books De Republ. he orders worſhip and rites to be performed to the gods, and to demons, and to Eſculapius.—In like manner, Varro, as Auguſtine informs us, (De Civit. Dei, iv. 31.) ſpeaking of the eſtabliſhed religions, ſays, *Many things are true, which are not only not fit for the vulgar to know, but if they ſhould be falſe, it is fit the vulgar ſhould think otherwiſe, and therefore the Greeks kept,* (*teletas et myſteria,*) *their initiations and myſteries in ſecrecy, and within private walls.*—In ſhort, the famed diſtinction of *Exoteric* and *Eſoteric doctrine,* invented by the philoſophers in excuſe for their teaching the common people *the groſſeſt falſehoods,* while they reſerved *truth* for the ear of the

22 *Professing to be* (σοφοι) *wise men*, (See 1 Cor. i. 20. note 1.) they became fools:

22 Thus, the Grecian statesmen and philosophers, *who assumed the pompous title of wise men, became fools* in their public institutions of religion.

23 *For they* changed the glory [1] of the incor-

23 For *they misrepresented the perfections of the incorruptible God, by an*

---

the learned, may convince us that none of them had any zeal for truth, and that all of them were restrained from publishing it, by the evils which they feared they might have suffered on that account.—How different was the conduct of Christ's apostles in all these particulars! Instead of communicating the truth concerning God to *a few of their companions*, as the philosophers did, they went about every where preaching it publicly: they every where commanded all men to turn from idols: they exposed the vanity of idol worship: they condemned the vices that were practised as parts of that worship; and by so doing, they exposed themselves to persecution; and, at last, suffered death in that honourable cause, with a triumphant courage and joy.

3 *Neither gave him thanks.* As the true God was not the object of the popular religion, no public thanksgivings were offered to him in any country. And with respect to the private conduct of individuals, though, as Estius observes, there are still extant hymns in honour of the heathen gods, written by Orpheus, Homer, Pindar, and Horace, who were themselves philosophers as well as poets, we have never heard of any psalm or hymn composed by any heathen poet or philosopher in honour of the true God.

4. *But became foolish by their own reasonings.* This Le Clerc understands of the attempts of the philosophers to explain in a physical sense all the ridiculous things which the poets had written concerning their gods. But the context implies, that the object of their reasonings was to shew, that the established *theology* and *worship*, as the vulgar understood it, was the fittest *theology* and *worship* for them. So we are expresly told by Cicero, De Nat. Deor. lib. i.

5. *And their imprudent heart.* So the original word ἀσυνετος, may be translated: one of the senses of the word, συνετος of which it is compounded, being *prudent*. In scripture, the *heart* is sometimes put for *the affections*, and sometimes for *the understanding*. The Greek legislators and philosophers, in the affair of settling the public religion, having acted without prudence, their understanding was darkened by the pernicious influence of their own institutions.

Ver. 22. *Professing to be wise men, they became fools* In this stricture, the apostle finely ridiculed that ostentation of wisdom which the Greek philosophers made, by taking to themselves the name of *wise men*. And his irony was the more pungent, that it was put into a writing addressed to the Romans, who were great admirers of the Greeks.

Ver. 23.—1. *For they changed the glory*, &c. Properly, *glory* denotes the bright rays about the body of the sun, by which the sun

himself

into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

ι εικον@ φθαρ|ε ανθρωπε, και πετεινων και τε|ραποδων και ερπε|ων.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:

24 Διο και παρεδωκεν αυτες ὁ Θεος εν ταις επιθυμιαις των καρδιων αυ|ων εις ακαθαρσιαν, τε ατιμαζεσθαι τα σωματα αυτων εν ἑαυτοις·

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

25 Οἵτινες μετηλλαξαν την αληθειαν τε Θεε εν τῳ ψευδει, και εσεβασθησαν και ελατρευσαν τη κτισει παρα τον κ|ισαντα, ὅς εςιν ευλογητος εις τες αιωνας. Αμην.

26 For this cause God gave them up unto vile af-

26 Δια τετο παρεδωκεν αυτες ὁ Θεος εις παθη ατιμιας·

---

himself and all other objects are seen, 1 Cor. xv. 41. Applied to God, it signifies his perfections, by which he discovers himself to his intelligent creatures. It signifies also particular attributes of the Deity. Thus *the power* by which Christ was raised from the dead, is called Rom. vi. 4. *The glory of the Father.* In like manner, *the veracity* of God is called, Rom. xv. 7. *His glory.*

2. *Of the incorruptible God.* The original word signifies likewise, *the immortal God.* 1 Tim. i. 17. But that sense does not suit here so well as the other. For, as in the subsequent clause, *corruptible,* applied to *man,* signifies not only *liable to dissolution,* but to *moral pollution, incorruptible,* applied to God, signifies that he is not liable to either.

3. *The likeness of an image of corruptible man,* &c. The evil of the heathen idolatry consisted in the setting up images of men and beasts in their temples, as representations of the Deity, by which the vulgar were led to believe, that God was of the same *form, nature,* and *qualities* with the animals represented by these images. The persons who thus *changed the glory of God,* were not the common people among the Greeks, but the legislators, magistrates, priests, and philosophers; for they were the persons who framed the public religion in all the heathen countries, who established it by their laws, and who recommended it by their example.

Ver. 24. *God, through the lust of their own hearts, delivered,* &c. That is, God *permitted them to fall into all uncleanness.* See Ess. IV. 4. He withdrew his spirit from them, as he did from the antediluvians; the consequence of which was, that their lusts excited them to commit every

ruptible God, [2] into *the likeneſs of an image of* corruptible man, [3] and *of* birds, and *of* four-footed beaſts, and *of* creeping things. [4]

image made in the likeneſs of corruptible men, and of birds, and of beaſts, and of reptiles, and thereby led the vulgar to believe, that God was like the animals whoſe images they worſhipped.

24 (Διο) *Therefore alſo God* (εν, 167.) *through the luſts* of their own hearts, *delivered them over* to uncleanneſs, to diſhonour their own bodies between themſelves.

24 *Therefore alſo*, as the juſt puniſhment of their impiety in likening him to men and beaſts, *God, through the luſts of their own hearts* impelling them, *gave theſe pretended wiſe men up to every ſort of uncleanneſs, whereby they diſhonoured their own bodies between themſelves:*

25 Who changed the truth (τȣ Θεȣ, 24.) *concerning God* (εν, 163.) into a lie, [1] and worſhipped and ſerved [2] the creature *rather than* the Creator, who is bleſſed [3] for ever. Amen.

25 I ſpeak *of* the legiſlators, philoſophers, and prieſts, *who changed the truth concerning God into falſehood*, by likening him to men and beaſts; *and who*, pretending to worſhip God under theſe ſymbols, *worſhipped and ſerved the creature rather than the Creator, who is to be praiſed for ever. Amen.*

26 (Δια τȣτο) *For this God delivered* [1] *them over*

26 I ſay, *becauſe they changed the truth concerning God into a lie, God*

---

every ſort of uncleanneſs. The truth is, a contempt of religion is the ſource of all wickedneſs.

Ver. 25.—1. *Who changed the truth of God into a lie. The truth of God* is the true idea of God, and of his perfections, exhibited in the works of creation, ver. 20. The *lie* here ſpoken of, is the images of men and beaſts, by which the Greeks pretended to repreſent the incorruptible God. Theſe are fitly called *a lie*, being moſt falſe repreſentations of the Deity. Hence idols are called *lying vanities*, Pſ. xxxi. 6. And every image of an idol is termed *a teacher of lies*, Habak. ii. 18.

2. *And worſhipped and ſerved.* The original word, εσεβασθησαν, ſignifies the paying veneration to great and excellent characters; but the other word, ελατρευσαν, denotes the paying outward religious worſhip to beings eſteemed gods.

3. *Who is bleſſed for ever.* The Jews, when they ſpake of God, eſpecially if they had occaſion to mention any thing diſhonourable to him, commonly added ſome *benediction* or *thankſgiving,* to teſtify their high veneration of him.

Ver. 26.—1. *For this, God delivered them over to ſhameful paſſions.* In verſes 24. and 25. the apoſtle evidently ſpeaks of the puniſhment inflicted by God on the Greek legiſlators, philoſophers, and prieſts, for

fections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

αἱ τε γαρ θηλειαι αυτων μετηλλαξαν την φυσικην χρησιν εις την παρα φυσιν·

27 Ὁμοιως τε και οἱ αρσενες αφεντες την φυσικην χρησιν της θηλειας, εξεκαυθησαν εν τῃ ορεξει αυτων εις αλληλους, αρσενες εν αρσεσι την ασχημοσυνην κατεργαζομενοι, και την αντιμισθιαν ἡν εδει της πλανης αυτων εν ἑαυτοις απολαμβανοντες.

---

for having established *polytheism* and *idolatry* as the public religion. But in this verse, and what follows, he represents the people also as deserted of God, and given up to all manner of wickedness, on account of the same crime. And the punishment was just, because it was the extreme propensity of the people to worship visible gods, which led their legislators to fancy that *polytheism* and *idolatry* was the only religion proper for them. So that being accessories to the crime of their rulers, they justly shared with them in their punishment.

2. *For even their females changed the natural use.* The women of Lesbos are said, by ancient authors, to have been, many of them, guilty of this vice. They were called *Tribades.* Martial inscribes the 90th epigram of his first book to a woman of that character, named *Bassa.* See also Lev. xviii 23.

Ver. 27.—1. *Males with males working out that which is shameful.* Κατεργαζομενοι. *studiose et impense operantes.* Estius. The apostle is not speaking simply of the Greeks committing the uncleanness which he mentions, but of their lawgivers authorising these vices by their public institutions of religion, by their avowed doctrine, and by their own practice. With respect to *fornication,* the heathens actually made it a part of the worship of their deities. At Corinth, for example, as Strabo informs us, lib. viii. p. 581. there was a temple of Venus, where more than a thousand courtesans (the gift of pious persons of both sexes) prostituted themselves in honour of the goddess; and that thus the city was crowded, and became wealthy. In the court of the temple of Venus at Cnidos, there were tents placed under the trees for the same lewd purposes. Lucian. Dial. *Amores.*—And 2 Macc. vi. 4. we are told, *the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women in the circuit of the holy places.* With respect to sodomy, it is not so commonly known that it was practised by the heathens as a part of their religious worship; yet in the history which is given of Josiah's endeavours to destroy

to ſhameful paſſions: for even their *females changed* the natural uſe [2] into *what* is *contrary to* nature.

left them to be led by the moſt ſhameful luſts. For even their women changed the natural uſe of their bodies, *into that which is contrary to nature,* burning with luſt towards one another.

27 *In like manner alſo, the males* leaving the natural uſe of the *female,* burned *with* their luſt *towards one another, males with males working out* that which is *ſhameful,* [1] and receiving (ἐν) in themſelves that recompence of their error [2] which was *fit.*

27 *In like manner alſo the men forſaking the natural uſe of the women, burned with their luſt towards one another, men with men working habitually that which is ſhameful, whereby they received in their own minds and bodies that puniſhment for their error* concerning God, *which was fit.* The idolatry whereby they diſhonoured God, naturally led them to diſhonour themſelves, by laſcivious practices, in imitation of their gods.

---

deſtroy idolatry, there is direct evidence of it, 2 Kings, xxiii. 7. *And he brake down the houſes of the ſodomites, that were by the houſe of the Lord.*

That the Greek philoſophers of the greateſt reputation were guilty not only of *fornication,* but even of *ſodomy,* is affirmed by ancient authors of good reputation. With the latter crime, Tertullian and Nazianzen have charged Socrates himſelf, in paſſages of their writings, quoted by Eſtius. The ſame charge, Athenæus, a heathen writer, hath brought againſt him, Deipnoſophiſt. lib. xiii; not to ſpeak of Lucian, who, in many paſſages of his writings, hath directly accuſed him of that vice. I am not ignorant, however, that ſome learned moderns have endeavoured to clear Socrates from that accuſation, by obſerving, that neither Ariſtophanes, in his comedy of the Clouds, written on purpoſe to diſcredit Socrates, nor his accuſers, at his trial, have advanced any thing tending to impeach him on that head: and, that it is not probable Socrates would have diſſuaded his diſciples from unnatural love, as we know he did, (Xenoph. Memor. lib. i. c. 2, 3.) if he had been addicted to it himſelf. But allowing the above mentioned accuſations to be calumnies, what ſhall we ſay of the converſation which this great philoſopher had with Theodota, a noted courteſan in the city, of which Xenophon has given an account? Memor. lib. iii. c. 11. On that occaſion, Socrates, in preſence of two of his diſciples, adviſed the proſtitute to employ perſons to bring lovers to her, and taught her the moſt artful methods of exciting their paſſions, and of beſtowing her favours; and all this profeſſedly for the purpoſe of effectually retaining them in her ſnares, and of drawing money from them. In relating this converſation, Xenophon certainly did not mean to diſhonour his maſter Socrates. It therefore remains an unambiguous proof, of how little eſtimation

chaſtity

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient:

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

28 Και καθως ουκ εδοκιμασαν τον Θεον εχειν εν επιγνωσει, παρεδωκεν αυτους ὁ Θεος εις αδοκιμον νουν, ποιειν τα μη καθηκοντα·

29 Πεπληρωμενους παση αδικια, πορνεια, πονηρια, πλεονεξια, κακια· μεστους φθονου, φονου, εριδος, δολου, κακοηθειας·

---

chastity was, in the eye both of the master and of his disciples The above mentioned Athenæus has charged Aristotle and Zeno as guilty of *sodomy*; so likewise has Diogenes Laertius accused Plato: in which accusation he is joined by Theodoret, as quoted by Estius. Theodoret likewise takes notice, that Lycurgus, by a law, permitted the love of boys. And Chrysostom, in his commentary, affirms the same of Solon However, to pass from these testimonies, Cicero, a little before the publication of the gospel, De Nat. Deor. lib. i. § 28. introduces Cotta, a man of the first rank, plainly owning to other Romans of the same quality with himself, that he practised this infamous vice, and quoting the ancient philosophers in vindication of it, and mentioning Q. Catulus, a principal man in the city, who was in love with Roscius. Lastly, Virgil's second eclogue is founded wholly on this unnatural love.

These things I should not have brought into the reader's view, had it not been to prove the truth of the apostle's charge, namely, that the abominable crimes mentioned by him, were not prohibited either by *the religion* or by *the laws* of the heathens; but, on the contrary were authorised by both, and avowedly practised by men of the first characters in the heathen world. When, therefore, the statesmen, the philosophers, and the priests, notwithstanding they enjoyed the light of nature, improved by science, thus avowedly addicted themselves to the most abominable uncleannesses; nay, when the gods whom they worshipped, were supposed by them to be guilty of the same enormities; when their temples were *brothels*, their pictures *invitations to sin*, their sacred groves *places of prostitution*, and their sacrifices *a horrid mixture of superstition and cruelty*; there was certainly the greatest need of the *gospel revelation* to make mankind sensible of their brutality, and to bring them to a more holy practice.

That some professing Christianity are guilty of the crimes of which we have been speaking, is true. But it is equally true, that their religion does not, like the religion of the heathens, encourage them in their crimes, but deters them, by denouncing, in the most direct terms, the heaviest wrath of God, against all who are guilty of them. Besides, the gospel, by its divine light, hath led the nations to correct

28 *And as* they did not *approve* [1] *of holding* God *with acknowledgment*, God *delivered them over to an unapproving* mind, [3] to *work* [4] thoſe things which are not *ſuitable*:

28 *And as the Grecian legiſlators and philoſophers did not approve of holding the knowledge of God with that worſhip which is due to him. God delivered them* and their people *over to a dead conſcience*, ſo that *they practiſed habitually thoſe things which are not ſuitable* to human nature.

29 Being *filled with all injuſtice*, fornication, wickedneſs, [1] covetouſneſs, maliciouſneſs; full of envy, murder, *ſtrife*, *cunning*, *bad diſpoſition*; [3] whiſperers, [4]

29 *Being* not ſlightly tinctured, but *filled with every kind of injuſtice*, *uncleanneſs*, *treachery*, *covetouſneſs*, *malicious dealing*; *full of envy*, *murder*, *ſtrife*, *cunning*, *habitual bad diſpoſition*, *whiſpering evil of their neighbours*,

---

rect their civil laws; ſo that in every Chriſtian country theſe enormities are prohibited, and when diſcovered, are puniſhed with the greateſt ſeverity. The goſpel, therefore, hath made us far more knowing, and, I may add, more virtuous, than the moſt enlightened and moſt poliſhed of the heathen nations were formerly.

2. *Receiving in themſelves the recompence of their error.* That is, *of their idolatry*, named *error*, becauſe it was the greateſt and moſt pernicious of all errors. It is named *error*, alſo, 2 Pet. ii. 8.

Ver. 28.—1. *And as*, ουκ εδοκιμασαν, *they did not approve*. So the word, δοκιμαζειν, may be tranſlated; for it ſignifies *to try* metals, in order to diſtinguiſh the good from the bad; conſequently, *to approve* what is found good after trial; and ſimply *to try*. See Rom. v. 4., note.

2. *Of holding God with acknowledgment.* That is, did not approve of holding God as the object of the people's acknowledgment or worſhip, but approved of the worſhip of falſe gods, and of images, as more proper for the vulgar, and on that account ſubſtituted idolatry in place of the pure ſpiritual worſhip of the one true God, and eſtabliſhed it by law: *therefore God gave them up to an undiſcerning mind*, &c. According to Beza, to *have God in acknowledgment*, is *to acknowledge God*; as *habere in honore*, is the ſame with *honorare*.

3. *To an unapproving mind.* The original words, αδοκιμον νουν denote a mind not capable of diſcerning and approving what is good, either in principle or practice; *an injudicious mind*, a mind void of all knowledge, and reliſh of virtue. Men of this ſtamp are called απηλγηκοτες, *without feeling*, Eph. iv. 19.

4 *To work thoſe things.* The original word, ποιειν, here, as in many other paſſages, denotes *the habit of doing a thing*.

Ver. 29.—1 *Being filled with wickedneſs*, πονηρια, is a diſpoſition to injure others by craft. Hence the devil is called ὁ πονηρος, *the wicked one*, by way of eminence.

2. *Maliciouſ-*

30 Backbiters, haters of God, despiteful, proud, boasters, inventers of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God (that they which commit such things are worthy of death) not only do the same, but have

30 Ψιθυριστας, καταλαλους, θεοστυγεις, ὑβριστας, ὑπερηφανους, αλαζονας, εφευρετας κακων, γονευσιν απειθεις,

31 Ασυνετους, ασυνθετους, αστοργους, ασπονδους, ανελεημονας.

32 Οἱτινες το δικαιωμα του Θεου επιγνοντες, ὁτι οἱ τα τοιαυτα πρασσοντες αξιοι θανατου εισιν, ου μονον αυτα ποιουσιν,

---

2. *Maliciousness*, κακια, is a disposition to injure others, from ill will to them.

3. *Bad disposition*, κακοηθεια, according to Aristotle, is a disposition to take every thing in the worst sense. With this vice, Plutarch charged Herodotus in his book, περι της Ηροδοτου κακοηθειας, *concerning the evil disposition of Herodotus.*—Estius thinks this word denotes *asperity of manners, rudeness.*

4. *Whisperers*, ψιθυρισται, are those who secretly speak evil of persons when they are present.

Ver. 30.—1. *Revilers*, καταλαλοι, as distinguished from *whisperers*, are persons who speak evil of others to their face, giving them opprobrious language, and bad names.

2. *Insolent*, ὑβρισται, from ὑβρις, *violent anger*. This word denotes persons who commit injuries with violence, or who oppress others by force.

3. *Proud*, ὑπερηφανοι, are persons elated on account of their fortune, or station, or office.

4. *Boasters*, αλαζοναι, are persons who assume to themselves the reputation of qualities which they do not possess.

Ver. 31.—1. *Imprudent*, ασυνετοι, are persons who, not forming just judgments of things, act improperly.

2. *Covenant breakers*, ασυνθετους. The Greeks expressed the making of covenants by the word συντιθεσθαι.

3. *Without natural affection*. In this the apostle seems to have had the Stoics in his eye, who recommended their *apathy*, or freedom from all affection and passion, as the highest pitch of virtue; and who reckoned the affection between parents and children, husbands and wives, and the like, among the vices. But their tenets are here condemned with the greatest reason; for the very best men need the impulses of *affection* and *passion*, to move them to what is good; and God hath implanted these in our nature, for that very purpose.—Beza thinks the apostle in this, condemned the unnatural custom of the

30 *Revilers*,[1] haters of God, *insolent*,[2] proud[3] boasters,[4] inventers of *evil PLEASURES*, disobedient to parents:

30 *Revilers*, *haters of God* on account of his purity, *insolent* towards their inferiors, *proud*, *boasters* of qualities which they did not possess, *inventers of unlawful pleasures*, *disobedient to parents*:

31 *Imprudent*,[1] covenant-breakers,[2] without natural affection,[3] implacable,[4] unmerciful;

31 *Imprudent* in the management of affairs, *having no regard to the faith of covenants*, *without natural affection* to their children and relations, *implacable* towards their enemies, *unmerciful* to the poor:

32 *Who* (επιγνοντες, 16.) *though they know the law*[1] of God, that they *who practise* such things, are worthy of death,[2] not only do *them*, but *even*

32 So utterly corrupt are they, that *although they know the law of God*, *that they who practise such things*, *shall be punished with death*, they *not only commit these crimes* themselves, *but even take delight in*

---

the Greeks, who exposed their children; and the rather that in some states, they were allowed by the laws to do so.

4 *Implacable*. The original word, ασπονδες, which comes from σπονδη, *a libation*, is used to signify *irreconcileable*, because when the heathens made their solemn covenants, by which they bound themselves to lay aside their enmities, they ratified them by a sacrifice on which they poured a libation, after drinking a part of it themselves.

Ver. 32.—1. *Who though they know*, το δικαιωμα, *the law of God*. The original word, δικαιωμα, properly signifies *righteousness*, or *a righteous appointment*. But because God's law is founded in righteousness, and is the rule thereof to us, the word is often used in scripture, to denote *an ordinance*, *statute*, *or particular law*, Numb. xxvii. 11. xxxi. 21 and in the plural it signifies *the precepts* of God, Luke i. 6. Rom. ii. 26. Heb. ix. 1.; even those which were purely ceremonial, Heb. ix. 10. Here δικαιωμα signifies the *law of God written on men's hearts*, called by philosophers *the law of nature*, and by civilians, *the law of nations*. For the Greeks could know no other law of God, being destitute of revelation.

2. *That they who practise such things are worthy of death*. God hath written on the hearts of men, not only his law, but the sanction of his law. For the fear of punishment is inseparable from the consciousness of guilt. Farther, that the heathens knew, that the persons guilty of the crimes mentioned by the apostle merited death, is evident from the laws which they enacted for punishing such persons with death

3. *Have pleasure in those who practise them* In this stricture, the apostle glances at the Greek legislators, priests, and philosophers,

pleaſure in them that do them.	αλλα και συνευδοκεσι τοις πρασσεσι.

ſophers, who, by their inſtitutions, example, and preſence, encouraged the people in the practice of many of the debaucheries here men-

CHAP. II.

View and Illuſtration of the Reaſoning in this Chapter.

HAVING ſhewn that the Gentiles could not entertain the leaſt hope of ſalvation, according to the tenor of the law of nature, it was next to be conſidered, Whether the law of Moſes gave the Jews any better hope. This inquiry the apoſtle managed with great addreſs. Well knowing, that, on reading his deſcription of the manners of the Greeks, the Jews would pronounce them worthy of damnation, he ſuddenly turned his diſcourſe to the Jews, telling them, that they who paſſed ſuch a judgment on the Gentiles, were inexcuſable in hoping to be ſaved through the law of Moſes; becauſe, by condemning the Gentiles, they virtually condemned themſelves, who, being guilty of the very ſame crimes, were thereby under the curſe of Moſes' law, ver. 1.—And to enforce his argument, the apoſtle obſerved, that God's ſentence of condemnation paſſed in the curſe of the law, upon them who commit ſuch things, is known by all to be according to truth, ver. 2.—But although every Jew was condemned by the curſe of the law of Moſes, they all expected ſalvation, on account of their being Abraham's children, Matt. iii. 8, 9. and of their enjoying the benefit of revelation, Rom. ii. 13. Wherefore to ſhew them the vanity of that hope, the apoſtle propoſed the following queſtion: Doſt thou, who condemneſt the Gentiles for their crimes, and yet committeſt the ſame thyſelf, think that thou ſhalt eſcape the righteous ſentence of God, declared in the curſe of the law of Moſes, merely becauſe thou art a ſon of Abraham, and a member of God's viſible church? ver. 3.—By entertaining ſuch a notion, thou judgeſt amiſs of thy privileges, which are beſtowed on thee, not to make ſinning more ſafe to thee than to others, but to lead thee to repentance, ver. 4.—Theſe privileges, therefore, inſtead of making thy ſalvation ſure, if abuſed by thy obdurate and impenitent

are well pleased with those who practise THEM. [3] and encourage *those who practise them;* which is a demonstration that their wickedness is not to be cured by their own natural powers.

---

mentioned, especially in the celebration of the festivals of their gods.

---

impenitent heart, will make thy punishment greater *in the day of wrath, and revelation of the righteous judgment of God,* ver. 5.

Having mentioned the general judgment, the apostle, for the instruction of the Jews, and of all, who like them, expect salvation, because they are favoured with revelation, discoursed at large concerning future retributions. And first of all, he shewed them from the natural character of God, that *rewards and punishments will be dispensed* at the judgment to every man, not according to the outward privileges and advantages which he enjoyed in this life, nor according to the flattering opinion which he entertains of himself, but *according to his works,* ver. 6.—More particularly, to them who, by perseverance in well-doing, earnestly seek glory, honour and immortality, God will render eternal life, ver. 7.—But them who obey unrighteousness, he will punish with indignation and wrath, ver. 8.—Lest, however, the Jews might have imagined from the apostle's mentioning *eternal life,* (ver. 7.) that he spake of the members of the visible church of God only, and that no others are to have eternal life, he repeated his account of the judgment in such terms as to make his readers sensible, that he is speaking of men of all nations and religions. *Affliction and anguish shall come upon every soul of man who worketh evil, of the Jew first, and also of the Greek,* ver. 9.—*But glory, honour, and peace shall be to every one who worketh good, to the Jew first, and also to the Greek,* ver. 10. For as *Jew* and *Greek* is a division which comprehends *all mankind,* there can be no doubt of the apostle's intention to declare, on the one hand, that every impenitent sinner, and among the rest the impenitent members of God's visible church, shall assuredly be punished; and on the other, that all who have wrought good, whether they be Jews, or heathens, or Christians, shall have *glory, honour, and peace,* that is eternal life, rendered to them: *Because with God there is no respect of persons,* ver. 11.

His account of the judgment, the apoſtle introduced in this place with great propriety, not only for the reaſon already mentioned, but leſt the heathen philoſophers and Jewiſh ſcribes, from his teaching that no man can be ſaved, either by the law of nature, or by the law of Moſes, might have ſuſpected it to be his opinion, that all are to be condemned who have not the goſpel-revelation; and that ſuch good works as Jews and heathens perform, who are out of the Chriſtian church, will be of no uſe to them at the laſt. For by declaring that glory and peace ſhall come not only upon ſuch Jews, but upon ſuch Greeks, as have wrought good, he hath taught that ſalvation is not confined to them who have enjoyed revelation; that in all nations there are men who fear God, and work righteouſneſs; and that at the judgment, ſuch ſhall have the benefit of the method of ſalvation eſtabliſhed at the fall, and revealed in the goſpel, extended to them, though it was not diſcovered to them during their lifetime on earth.

Moreover, becauſe the Jews really held the uncharitable opinion, falſely imputed to the apoſtle, conſigning to damnation all who had not the Moſaic revelation, the apoſtle aſſured them, that the revealed law of God, is not the rule by which the heathens are to be judged: *As many as have ſinned without law, ſhall periſh without law;* without being judged by any revealed law. So that in puniſhing them, God will conſider thoſe hinderances of their virtues, and thoſe alleviations of their ſins, which reſulted from the imperfection of the diſpenſation under which they were placed, and will make proper allowances. Whereas all who have ſinned under a revealed law, ſhall be judged by that law: the aggravations of their ſins, reſulting from the advantages they enjoyed, will be taken into the account, and puniſhed, ver. 12.—And with reſpect to men's being ſaved, becauſe they have enjoyed an external revelation, the apoſtle expreſsly declared, that *not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified,* ver. 13.—He therefore concluded, that when the Gentiles, who have not a revealed law, do, by the guidance of natural reaſon, the works enjoined by that law, theſe men furniſh a law to themſelves, by which they muſt direct themſelves, ver. 14.—and ſhew that there is a law of God written in their hearts, to which their reaſon and conſcience bear witneſs, ver. 15.—which if they obey ſincerely, they ſhall obtain eternal life, in the day when God will judge the hidden things of men, namely, their inward diſpoſitions, by Jeſus Chriſt, according to the goſpel which Paul every where preached, ver. 16.

Here let it be obſerved, *Firſt,* That by making *the doing of law,* ver. 13. as far as our imperfection will admit, neceſſary to juſtification,

tification, the apoftle hath guarded his readers againft mifinterpreting the doctrine he was about to deliver, chap. iii. 28. *That by faith man is juftified, without works of law.* For if he had not exprefsly declared, that the doing of law to a certain degree is neceffary, even when men are juftified freely through Chrift, it might have been objected, that he made void their obligation to do good works, altogether.—Farther, by declaring, at the conclufion of his account of the judgment, that in punifhing the wicked, and rewarding the righteous, both among the Jews and Greeks, God will proceed *according to his gofpel,* the apoftle hath taught us two things of great importance. The firft is, That in judging men, God will not proceed according to the tenor, either of the law of nature, or of the law of Mofes, by inquiring after an obedience abfolutely perfect; becaufe according to that method of judgment, no one could be acquitted. *But he will judge their hidden things,* their inward frame of mind, *according to the gofpel;* that is, he will examine, whether in the prefent life men have been guided by a fincere defire to know and to do his will, in whatever manner it was manifefted to them. And in whomfoever *fuch a faith* is found, he will count it for righteoufnefs, and reward it, whether the perfon who poffeffed it were a Gentile, a Jew, or a Chriftian.—The fecond thing taught in this declaration is, that wicked men, of all nations, fhall be punifhed according to the demerit of their fins, while the righteous fhall be rewarded, not on account of the merit of their good works, but through the mere favour of God, who, for the fake of Chrift, will accept their fpirit of faith, as if it were a perfect righteoufnefs. For thefe being the doctrines which Paul every where preached, they are *his gofpel,* according to which men are to be judged.

In the *next* place, to fhew the unbelieving Jews the vanity of placing their hope of falvation on God's having chofen them for his people, and on his having given them the law, the apoftle inquired what efficacy the law of Mofes, with their other privileges as the people of God, had had in leading the men of rank and learning among the Jews to a right practice. Now, that he might not feem to undervalue their privileges as Jews, he enumerated them particularly: *Behold, thou art called a Jew, and refteft in the law,* &c. ver. 17.—20.—Then afked the doctors and fcribes, how it came to pafs that, notwithftanding they had the exprefs image of knowledge and truth in the law, and had fet themfelves up as guides of the blind Gentiles, they had not fo inftructed themfelves, as to refrain from breaking the law in the many flagrant inftances which he mentioned, ver. 20.—23.—At the fame time, that he might not charge the Jews with thofe grofs immoralities without foundation, he quoted paffages from

their own ſcriptures, which declare, that the name of God was blaſphemed among the Gentiles through the wickedneſs of the Jewiſh rulers and ſcribes, ver. 24.—Wherefore, ſeeing not the hearers of the law, but the doers of it, ſhall be juſtified, the men of rank and learning among the Jews, being ſo wicked, had not the leaſt ground to expect ſalvation through the law, but were under a neceſſity of ſeeking juſtification through faith: and the Gentiles were under no obligation to be guided, in the interpretation of the revelations of God, (ſee ver. 19) by perſons whoſe practice was ſo contrary to the precepts of revelation.

In the *third* place, becauſe the Jews expected ſalvation, on account of their being the children of Abraham, and members of God's covenant, and gloried in their circumciſion, as the ſign of that covenant, and of their deſcent from Abraham, the apoſtle told them, that their circumciſion, though a proof of their deſcent from Abraham, and of their relation to God as his people, would not profit them, if they were breakers of the law: but in that caſe, they would be in no better a condition than the uncircumciſed Gentiles, ver. 25.—Whereas, if the Gentiles are found to have performed the good actions enjoined by the law of God given to the Jews, their uncircumciſion will be no obſtacle to their ſalvation, ver. 26.—Conſequently, they will put the Jews to ſhame, by obtaining that juſtification which ſhall be denied to the Jews, ver. 27.—For he is not a *Jew*, or ſon of Abraham, and heir of the promiſes, who is ſo by deſcent and profeſſion only, ver. 28.; but he is a ſon of Abraham, and an heir of the promiſes, in their higheſt meaning, whatever his pedigree or profeſſion of religion may be, who is Abraham's ſon in the temper of his mind: and true circumciſion is that of the heart, which is made by cutting off evil affections, according to the ſpirit, and not according to the letter of the law of circumciſion. And where that circumciſion was found, though ſuch a perſon might not receive praiſe from the Jews, as one of the people of God, he ſhall aſſuredly receive it from God at the judgment, who will own him as one of his people, by conferring upon him the bleſſings promiſed to Abraham, and to his ſeed, ver. 29.

Reader, Behold and admire the benignity and impartiality of the divine government, as ſet forth in the goſpel. At the judgment, God will render to every man according to his works, without ſhowing more favour to thoſe who have enjoyed revelation, than to thoſe who, in the exerciſe of his ſovereignty, have been denied that favour. In other words, the enjoyment of revelation will not be imputed to any man for merit, nor the want of it be conſidered as a fault: but in judging men, God moſt righteous, will conſider the advantages and diſadvantages which

which reſult from the nature of the diſpenſation under which they lived, and will paſs ſentence upon them accordingly. And therefore if, at the judgment, ſome who have not enjoyed revelation, are found to have feared God, and wrought righteouſneſs notwithſtanding the diſadvantages they laboured under, he will not deny them thoſe rewards, which perſons in more happy circumſtances have reaſon to expect, from his mercy in Chriſt.

To this liberal doctrine, it hath been objected,

1. That no works being good, but ſuch as proceed from faith, none of the heathens will be found at the judgment to have wrought good, as they had no opportunity to believe the revelations of God: conſequently the apoſtle's doctrine, that, *glory, honour, and peace*, ſhall be to every one who worketh good, is not to be underſtood of the heathens, but muſt be limited to ſuch Jews and Greeks as have enjoyed the benefit of an external revelation.

But the anſwer is, *Faith* does not conſiſt in the belief of particular doctrines, (ſee Rom. iii. 28. note 1.) far leſs in the belief of doctrines which men never had an opportunity of knowing, but in ſuch an earneſt deſire to know and do the will of God, as leads them conſcientiouſly to uſe ſuch means as they have, for gaining the knowledge of his will, and for doing it when found. Of this kind was Abraham's faith. (See Rom. iv. 3. note 1.) And inaſmuch as the influences of the Spirit of God are not confined to them who enjoy revelation, but are promiſed in the gracious covenant made with mankind at the fall, to all who are ſincere, a heathen by theſe influences may attain the faith juſt now deſcribed, and thereby may pleaſe God. For faith is more a work of the heart, than of the underſtanding. So our apoſtle teaches, Rom. x. 10. *With the heart, we believe unto righteouſneſs.* So that although the perſons to whom revelation is denied, may not have the ſame objects of belief with thoſe who enjoy revelation, they may have *the ſame ſpirit of faith*, as it is termed, 2 Cor. iv. 13. Of this Abraham, Rahab, the centurion whoſe ſon Chriſt healed, the Ethiopian eunuch, and Cornelius, are examples; for in uncircumciſion, they exerciſed ſuch faith as was acceptable to God. And therefore Peter did not ſcruple to ſay, Acts x. 33. *Of a truth I perceive that God is no reſpecter of perſons, but in every nation, he that feareth God and worketh righteouſneſs, is accepted with him.* And 1 Pet. i. 17. *The Father, without reſpect of perſons, judgeth according to every man's work.*

That the pious heathens, ſhould have their faith counted to them for righteouſneſs at the judgment, notwithſtanding it may

have been deficient in many particulars, and even erroneous, is not unreafonable; provided in thefe inftances of error, they have ufed their beft endeavours to know the truth, and have not been led by thefe errors into habitual fin. For, as Mr. Claude obferves in his treatife of felf-examination, chap. vii. "When "one takes a view of falfe religions, they feem to make no "lefs impreffion on the heart of thofe who are fincere in them, "than the true religion does on the hearts of the faithful. In "the one and in the other, we fee the fame good intention, the "fame zeal, the fame readinefs to do every thing they believe "will tend to the glory of God; they love God according to "the idea they form of him; they worfhip him in their own "way; and through fear of him, they endeavour to live irre-"proachably among men." Between them indeed, there is this difference; the conceptions of the one are true, but the notions of the other are in many particulars falfe; and the fervice which the one pays to God, is a rational fervice, whereas the worfhip of the other is mixed with much fuperftition. However, as the pre-eminence of the one above the other, in point of knowledge and worfhip, is owing not to the greater rectitude of their difpofition, but to the greater favour of God, who hath beftowed on them a more perfect difcovery of his will, why fhould it be thought ftrange, that God who is equally related to all his creatures, fhould, in judging them, confider the circumftances of each, and make the proper allowances, (as the apoftle exprefsly affirms in this chap. ver. 12.) and beftow on them, for the fake of Chrift, fuch a degree of happinefs as their good difpofition makes them capable of enjoying? In fhort, if the heathens are not to be faved, by having their fpirit of faith counted to them for righteoufnefs, through Chrift, notwithftanding they have lived in falfe religions, what fhall we fay concerning the falvation of the various fects of Chriftians, many of whom, in the articles of their faith, differ from one another, and from truth, almoft as widely as they do from fome who live and die in paganifm?

2. It hath been objected to the falvation of the heathens, that they have not that explicit knowledge of Chrift, nor faith in him as the Saviour of the world, which is required in the gofpel. But to this I reply: The gofpel does not make it neceffary to falvation, that men have an explicit knowledge of Chrift, and a direct faith in him, if they never have had an opportunity of knowing and believing on him. On the contrary, by informing us, that all mankind live at prefent, and fhall hereafter be raifed from the dead, through the obedience of Chrift, although the greateft part of them know nothing of him,

nor of his obedience, the facred oracles lead us to conclude, that, at the general judgment, many fhall be faved through Chrift, who till then never heard of him. Befides, is it not as agreeable to juftice and goodnefs, to fave the pious heathens through Chrift, notwithftanding they never heard of him, as it was to condemn all mankind to death, for the fin of Adam, although the greateft part of them never heard of his difobedience? Withal, fince at the judgment, the ground of the falvation of mankind fhall be declared in the hearing of the affembled univerfe, the difcovery of Chrift as Saviour will be made to the faved heathens, in time fufficient to lay a foundation for their gratitude and love to him, through all eternity. In fine, if the efficacy of Chrift's obedience does not extend to the faving of the pious heathens, what interpretation can we put on Rom. v. 12.—21, where the profeffed purpofe of the apoftle's reafoning, is to fhew that the effects of Chrift's obedience are greater than the confequences of Adam's difobedience?

3. To the falvation of the heathens it hath been objected, that if juftifying faith confifts not fo much in the number and extent of the doctrines believed as in the difpofition of the heart to believe, fo that many who have lived and died in falfe religions may be faved, what purpofe does it ferve, to give any of mankind the true form of faith and worfhip, by revelation? This objection the apoftle himfelf hath ftated in the beginning of chap. iii. and hath anfwered it very folidly, by fhewing, that in the true religion men have many more and better opportunities of cultivating good difpofitions, and of being prepared for heaven, by the difcoveries which revelation makes of fpiritual things, than can be had in any falfe religion; the errors of which, though they may not abfolutely extinguifh goodnefs of heart, are certainly great impediments to virtue, if not rather temptations to fin. In fhort, the true form of religion, inftead of being of no ufe, is the greateft bleffing men can enjoy; becaufe, by affording better means of improvement, it enables them to acquire a greater meafure of virtue, and a more diftinguifhed reward.

This illuftration will not be thought tedious, by thofe who confider the importance of rightly underftanding, what the gofpel teaches concerning the falvation of the heathens. For,

Firft, To know that this liberal doctrine makes part of the Chriftian revelation, muft give the higheft pleafure to every benevolent mind, on account of the glory which will redound to God, from the falvation of fo many of the human race, through the coming of his Son into world.

In the *second* place, this liberal doctrine puts an end to thofe fpecious cavils, whereby the enemies of revelation have endeavoured to difcredit the gofpel, in the eyes of the intelligent. For it can no longer be pretended, that by making faith the means of falvation, the gofpel hath configned all the heathens to damnation. Neither can God be accufed of partiality, in conferring the benefit of revelation upon fo fmall a portion of the human race, in the falfe notion, that the actual knowledge of revelation is neceffary to falvation. For although the number of thofe who have lived without revelation, hath hitherto been much greater than of thofe who have enjoyed that benefit, no unrighteoufnefs can be imputed to God, fince he hath not excluded thofe from falvation, who have been denied revelation, but

OLD TRANSLATION.	GREEK TEXT.
CHAP. II. 1 Therefore thou art inexcufable, O man, whofoever thou art that judgeft: for wherein thou judgeft another, thou condemneft thyfelf; for thou that judgeft, doft the fame things.	1 Διο αναπολογητος ει ω ανθρωπε πας ὁ κρινων· εν ω γαρ κρινεις τον ἑτερον, σεαυτον κατακρινεις, τα γαρ αυτα πρασσεις ὁ κρινων.
2 But we are fure that the judgment of God is according to truth, againft them which commit fuch things.	2 Οιδαμεν δε ὁτι το κριμα τȢ ΘεȢ εϛι κατα αληθειαν επι τȢς τα τοιαυτα πρασσοντας.

Ver. 1. *Wherefore thou art inexcufable.* Here the illative particle διο is ufed to introduce a conclufion, not from what goes before, but from fomething not expreffed, the proof of which is to be immediately added: As if the apoftle had faid, For this reafon, O Jew! thou art without excufe, in judging the Gentiles worthy of death, becaufe by that judgment thou condemneft thyfelf. Accordingly, to fhew that he was thinking of the judgment which the Jews paffed on the Gentiles for their crimes, he immediately adds: *For wherein thou judgeft the Gentiles* worthy of death, *thou condemneft thyfelf, becaufe thou who judgeft committeft the fame things.* Whitby, in his note on this verfe, quotes paffages from Jofephus, by which it appears that the Jews in his time, were guilty of moft of the crimes imputed to the Greeks in the firft chapter of this epiftle.

Ver. 2.—1. *Befides we know that the fentence of God.* The original word κριμα, often fignifies *a judicial fentence,* efpecially that by which one

but hath graciously determined, that all in every dispensation, who, by perseverance in well doing, seek for glory, honour, and immortality, shall obtain eternal life, by having their spirit of faith counted to them for righteousness, through Jesus Christ. Moreover, all the heathen, who are condemned, shall be condemned, not because they lived without revelation, but because they have lived in opposition to the law of God written on their heart.—Wherefore, the strongest of all the objections with which revelation hath been attacked, having no foundation, the gospel ought to be received by every one to whom it is offered, as a discovery from God, of the only method in which sinners can be saved; namely, not by a *righteousness of law*, which in our present state is unattainable, but by *a righteousness of faith* counted to us by the mere favour of God, on account of the obedience of Christ.

NEW TRANSLATION.

CHAP. II. 1 (Διο) *Wherefore* thou art inexcusable,[1] O man, whosoever thou art *who* judgest: for (εν ω, 317.) *whilst* thou judgest another, thou condemnest thyself; (γαρ, 90.) *because THOU who* judgest, *practisest* the same things.

2 (δε, 104.) *Besides, we know* that the *sentence*[1] of God is according to truth,[2] (επι) *upon* them *who* commit such things.

COMMENTARY.

CHAP. II. 1 *Since all who practise these crimes are worthy of death, thou art inexcusable O man, whosoever thou art, who* thus *judgest*, and yet expectest that thyself shall be saved: *for whilst thou judgest the Gentiles* worthy of death, *thou condemnest thyself; because thou who* thus *judgest, committest the very same things.*

2 *Besides, we know that the sentence of God* contained in the curse of the law of Moses, *is agreeable to truth*, even when it is pronounced *upon the Jews who commit such crimes*, and condemns them to death.

---

one is doomed to punishment. Thus Deut. xxi. 22. LXX. κριμα θανατε, is *the sentence of death* Rom. v. 13. *For verily*, το κριμα *the sentence*, &c. Hence it is translated *condemnation*, Luke xxiii 40. xxiv. 20. 1 Tim. iii. 6. Jude, ver 4.: and *damnation*, Rom. iii. 8. 1 Cor. xi. 29. 34. Wherefore, as in the preceding chapter, the apostle had spoken of the law of God written on the hearts of men, whereby they who commit crimes are condemned to death, I am of opinion that κριμα τε Θεε, *the sentence of God*, in this passage, is *the curse of the law of Moses*, whereby all the Jews who committed the things which the apostle laid to their charge, were condemned to death.

2. *Is according to truth*, is not only according to justice, but according to the true meaning of God's covenant with the fathers of the

3 And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doſt the ſame, that thou ſhalt eſcape the judgment of God?

4 Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering; not knowing that the goodneſs of God leadeth thee to repentance?

5 But after thy hardneſs and impenitent heart, treaſureſt up unto thyſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them, who by patient continuance in well-

3 Λογιζῃ δε τȣτο, ω ανθρωπε ὁ κρινων τȣς τα τοιαυτα πρασσοντας, και ποιων αυτα, ὁτι συ εκφευξῃ το κριμα τȣ Θεȣ;

4 Η τȣ πλȣτȣ της χρηστοτητος αυτȣ και της ανοχης και της μακροθυμιας καταφρονεις, αγνοων ὁτι το χρηστον τȣ Θεȣ εις μετανοιαν σε αγει;

5 Κατα δε την σκληροτητα σȣ και αμετανοητον καρδιαν, θησαυριζεις σεαυτῳ οργην εν ἡμερᾳ οργης και αποκαλυψεως δικαιοκρισιας τȣ Θεȣ,

6 Ὁς αποδωσει ἑκαστῳ κατα τα εργα αυτȣ.

7 Τοις μεν καθ᾽ ὑπομονην

---

the Jewiſh nation. By this declaration, the apoſtle reprobrated the erroneous opinion, confidently maintained by the Jews, who fancying that, by their natural deſcent from Abraham, they were entitled to the promiſes made to his ſeed, firmly believed that no Jew would be damned.

Ver. 4 —1. *Or doſt thou miſconſtrue?* The original word καταφρονεις, being compounded of φρονειν, *to think*, and the prepoſition κατα, *againſt*, ſignifies literally *to think wrong*, and is fitly tranſlated in this place, *Doſt thou form a wrong opinion* of the goodneſs of God; *Doſt thou miſconſtruct it.* See 1 Cor. xi. 22 where the Greek word has the ſame ſignification. God's *goodneſs*, of which the Jews formed a wrong opinion, conſiſted in his having made them his church and people, and in his having beſtowed on them a revelation of his will. From theſe marks of the divine favour, they vainly inferred that God would puniſh no deſcendant of Abraham for his ſins. But in this they formed a very wrong judgment of the goodneſs of God, which was not intended to make ſinning ſafe to the Jews, but to lead them to repentance.

2. *And forbearance*, ανοχης. *Forbearance* is that diſpoſition in God, by which he reſtrains himſelf from inſtantly puniſhing ſinners.

3. *And ſlowneſs to anger*, μακροθυμιας. The apoſtle means God's patiently bearing the ill uſe, which the Jews made, of the privileges they enjoyed as his church and people.

Ver.

3 (δε, 101.) And *doſt thou think* this, O man, *who* judgeſt *thoſe who practiſe* ſuch things, *and yet workeſt* the ſame, that thou ſhalt eſcape *the ſentence* of God?

3 *This being the caſe, doſt thou think, O* Jewiſh *man, who condemneſt theſe* heathens *who commit ſuch ſins, and yet committeſt the ſame ſins thyſelf, that thou ſhalt eſcape the ſentence of God,* becauſe thou art a ſon of Abraham, and a member of God's viſible church?

4 *Or doſt thou miſconſtruct* [1] the riches of his goodneſs and forbearance [2] and *ſlowneſs to anger*; [3] not knowing that (το, 71.) *this* goodneſs of God leadeth thee to repentance?

4 *Or doſt thou miſconſtruct the greatneſs of his goodneſs,* in beſtowing on thee a revelation of his will, *and forbearing* to puniſh thee, *and his being ſlow to anger* with thee, by inferring from theſe things that God will not puniſh thee; *not knowing that this goodneſs of God is deſigned to lead thee to repentance?*

5 (κατα δε, 100.) *Nevertheleſs, according to thy obdurate* (20.) and impenitent [1] heart, *thou* treaſureſt [2] up *to* thyſelf wrath, (εν) againſt the day of wrath, [3] and revelation of the righteous judgment of God;

5 *Whatever thou mayeſt think, in proportion to thy own obdurateneſs and impenitency of heart, thou layeſt up in ſtore for thyſelf puniſhment,* to be inflicted on thee *in the day of puniſhment, when there ſhall be an illuſtrious diſplay of the righteous judgment of God,* made before the aſſembled univerſe;

6 Who will render to every *one* according to his *works*:

6 *Who will render to every man,* not according to his external privileges, but *according to* the real nature of *his works*:

7 To them *verily, who* by (ὑπομονην) *perſeverance*

7 *To them, verily, who by perſeverance* (1 Theſſ. i. 3.) *in faith and*

Ver. 5.—1. *Impenitent heart.* Αμετανοητον, literally ſignifies, *which cannot repent*: but here it ſignifies, *which does not repent*: as αμετακινητον, *unmoveable,* is uſed, 1 Cor. xv. 58. for *unmoved.*

2. *Thou treaſureſt up to thyſelf wrath.* In our language, *a treaſure* ſignifies a collection of things uſeful or precious. But the Hebrews gave that appellation to *an heap,* or *an abundance* of any thing, whether good or bad, Prov. x. 2. *Treaſures of wickedneſs.*

3. *Againſt the day of wrath. Wrath,* the cauſe, is often put for puniſhment, its effect. The apoſtle calls the day of judgment, *the day of wrath,* to make the wicked ſenſible, that as men greatly enraged, do not ſuffer their enemies to eſcape, ſo God, highly diſpleaſed with the wicked, will aſſuredly puniſh them in the ſevereſt manner at length.

Ver.

doing, seek for glory and honour, and immortality; eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation, and wrath;

9 Tribulation and anguish, upon every soul of man (see Rom. xiii. 1. note 1.) that doth evil, of the Jew first, and also of the Gentile.

10 But glory, honour and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

εργȣ αγαθȣ, δοξαν και τιμην και αφθαρσιαν ζητȣσι, ζωην αιωνιον·

8 Τοις δε εξ εριθειας, και απειθȣσι μεν τη αληθεια, πειθομενοις δε τη αδικια, θυμος και οργη.

9 Θλιψις και στενοχωρια επι πασαν ψυχην ανθρωπȣ τȣ κατεργαζομενȣ το κακον, Ιȣδαιȣ τε πρωτον, και Ἑλληνος.

10 Δοξα δε και τιμη και ειρηνη, παντι τω εργαζομενω το αγαθον, Ιȣδαιω τε πρωτον και Ἑλληνι.

Ver. 7. *Seek glory, honour and immortality* *Glory* is the good fame which commonly attends virtuous actions; but *honour* is the respect paid to the virtuous person himself, by those who have intercourse with him.

Ver. 8 — 1. *But to them who are contentious.* According to Locke, οἱ εξ εριθειας, *the contentious who obey not the truth*, are the Jews who refused to obey the gospel. But as the apostle is speaking of the punishment of the wicked Gentiles, as well as of the wicked Jews, εριθεια, *contention*, must be a vice common to both. Accordingly, εριθειαι, *contentions*, are mentioned among *the works of the flesh*, to which wicked men in general are addicted, Gal. v. 20. And Suidas tells us, that εριθεια, *contention*, is ἡ δια λογȣ φιλονεικια, *contention by words, keen disputings*. Wherefore *the contentious* are persons who spread evil principles, and maintain them by keen disputings. This was the vice of many of the heathens, who disputed themselves into a disbelief of the plainest principles of morality, and argued even in support of atheism. Agreeably to this account of *the contentious*, the apostle represents them here as enemies of the truth, and as friends of unrighteousness. Οἱ εξ εριθειας, is the same form of expression with οἱ εκ νομȣ, Rom. iv. 14.

2. *Who obey not the truth.* Locke contends, that *truth* in this passage signifies *the gospel*, called by way of eminence, *the truth*, Gal. iii. 1. 1 Tim. ii. 4. But as *truth* is here opposed to *unrighteousness*, it must signify not only the truths discovered by revelation, but those likewise respecting religion and morality, which are discoverable by the light of nature, and which, among the heathens, were the only foundations of a righteous conduct.

3. *Unrighteousness*, in this passage, denotes all those impious false principles which atheists, infidels, and sceptics, propagate with a view to destroy the obligations of religion and morality, and to defend their own vicious practices.

4. *He*

in well doing, *seek glory* [1] honour and immortality, *HE WILL RENDER* eternal life:

holiness, according to the light which they enjoy, (see Illustration, page 211.) *seek glory, honour, and immortality, he will render eternal life:*

8 But *to* them *who* are contentious, [1] and *obey not* the truth, [2] but obey unrighteousness, [3] *anger* and wrath [4] *SHALL BE.*

8 *But to them, who*, being of a proud sceptical disposition, *dispute against, and obey not the truth* concerning God and his will, made known to them, *but obey unrighteousness* from false principles and evil inclinations, *anger and wrath shall be* rendered.

9 *I SAY affliction* and *great distress SHALL COME* upon every soul of man *who worketh* [1] evil, of the Jew [2] first, and also of the *Greek.*

9 I speak of all men without exception: for, *I say the severest punishment will be inflicted on every man who practises evil; upon the Jew first*, or heaviest, because his sins are aggravated by superior advantages, *and also upon the Gentile*, because, being taught his duty by the light of nature, he is justly punishable.

10 But glory, honour and peace [1] *SHALL BE* to every *one* who worketh good, first to the Jew, and also to the *Greek.*

10 *On the other hand*, I affirm, that *eternal life* shall be *to every one who practises good; first* or chiefly *to the Jew*, who through his superior advantages, hath made greater progress in virtue, *and also to the Greek*, whose improvement hath been in proportion to his advantages.

---

4. *He will render*, θυμος, *anger*, *and* οργη, *wrath.* See Eph. iv. 31. note, where the difference between θυμος and οργη, is explained.

Ver. 9.—1. *Who worketh evil.* In this and the following verse, we have the only description of *good* and *bad men*, which at the day of judgment will be acknowledged. And in this description John agrees with Paul, 1 epist. iii. 7. *He that doth righteousness, is righteous, even as he is righteous.*

2. *Of the Jew first, and also of the Greek.* In this and the following verse, the apostle, by using the most general expression possible, *every soul of man*, and by twice introducing the distribution of *Jew and Greek*, which, according to the ideas of the Jews, comprehended all mankind, (see Rom i. 16. note 3.) has left his reader no room to doubt, that he is discoursing of *the judgment of all nations*, of heathens as well as of Jews and Christians. Therefore, not only what he saith of *the punishments*, but what he saith of *the rewards* to be distributed at that day, must be understood of the heathens, as well as of those who have enjoyed the benefit of revelation.

Ver. 10. *But glory, honour*, (see ver. 7. note) *and peace. Peace* added to *glory* and *honour*, signifies the uninterrupted possession of the happiness of heaven, called *the peace of God.* See Rom. i. 7. note 4.

Ver.

11 For there is no respect of persons with God.	11 Ου γαρ εστι προσωποληψια παρα τω Θεω.
12 For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law,	12 Ὁσοι γαρ ανομως ἡμαρτον, ανομως και απολουνται· και ὁσοι εν νομῳ ἡμαρτον, δια νομου κριθησονται.
13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.	13 Ου γαρ οἱ ακροαται του νομου δικαιοι παρα τω Θεω· αλλ᾽ οἱ ποιηται του νομου δικαιωθησονται.

Ver. 11. *For there is no respect of persons with God. Persons*, according to Beza, are men, as distinguished from one another by their external qualities, their country, kindred, sex, dignity, office, wealth and profession of religion. This declaration concerning God *as judge*, the apostle made, to shew the Jews their folly in expecting favour at the judgment, because they had Abraham for their father, and were themselves members of God's church.

Ver. 12.—1. *As many therefore as have sinned without law.* Since none of mankind ever lived without the law of nature, ανομως, *without law*, in this clause, and εν νομῳ, *under law*, in the following clause, cannot be understood of that law. Neither can they be understood of the law of Moses, as Locke fancies, seeing it is affirmed in the subsequent clause, that *as many as have sinned under law, shall be judged by law*. For the Jews are not to be judged by the law of Moses. See ver. 13. note 2. In this context, νομος, *law*, signifies *divine revelation* in general. Thus *the oracles of God*, with which the Jews were intrusted, Rom. iii. 2. have the name of ὁ νομος, *the law*, often given to them in scripture. For example, Psal. xix. 7. John x. 34. xii. 34. xv. 25. Rom. ii. 17. 20. iii. 19 21. 1 Cor ix. 20. xiv. 21. 34. Gal. iv. 21.; in all which places, *the law* signifies the whole of *the divine revelations*, taken complexly as they stand recorded in the Jewish scriptures.

But when the Jewish scriptures are distinguished into parts, as Luke xxiv. 44. *Written in the law of Moses, and in the Prophets, and in the Psalms; the law*, in that division, denotes *the five books of Moses* only; as it does likewise, Rom. iii. 21. *Being witnessed by the law and the prophets*. In this restricted sense, νομος generally, though not always, has the article prefixed.

Farther, because *the covenant with Abraham* is one of the greatest of the ancient oracles of God, and is in substance the gospel covenant, it is called in some passages *the law;* as Rom. ii. 25, 26. And *the law of faith*, Rom. iii. 27. See note 4.—In like manner, *the gospel* is sometimes called *the law*, 1 Cor. vii. 39. James iv. 11.: And the *law of Christ*, 1 Cor. ix. 21.: And *the law of the Spirit of life in Christ Jesus*, Rom. viii. 2.: And *the law of*

11 (Ου γαρ εϛι προσωποληψια παρα) For there is no respect of persons with God.[1]

11 *For there is no respect of persons with God.* A wicked Jew shall not escape at the judgment, because he is a son of Abraham; neither shall a wicked Gentile be spared, because he lived without revelation.

12 *As many* (γαρ, 93.) *therefore,* as have sinned *without law*[1], shall also perish[2] without *BEING JUDGED BY* law; and as many as have sinned (εν, 175.) *under law,*[3] shall be judged *by law.*

12 *As many, therefore, as have sinned without revelation, shall also perish without* being judged by *revelation;* their punishment will be less on account of their want of revelation. *And as many as have sinned under revelation, shall be judged by revelation;* their guilt being aggravated by the advantages which they enjoyed, they shall be punished in proportion to their guilt.

13 For not the hearers of the law ARE just before God,[1] but the doers of the law shall be justified,

13 *For not those who have enjoyed revelation, are* esteemed *just in the sight of God, but those* only *who do* (ver. 10.) *the things enjoined in revelation, shall be justified* at the judgment.

---

liberty, James i. 25.—*Law* also signifies the law of nature, Rom iii. 20 note 1. Gal. ii 16.: which law being written in men's hearts, they are said, on that account, to be *a law to themselves,* Rom. ii. 14. *Lastly, Law* is used in a metaphorical sense for *any thing which hath the force and strength of a law.* Thus, *law of sin; law of the members; law of death.* Rom. vii. 21. *I find this law to me inclining to do good, that evil lies near me.*

2. *Shall also perish.* Some understand this of the annihilation of the heathens, but without reason.

3. *As many as have sinned under law,* under revelation, whether the patriarchal, the Jewish, or the Christian, *shall be judged by law.* Though κρινειν, *to judge,* sometimes signifies *to condemn,* the word κριθησονται is rightly translated in this passage, *shall be judged,* because the apostle's intention is to shew, that all who have enjoyed the benefit of an external revelation, shall be more severely punished, if wicked, than the Gentiles who have not had that advantage: an idea that is better conveyed by the expression, *shall be judged,* than it would have been by the expression, *shall be condemned.* The reason is, *judgment* implies an accurate consideration of all circumstances, whether of aggravation or of alleviation, and the passing such a sentence as appears to the judge equitable, upon due consideration of the whole case.

Ver. 13.—1. *For not the hearers of the law are just before God.* In this the apostle condemned the folly of the Jews, who thought themselves

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themfelves:

14 (Οταν γαρ εθνη τα μη νομον εχοντα, φυσει τα τȣ νομȣ ποιῃ, ὁυτοι νομον μη εχοντες, ἑαυτοις εισι νομος.

---

felves fure of eternal life. because God had favoured them with a revelation of his will. See Whitby on this claufe.

2 *But the doers of the law fhall be juftified.* As no perfon ever was, or ever will be juftified, by the doing, either of the law of nature, or of the law of Mofes, *the law*, by the doing of which the Jews are to be juftified at the judgment, muft be that which is called, Rom. iii. 27. *The law of faith:* namely, the gracious covenant or law, which God eftablifhed for all mankind immediately after the fall, and by which he required not perfect obedience as the means of their juftification, but the obedience of faith. See Rom. iii. 27. note 4. Rom. vii. Illuftr. This covenant or law, was made known to the Jews in the covenant with Abraham, and afterwards to all men by the preaching of the gofpel.

Shall be juftified δικαιωθησονται. See Illuftr. Here the word *juftified* occurs for the firft time in the epiftle to the Romans. And being introduced in the account given of the general judgment, that circumftance fuggefts two things. *Firft*, That the words *juftify* and *juftification* are forenfic terms, denoting the act of a judge, who, after a fair legal trial, declares one innocent who was accufed at his bar, either of having neglected fome duty, or of having committed fome crime. This *forenfic* fenfe of the word *juftify*, was very familiar to the Jews, being the fenfe which it hath in the precept concerning the Ifraelitifh judges, Deut. xxv. 1. *They fhall juftify the righteous, and condemn the wicked.*—Prov. xvii. 15. *He that juftifieth the wicked, and he that condemneth the juft, even they both are abomination to the Lord.*—The *fecond* thing fuggefted by the apoftle's mentioning the word *juftify* for the firft time in his account of the judgment, is, That as often as he difcourfes in this epiftle, of *the juftification of finners*, he hath in his eye the inquiry which Chrift will make into their conduct, and the fentence of acquittal which, as judge, he will then pronounce on believers, whereby they will both be freed from punifhment, and entitled to reward. In this forenfic fenfe, our Lord himfelf ufed the word *juftify*, Mat. xii. 36. *Every idle word that men fhall fpeak, they fhall give account thereof in the day of judgment.* 37. *For by thy words thou fhalt be juftified, and by thy words thou fhalt be condemned.*—Acts xiii. 38, 39. *The forgivenefs of fins* is termed *juftification*. And Rom. viii. *juftification* is reprefented as putting an end to *accufation*. 33 *Who fhall bring an accufation againft God's elect? It is God that juftifieth.*

Such being the ufe of the word *juftify* in fcripture, it is evident, that when the apoftle fpeaks of being *juftified by deeds* or *works of law*, Rom. iii. 20. Gal. ii. 16. he means, *juftified according to the tenor of law*,

14 (*When therefore* the Gentiles, *who* have not *a law*, do by nature (Eph. ii. 3. note 2.) the *things of the law*, [1] these *persons*, *though they have not a law*, are a law to themselves:

14 *When, therefore, the Gentiles who have not revelation, do, by the guidance of their reason and conscience, the things enjoined by revelation, these persons, though they have no external revelation* to direct them, *furnish a revelation to themselves*, by obeying which they may be justified through Christ, equally with the Jews.

---

law, by performing all the *deeds* or *works* enjoined by law, without the least failure; consequently he speaks of *a meritorious justification*, obtained by the sentence of a judge, declaring, after enquiry, that the judged person hath performed all that was required of him, so that he is not only freed from punishment, but entitled to the promised reward, and may complain of injustice, if these are denied him. On the other hand, when *justification by faith* is mentioned, in opposition to justification by deeds of law, the apostle means *a gratuitous justification*, founded, not on the accused person's *innocence* or *righteousness*, but proceeding merely from the mercy of his judge, who is pleased, out of pure favour, to accept of his *faith* in the place of *righteousness*, and to reward it as if it were *righteousness*; and all for the sake of Christ.

This distinction between *meritorious* and *gratuitous justification*, deserves notice, not only on account of the light which it throws on the apostle's reasonings concerning justification, but because it reconciles his doctrine on that head, with the doctrine of the apostle James. The justification which Paul declares to be unattainable by works of law, is *a meritorious justification*; but the justification which James tells us is to be attained, *not by faith only, but by works also*, is a gratuitous justification, to which both faith and works are necessary, See Rom. iii. 28. note 2.

Ver. 14. *When therefore the Gentiles who have not a law.* Many are of opinion, that the Gentiles mentioned in the preceding part of this chapter, who are to be rewarded with eternal life, are the Gentiles who embrace the gospel. But this verse shews, that the apostle is speaking of such Gentiles as have not a revealed law; and the things said here concerning them plainly imply, (though the apostle hath not directly expressed it) that they may be saved by performing the law which they furnish to themselves. All the ancient Greek commentators interpreted this passage of the Gentiles who had not a revealed law, as Whitby hath shewn. But both he and they were mistaken, in thinking the reward of the pious heathens will be of a different nature from the reward of those who have enjoyed revelation. For the whole strain of the apostle's reasoning, in this and the following chapter, is to shew, that God hath established one method of justification for all men, and will follow one rule in rewarding and punishing them. So Peter also taught Cornelius.

15 Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and *their* thoughts the mean while accuſing, or elſe excuſing one another)

15 Οἵτινες ενδεικνυνται το εργον τȣ νομȣ γραπτον εν ταις καρδιαις αυτων, συμμαρτυρȣσης αυτων της συνειδησεως, και μεταξυ αλληλων των λογισμων, κατηγορȣντων η και απολογȣμενων.)

16 In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my goſpel.

16 Εν ἡμερα ὅτε κρινει ὁ Θεος τα κρυπτα των ανθρωπων, κατα το ευαγγελιον μȣ, δια Ἰησȣ Χριςȣ.

17 Behold, thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God;

17 Ἰδε, συ Ιȣδαιος επονομαζῃ, και επαναπαυῃ τω νομω, και καυχασαι εν Θεω,

---

Ver. 15. *Who ſhew plainly the work of the law written on their hearts.* As *the law* in this context ſignifies *divine revelation,* (See ver. 12. note 1.) *the work of the law* muſt be the diſcovery of men's duty, which revelation makes by its precepts. The ſame diſcovery is in part made by men's natural reaſon and conſcience, on which account it is ſaid to be written on their heart. The reality of ſuch a *natural revelation* made to the heathen, Taylor obſerves, the apoſtle hath proved by three arguments: 1. By the pious and virtuous actions which many of the heathens performed: 2. By the natural operation of their conſciences: 3. By their reaſonings with one another, in which they either accuſed or excuſed one another. For in theſe accuſations and defences, they muſt have appealed to ſome law or rule. Thus, in the compaſs of two verſes, the apoſtle hath explained what the *light of nature is,* and demonſtrated that there is ſuch a light exiſting. It is *a revelation from God,* written on the heart or mind of man; conſequently is a revelation common to all nations; and ſo far as it goes, it agrees with the things written in the external revelation, which God hath made to ſome nations: for the mind of man, as made by God, harmonizes with the mind of God.

Ver. 16. This verſe muſt be conſtrued with ver. 12.: for ver. 13, 14, 15. are a parentheſis.

Ver. 17. *Behold thou art ſirnamed a Jew.* After the returning of the Iſraelites from the Babyloniſh captivity, they were all called *Judæi,* Jews, becauſe *Judah* was the principal, and almoſt the only tribe then exiſting, and becauſe to that tribe the others joined themſelves. And as the Jews differed from all nations in point of religion, the name *Jew and Iſraelite* at length ſignified *the profeſſion of a religion.*

 When

15 *Who shew plainly* the work of the law written *on* their hearts,[1] their conscience bearing witness, *and also* THEIR *reasonings between one another, when they accuse or* else *excuse EACH OTHER.*)

15 *These shew plainly, that the distinction between virtue and vice, inculcated in revelation, is written* not on tables of stone, but *on their hearts, their conscience bearing witness thereto, as also their debates with one another: in which they either accuse one another* of evil actions, *or else defend each other* when so accused.

16 In the day,[1] when God *will* judge *the hidden things* of men, by Jesus Christ, according to my gospel.

16 What I have said concerning God's rendering to every one according to his works, and concerning the judgment of those who have sinned, whether under law or without law, will happen *in the day when God will judge the inward dispositions of men by Jesus Christ, according to the gospel which I preach.*

17 Behold, (επονομαζη) thou art *sirnamed* a Jew,[1] and restest in the law, and *boastest in* God;

17 What improvement have ye Jews made of revelation? *Behold, thou hast the honourable appellation of a Jew, and restest in the law* as a complete rule of duty, *and boastest in God* as the object of thy worship,

---

When therefore it is said, *Behold thou art sirnamed a Jew*, the meaning is, thou art a worshipper of the true God, and enjoyest the benefit of a revelation of his will. In this and the following verses, if I mistake not, the apostle addressed the men of rank and learning among the Jews. It is no objection to that supposition, that probably there were no doctors of the law, nor Jewish scribes and priests at Rome, when this letter was written: for as the apostle was reasoning against the whole body of the nation, his argument required that he should address the teachers of every denomination, to whom the things written in this and the following verses best agree. Besides, as he had addressed the heathen legislators, philosophers, and priests, in the first chapter, for the purpose of shewing them the bad improvement they had made of the knowledge they derived from the works of creation, it was natural for him in this, to address the Jewish scribes, priests, and doctors, to shew them how little they had profited by the knowledge which they had derived from revelation. Of the Jewish common people, the apostle speaks, Rom. iii. 20. where he proves, that they also were extremely vicious.

18 And knoweſt *his* will, and approveſt the things that are more excellent, being inſtructed out of the law,

18 Και γινωσκεις το θελημα, και δοκιμαζεις τα διαφεροντα, κατηχȣμενος εκ τȣ νομȣ·

19 And art confident that thou thyſelf art a guide of the blind, a light of them which are in darkneſs,

19 Πεποιθας τε σεαυτον ὁδηγον ειναι τυφλων, φως των εν σκοτει,

20 An inſtructer of the fooliſh, a teacher of babes, which haſt the form of knowledge and of the truth in the law.

20 Παιδευτην αφρονων, διδασκαλον νηπιων, εχοντα την μορφωσιν της γνωσεως και της αληθειας εν τω νομω·

21 Thou therefore which teacheſt another, teacheſt thou not thyſelf? thou that preacheſt a man ſhould not ſteal, doſt thou ſteal.

21 Ὁ ȣν διδασκων ἑτερον, σεαυτον ȣ διδασκεις; ὁ κηρυσσων μη κλεπτειν, κλεπτεις;

22 Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt idols, doſt thou commit ſacrilege?

22 Ὁ λεγων μη μοιχευειν, μοιχευεις; ὁ βδελυσσομενος τα ειδωλα, ἱεροσυλεις;

Ver. 18.—1. *And approveſt the things that are excellent.* The original words, δοκιμαζεις τα διαφεροντα, may be tranſlated, *and tryeſt the things that differ.*

2. *Being*, κατηχȣμενος εκ, *inſtructed by the law.* Beza thinks the propriety of the Greek word might be retained in the tranſlation, thus, *Being inſtructed from thy childhood out of the law.*

Ver. 19—1. *And boaſteſt.* As the Greek noun πεποιθησις, ſignifies *boaſting*, 2 Cor. iii. 4. the verb in this paſſage may be tranſlated *boaſteſt.*

2. *That thou thyſelf art a guide of the blind*, &c. The Jewiſh doctors, in contempt of the Gentiles, always ſpake of them as perſons who were *blind*, and in *darkneſs*, and *fooliſh*, and *babes*, and boaſted of themſelves as *guides*, to whoſe direction the Gentiles, in matters of religion, ought implicitly to ſubmit. This boaſting of the Jews, the apoſtle introduced here, to ſhow that their ſins were greatly aggravated by the revelation of which they boaſted.

Ver. 20. *Having the image of knowledge and of truth in the law.* This could not be ſaid with propriety of the law of Moſes: but it is true of the whole body of the divine revelations contained in the Jewiſh ſcriptures. The original word μορφωσις, according to Bos, ſignifies

18 And knoweſt his will, and approveſt the things that *are excellent*,[1] being inſtructed (*εκ*, 161.) *by* the law,[2]

18 *And knoweſt what God requires, and approveſt the things that are excellent, being inſtructed* by the law which is a revelation from God, and a much ſurer rule than philoſophy,

19 And *boaſteſt*[1] that thou thyſelf art a guide of the blind,[2] a light of them *who* are in darkneſs,

19 *And boaſteſt, that thou thyſelf art a guide* in matters of religion *to the* Gentiles, who, notwithſtanding their philoſophy, are *blind, and a light to all who are in the darkneſs* of heatheniſm;

20 An inſtructer of the fooliſh, a teacher of babes, *having the image*[1] of knowledge and of truth in the law.

20 *A reprover of the fooliſh, a teacher of* perſons as deſtitute of ſpiritual ideas as *babes;* theſe titles thou aſſumeſt, *becauſe thou haſt a juſt repreſentation of religious knowledge and truth in the ſcriptures.*

21 Thou *then who* teacheſt another, teacheſt thou not thyſelf? Thou *who* preacheſt, *do not ſteal*, doſt thou ſteal?[1]

21 Is thy behaviour ſuitable to thoſe high pretenſions? *Thou then who teacheſt the Gentiles, Why teacheſt thou not thyſelf? Thou who preacheſt* to them, *do not ſteal, Doſt thou ſteal?*

22 Thou (*ὁ λεγων* 55.) *who commandeſt, Do not commit* adultery, Doſt thou commit adultery? Thou *who* abhorreſt idols, (*ἱεροσυλεις;*) doſt thou *rob temples?*[1]

22 *Thou* enlightened Jewiſh doctor, *who ſayeſt to* the Gentiles, *Do not commit adultery, Doſt thou commit adultery? Thou who abhorreſt idols, Doſt thou rob temples* of the tithes deſtined for the ſupport of the worſhip of God? as if impiety were criminal in heathens, but pardonable in thee.

ſignifies the ſketch or outlines of a thing; its form. But as the Jews are ſaid to have this *form in the law,* I rather think St. Paul compares the law to a looking-glaſs, which gives exact images of things; as the apoſtle James likewiſe does, chap i. 25.

Ver. 21. *Thou who preacheſt, do not ſteal, Doſt thou ſteal?* This and what follows, is mentioned to ſhew, that the knowledge which the ſcribes and doctors pretended to derive from the law, had had no manner of influence on their temper and manners; ſo that their boaſting in the law, and their claim to be the teachers of the Gentiles, were very little to be regarded by the Gentiles.

Ver. 22. *Doſt thou rob temples?* The Jews, who defrauded the Levites of their tithes, are ſaid Mal. iii. 8. *To rob God.*

 Ver.

23 Thou that makeſt thy boaſt of the law, through breaking the law, diſhonoureſt thou God?

23 Ὁς εν νομῳ καυχασαι, δια της παραβασεως τȣ νομȣ τον Θεον ατιμαζεις;

24 For the name of God is blaſphemed among the Gentiles, through you, as it is written.

24 Το γαρ ονομα τȣ Θεȣ δι ὑμας βλασφημειται εν τοις εθνεσι, καθως γεγραπται.

25 For circumciſion verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumciſion is made uncircumciſion.

25 Περιτομη μεν γαρ ωφελει, εαν νομον πρασσης· εαν δε παραβατης νομȣ ης, ἡ περιτομη σȣ ακροβυστια γεγονεν.

26 Therefore, if the uncircumciſion keep the righteouſneſs of the law, ſhall not his uncircumciſion be counted for circumciſion?

26 Εαν ȣν ἡ ακροβυστια τα δικαιωματα τȣ νομȣ φυλασση, ȣχι ἡ ακροβυστια αυτȣ εις περιτομην λογισθησεται;

27 And ſhall not uncircumciſion which is by nature, if it fulfil the law, judge thee, who by the letter and circumciſion doſt tranſgreſs the law?

27 Και κρινει ἡ εκ φυσεως ακροβυστια τον νομον τελȣσα, σε τον δια γραμματος και περιτομης παραβατην νομȣ;

Ver. 25. *Circumciſion indeed profiteth, if thou practiſe law.* Εαν νομον πρασσης. Here, as in many other paſſages, the apoſtle ſpeaks to the thoughts of his Jewiſh readers. They fancied that circumciſion, by ſhewing that they were deſcended from Abraham, and were members of God's covenant, would inſure their ſalvation, though they were ever ſo wicked. But the apoſtle told them, their circumciſion would avail them only, if they practiſed law; that is, performed the things required in the covenant with Abraham; (ſee ver. 12. note 1.;) in which caſe, as the ſeal of that covenant, it would give them aſſurance of ſalvation. But, if they did not perform the precepts of that covenant, their circumciſion would be of no uſe to them.

Ver. 26. *Keep*, τα δικαιωματα, *the precepts of the law.* For this tranſlation, ſee Rom. i. 32. note 1. *The law*, here and in the following verſe, cannot be the *law of Moſes*, becauſe the uncircumciſed Gentiles could not keep the precepts of that law: they were utterly ignorant of them, and never could, by any exerciſe of reaſon, find out, either that they were agreeable to God, or that he required them of the Gentiles. Moſt commentators are of opinion, that the *moral precepts* of the law of Moſes are here meant, which the Gentiles might know by the light of nature. But as neither they nor the Jews could *keep theſe precepts*, in the manner the law required, ſo as to merit life by them, it is more reaſonable to think, the *law* here ſpoken of, whoſe precepts the Gentiles are ſuppoſed to keep, is the *law of faith*, (See

23 Thou *who boastest in* the law, *by the breaking of the* law, dishonourest thou God?

23 *Thou who boasteth of revelation, Dost thou, by breaking the precepts of revelation, dishonour God* who bestowed it on thee? (See ver. 4.)

24 For, *as it was written*, (Isa. lii. 5. Ezek. xxxvi. 20.) The name of God *is evil spoken of* among the Gentiles, through you.

24 I do not charge you Jews with these crimes rashly: *For, as it was written* to your fathers, so I write to you, *the name of God is evil spoken of among the Gentiles, through your wickedness*, who call yourselves his people.

25 (Περιτομη μεν γαρ, 238. 94.) *Now* circumcision *indeed* profiteth, if thou *practise law*;[1] but if thou be a *transgressor of law*, thy circumcision *hath become* uncircumcision.

25 Whilst ye continue wicked, it is foolish to expect salvation, because ye are circumcised; for *circumcision, indeed*, as the sign of God's covenant, *will profit thee, if thou keepest the law* of faith enjoined in the covenant; *but if thou be a transgressor of that law, thou art in the condition of a wicked Gentile.*

26 (Εαν ουν, 262.) *And if* the uncircumcision keep (τα δικαιωματα) the *precepts*[1] of the law, *will* not his uncircumcision be counted for circumcision?

26 *And if a heathen*, instructed by right reason, and by the grace of God, *perform the precepts of the law of faith, Will not God treat him as a person circumcised*, by bestowing on him justification, the blessing promised to Abraham's seed?

27 And *will* not the uncircumcision, *which by nature*[1] *fulfilleth the law*,[2] judge[3] thee *a transgressor of law, THOUGH A JEW* (*from* ver. 28.) by the literal circumcision? (see ver. 29.)

27 *And will not every uncircumcised Gentile, who, under the direction of reason and conscience*, without revelation, *practises the faith and obedience enjoined in the covenant* with Abraham, *condemn thee as a transgressor of that covenant, though a Jew by the circumcision which is according to the letter* of Moses's precept?

(See Rom. ii. 13. note 2.) the precepts of which the Gentiles may both know and keep. For the light of natural reason dictates its two great precepts, namely, that men should *believe in God*, and *obey him* from love. Farther, the precepts of this law are very properly expressed by words which literally signify, *righteousnesses of the law*; because they who keep them are accounted righteous in the sight of God; that is, are treated by God as righteous persons for the sake of Christ.

Ver. 27.—1. *The uncircumcision which by nature fulfilleth the law.* The words, *by nature*, are added by the apostle, to shew, that he is

28 For he is not a Jew, which is one outwardly; neither *is that* circumcifion, which is outward in the flefh:

29 But he *is* a Jew, which is one inwardly; and circumcifion *is that* of the heart, in the fpirit, *and* not in the letter, whofe praife is not of men, but of God.

28 Ου γαρ ὁ εν τῳ φανερῳ, Ιȣδαιος εϛιν· ȣδε ἡ εν τῳ φανερῳ, εν σαρκι, περιτομη.

29 Αλλ ὁ εν τῳ κρυπτῳ, Ιȣδαιος· και περιτομη καρδιας, εν πνευματι, ȣ γραμματι· ȣ ὁ επαινος ȣκ εξ ανθρωπων, αλλ εκ τȣ Θεȣ.

---

fpeaking of perfons without revelation, and not of the converted Gentiles, nor of thofe who were to be converted.

2. *Fulfilleth the law*, namely, of faith. See ver. 16. note. For though the Gentiles were ignorant of the covenant that was made at the fall, and of its promifes, they might both know and perform its requifitions, ver. 26. Accordingly, many of the Gentiles believed in the true God, and obeyed him from a principle of faith and love.

3. *Judge thee a tranfgreffor of the law, though a Jew*, δια γραμματος και περιτομης, *by the letter and circumcifion*. (Eff. iv. 18.) *by the literal circumcifion*. The words *though a Jew*, are rightly fupplied in this verfe from the following; becaufe the common tranflation, *who by the letter and circumcifion doft tranfgrefs the law*, is not fenfe. See Gen. Pref. p. 33. The judgment which the Gentiles who fulfil the law, are here faid to pafs on the wicked Jews, is the fame with that which the Jews are faid, ver. 1. to pafs on the wicked Gentiles; namely, *that they are worthy of death*. But they pafs this judgment on the Jews with much more reafon than the Jews pafs it on them; becaufe whilft they condemned the Gentiles, they expected to be faved themfelves, though guilty of the very fame crimes.

Ver. 28. *For he is not a Jew*. In this moft beautiful paffage, *a Jew* does not, as in ver. 17. fignify a profeffor of the Jewifh religion, or a member of God's ancient vifible church, but one who is *a fon of Abraham*, by poffeffing faith and holinefs, like that for which Abraham was conftituted the father of all believers. In this fenfe, the pious Gentiles, though uncircumcifed, and members of no vifible church, were really *Jews* or *fons of Abraham*, and members of the covenant which God made with him, and entitled to all its bleffings,

28 For he is not a Jew, [1] *who* IS ONE outwardly, neither IS circumcision, THAT which IS outward in the flesh:

29 But he IS a Jew *who is one* inwardly, [1] and circumcision IS of the heart, in the spirit, *not* in the letter [3] OF THE LAW. (8, 67.) *Of this man* the praise IS not *from* men, but *from* God.

28 *For he is not a son of Abraham*, and an heir of the promises, *who is one by natural descent only; neither is* true *circumcision that which is outward in the flesh:*

29 *But he is a Jew who is one in the temper of his mind; and circumcision is that of the heart*, by cutting off evil desires, *according to the spirit, not according to the letter of the law. Of such a real Jew, the praise will not be from the Jews*, who will disown him if he is uncircumcised, *but* it will come *from* God, who, knowing his heart, will acknowledge him as one of Abraham's spiritual seed.

---

blessings, by virtue of the circumcision of their heart. It is of such as these, that Christ speaks in his epistle to the church of Smyrna: Rev. ii. 9. *I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan.*

Ver. 29.—1. *But he is a Jew who is one inwardly.* He is a son of Abraham, a member of God's invisible catholic church, and entitled to the blessings of the covenant, who inwardly possesses the temper and disposition of Abraham, and who imitates him in his faith and obedience.

2. *And circumcision is of the heart.* The circumcision which renders men *the sons of Abraham*. and *the people of God*, is a circumcision of the heart, made by cutting off or mortifying its lusts. That this is the true circumcision, or the thing meant by that rite, is evident from what Moses said to the Jews, Deut. x. 16. *Circumcise therefore the foreskin of your hearts, and be no more stiff-necked.*

3. *In the spirit, not in the letter.* The apostle, by distinguishing between the *spirit* and the *letter of the law of Moses*, intimates that the rites enjoined in that law were typical, and had a spiritual or moral meaning, as Moses also expressly declared to the Jews, Deut. xxx 6. Levit. xxvi. 41. The prophet Jeremiah likewise represents *circumcision* as emblematical, chap. iv. 4. Consequently all the other rites of the law were so likewise.

CHAP. III.

View and Illuſtration of the Subjects handled in this Chapter.

THE foregoing reaſonings being contrary to the prejudices of the Jews, one of that nation is here introduced objecting, If our being the children of Abraham, members of the church of God, and heirs of the promiſes, will procure us no favour at the judgment, and if the want of theſe privileges will not preclude the heathens from ſalvation, what is the pre-eminence of a Jew above a Gentile, and what is the advantage of our being made the viſible church of God? ver. 1.—The apoſtle replied, That the Jews, as a nation, enjoyed great advantages by being the church of God: To them were committed the oracles of God, the law of Moſes, and the writings of the prophets, in which the coming of the ſeed of Abraham, who was to bleſs all nations, is foretold, ver. 2.—But ſays the Jew, What good have we derived from theſe oracles, if the greateſt part of us have not believed on him whom you affirm to be the ſeed of Abraham? Will not our unbelief, as you have often told us, (See View prefixed to chap. xi) occaſion our rejection, and thereby deſtroy the faithfulneſs of God, who promiſed to Abraham to be a God to him and to his ſeed in their generations? ver. 3.—This conſequence the apoſtle denied. Becauſe, although all the natural ſeed of Abraham were rejected for unbelief, the faithfulneſs of God would not be deſtroyed thereby, but rather eſtabliſhed, as the caſting of Abraham's ſeed out of the covenant for unbelief and diſobedience, was tacitly threatened in the covenant itſelf, ver. 4.—But replied the Jew, If our unrighteouſneſs, in not believing on Jeſus, eſtabliſheth the faithfulneſs of God, by occaſioning our loſing the privileges of the covenant, Is not God unrighteous in deſtroying us alſo as a nation, for the ſin of not believing in Jeſus? ver. 5.—By no means, anſwered the apoſtle; for if no ſin could be righteouſly puniſhed, which is attended with good conſequences, *How ſhall God judge the world?* How ſhall he render to every man according to his works? ver. 6.—This anſwer not convincing the Jew, he urged his objection in a ſtronger form, as follows: If *the truth of God*, in executing his threatenings on us as a nation, *hath abounded to his glory through our lie*, Why are we puniſhed as ſinners individually, for what hath contributed ſo exceedingly to God's glory, that it can ſcarcely be called a ſin? To this objection the apoſtle adds, Why not ſay alſo, what we apoſtles are ſlanderouſly reported to practiſe, and even to order, *Let us do evil, that good may come?* This pernicious doctrine the apoſtle

apoſtle reprobated with abhorrence, by declaring, that the condemnation of thoſe who hold it is moſt juſt, ver. 8. which is all he now thought fit to ſay on the ſubject; intending to confute both the objection and the ſlander more fully afterwards, chap. vi. vii. viii.

Becauſe the apoſtle had affirmed, ver. 2. that the pre-eminence of the Jews above the Gentiles, conſiſted in the advantages which they derived from the oracles of God, for improving themſelves in knowledge and virtue, the Jew aſks, Do you acknowledge that we excel the Gentiles in worthineſs of character, and that, on account thereof, we are entitled to be juſtified by the law? Not at all, ſays the apoſtle; for we have formerly, chap. i. and ii. proved Jews and Gentiles, that is, the ſcribes, phariſees, and lawyers among the Jews, and the ſtateſmen, philoſophers, and common people of the Gentiles, to be all under ſin, and obliged to ſeek juſtification by faith, ver. 9.—And with reſpect to the common people of the Jews, I will ſhew you by paſſages from your own ſcriptures, that the generality of them have always been exceedingly corrupt, notwithſtanding the advantages which they derived from the oracles of God, ver. 12. 18 —Wherefore Jews and Gentiles being ſinners, every mouth of man, pretending to juſtification, as due on account of works, is effectually ſtopped, both by the law of nature and by the law of Moſes, and all the world ſtands condemned by both, as liable to puniſhment from God, ver. 19.—The apoſtle having thus, ſtep by ſtep, led his readers to the great concluſion which he meant to eſtabliſh, he produces it as the reſult of all his reaſonings hitherto: *Wherefore, by works of law, there ſhall no fleſh be juſtified in his ſight: becauſe through law is the knowledge of ſin,* ver. 20.:—That is, neither Jew nor Gentile can be juſtified meritoriouſly by works of law, becauſe law requiring perfect obedience, under the penalty of death, its only operation is to make ſinners ſenſible that they are liable to condemnation, without giving them the leaſt hope of mercy: ſo that any expectation of eternal life which ſinners can entertain, muſt be founded upon a method of juſtification different from that of law.

This being the proper place for it, the apoſtle introduces his account of the goſpel-method of juſtification, as follows. Becauſe both the law of nature, and the law of Moſes, hath made perfect obedience neceſſary to juſtification, and becauſe no man is able to give ſuch an obedience, *a righteouſneſs without law,* that is, a different righteouſneſs from perfect obedience to any law whatever, *is now diſcovered* in the goſpel, to be what God requires in order to ſalvation. And to reconcile the Jews to that

that kind of righteoufnefs, the apoftle told them, (deferring the proof of his affertion till afterwards, ch. iv. 1.—8.) *that it is teftified by the law and the prophets*, ver. 21.—Even the righteoufnefs which God hath appointed from the beginning, as the righteoufnefs of finners; a righteoufnefs which is through the faith enjoined by Jefus Chrift, and which, from mere favour, *will be counted to all, and rewarded upon all who believe;* for with God there is no diftinction of perfons, in his method of juftifying mankind, ver. 22.—*Becaufe all have finned, and come fhort of the praife of God*, ver. 23.

Many of the Jews, however, continued utterly averfe to the new difpenfation: *Firft*, Becaufe its doctrine of juftification by faith, rendered the Levitical facrifices, which they believed to be real atonements, altogether ufelefs; and, *Secondly*, becaufe they fancied that no facrifice for fin was appointed under the gofpel.—This latter miftake the apoftle corrected, by informing them, that juftification is a free gift from God, beftowed on finners through the redemption that is by Chrift Jefus, that is, through the atonement which he hath made for fin by the facrifice of himfelf: ver. 24.—And that, on account of his having offered a facrifice fo meritorious, God hath fet him forth as a *mercy-feat*, feated on which, confiftently with his juftice, he forbears to punifh finners immediately, and grants them fpace to believe and repent, that he may pardon both them who have believed and repented before the coming of Chrift, ver. 25.—and them who fhall believe and repent after his coming, even to the end of the world, ver. 26.—*Where then is boafting?* the boafting of the Gentile philofophers, and of the Jewifh fcribes, who being puffed up with pride, the one on account of their intellectual attainments, and the other on account of their zeal in perform-

OLD TRANSLATION.

CHAP. III. 1. What advantage then hath the Jew; or what profit *is there* of circumcifion?

GREEK TEXT.

1 Τι ȣν το περισσον τȣ Ιȣδαιȣ, η τις ἡ ωφελεια της περιτομης;

Ver. 1. *What then is the pre-eminence of the Jew? and what, &c.* There are two queftions propofed here, 1. What is the pre-eminence of the Jew above the Gentile? 2. What is the advantage of circumcifion, and of the other ritual fervices which are enjoined in the law? To the firft of thefe queftions the apoftle anfwers in this chapter, and to

performing the rites of Mofes, fancy themfelves entitled to eternal life. To this queftion the apoftle replies, *It is excluded:* not however by *law*, which only juftifies men meritorioufly through a perfect obedience to its precepts; but by *the law of faith*, the gofpel, which juftifies finners gratuitoufly through faith, ver. 27. and thereby utterly beats down the pride both of the Jews and the Gentiles.

Having thus explained the gofpel-method of juftification, and fhewn that it is founded, not on the merit of men's works, but in the mercy of God, and in the atonement made for fin by the death of Chrift, the apoftle produces his fecond great conclufion: *We conclude then, that by faith man is juftified without works of law*, ver. 28. And truly, unlefs this, with the arguments which fupport it, had been added, the former conclufion, ver. 20. *By works of law, there fhall no flefh be juftified in his fight*, would have anfwered no purpofe, but to terrify finners.—Farther, to wean the Jews effectually from the legal method of juftification by *facrifices*, *wafhings* and *meats*, on which they doated, the apoftle obferved, that Jews and Gentiles being all under the government of the fame God, who is equally related to all, as their creator and judge, ver. 29.—there cannot be one way of juftification appointed for the Jews, and another for the Gentiles; but all are to be juftified in one method, namely by faith, ver. 30.—To conclude, Becaufe the unbelieving Jews and Gentiles affirmed, That in teaching a gratuitous juftification by faith, without works of law, the apoftle made law ufelefs, he told them, this doctrine does not make law ufelefs, but rather eftablifhes it as abfolutely neceffary, ver. 31. However, the proof of his affertion being a matter of great importance, the apoftle deferred it till afterwards, that he might propofe it at large, chap. vii.

New Translation.	Commentary.
CHAP. III. 1 *JEW.* What *then IS the pre-eminence* of the Jew? (*n*, 195.) *and* what *the advantage of* circumcifion? [1]	CHAP. III. 1 If our privileges will procure us no favour at the judgment, and if the want of thefe privileges will be no difadvantage to the Gentiles, *What is the pre-eminence of the Jew* above the Gentile? *and what* is *the advantage of circumcifion?*

to the fecond in chap. iv. beginning at ver. 11. See that verfe, note 1.

Ver.

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

2 Πολυ κατα παντα τροπον. πρωτον μεν γαρ ὁτι επιϛευθησαν τα λογια τȣ Θεȣ.

3 Τι γαρ, ει ηπιϛησαν τινες; Μη ἡ απιϛια αυτων την πιϛιν τȣ Θεȣ καταργησει;

4 Μη γενοιτο· γινεσθω δε ὁ Θεος αληθης, πας δε ανθρωπος ψευϛης· καθως γεγραπται· Ὁπως αν δικαιωθῃς εν τοις λογοις σȣ, και νικησῃς εν τῳ κρινεσθαι σε.

Ver. 2.—1 *Much in every respect.* The respects in which the Jews were superior to the Gentiles, are enumerated Rom. ix. 4, 5 and explained in the notes on that passage.

2. *But chiefly indeed, because they were intrusted with the oracles of God.* The Greeks used the word λογια, *oracles,* to denote the responses which their deities, or rather their priests, made to those who consulted them; especially if they were delivered in prose. For, as Beza observes, they gave a different name, χρησμοι, to such responses as were uttered in verse. Here *oracles* denote the whole of *the divine revelations*, and among the rest *the law of Moses*, which Stephen calls λογια ζωντα, *living oracles*, Acts vii. 38, because God spake that law in person. All the revelations of God to mankind, from the beginning of the world to his own times, Moses, by the inspiration of God, committed to writing; and what farther revelations God was pleased to make to mankind, during the subsistence of the Jewish church, he made by the Jewish prophets, who recorded them in books: and the whole was intrusted to the Jews, to be kept for their own benefit, and for the benefit of the world. Now this being the chief of all their advantages as Jews, it alone is mentioned by the apostle. In like manner, the Psalmist hath mentioned the word of God as the distinguishing privilege of the Israelites, Psal. cxlvii. 19. *He hath shewed his word unto Jacob, and his statutes and judgments unto Israel.* 20. *He hath not dealt so with any nation.* The benefits which the Jews derived from the oracles of God, the apostle had no occasion to explain here, because they were all introduced in the boasting of the Jew, described chap. ii. 17.–23.

Ver. 3. Μη ἡ απιϛια, *Will not their unbelief destroy the faithfulness of God?* The common translation, *Shall their unbelief destroy, &c.* implies that the faithfulness of God will not be destroyed by the unbelief of the Jews, which do doubt is true; but it is contrary to the intention of the objector, who means that it would be destroyed by their unbelief. The same reasoning applies to ver. 5; whereas if Μη, in these

verses,

2 *APOSTLE.* Much *in every respect:* [1] *but* chiefly, *indeed, because they were intrusted with* the oracles of God. [2]

2 It is *great in every respect: but chiefly, indeed, because the Jews were intrusted with the oracles of God:* especially that concerning the blessing of the nations in Abraham's seed.

3 *JEW.* (Τι γαρ, 98.) *But* what if (τινες, 54.) some *have not believed?* (μη, 247.) *Will not* their unbelief [1] (καταργησει, chap. iii. 31. note 1.) *destroy the faithfulness of God?*

3 *But what* benefit have we received from the oracles of God, *if the greatest part of us have not believed* on him whom ye call the seed, and are to be cast off? *Will not their unbelief destroy the faithfulness of God*, who promised to be a God to Abraham's seed in their generations?

4 *APOSTLE.* *By no means: but* let God be true, [1] (δε 100,) *though every man BE* a liar; [2] as it is written, (Ps. 51. 4.) That thou *mayest* be justified in thy (λογοις, 60.) *threatenings, and mayest* overcome when *thou judgest.*

4 *By no means:* the faithfulness of God will not be destroyed by the rejection of the Jews. *But let God be* acknowledged *true* to his covenant, *although every Jew be a liar*, in affirming that Jesus is not the promised seed, and be rejected on that account: *for, as it is written*, in all cases *God will be justified in his threatenings, and will appear just as often as he punishes.*

---

verses, is translated, as I have done, *Will not*, the reasoning, in both places, will be conclusive. Beza has translated Μητι, without the negative particle, Matt. xii. 23. *Nonne? Is not this the Christ?* John xviii. 17. Μητι; *Nonne et tu? Art thou not also one of this man's disciples?* Our translators likewise have translated Μητι in the same manner, John iv. 29. *Is not this the Christ?* And John xviii. 25. Μη και συ; *Art thou not also one of his disciples?* In ver. 8. of this chapter, Μη without ου is used as a negative interrogation. So also 1 Cor. vi. 3. Μητιγε βιωτικα; *Why not then things pertaining to this life?*

In the covenant with Abraham, God having promised (Gen. xvii. 8.) to give to him and to his seed, the land of Canaan for an everlasting possession, and to be their God, the Jews affirmed that if they were cast off from being his people, and driven out of Canaan for not believing on Jesus, the oracles of God, instead of being an advantage, would be a disadvantage to them, and the faithfulness of God, in performing his promises, would be destroyed. It seems the apostles, in their discourses to the Jews, had told them that for crucifying Jesus, they were to be punished in that manner. See chap. xi. Illustration.

Ver. 4.—1. *But let God be true:* let God be acknowleded true to his covenant, though every Jew disbelieves, and is cast off on that account.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man.)

5 Ει δὲ ἡ αδικια ἡμων Θεȣ δικαιοσυνην συνιϛησι, τι ερȣμεν; μη αδικος ὁ Θεος ὁ επιφερων την οργην; (κατα ανθρωπον λεγω.)

6 God forbid: for then how shall God judge the world?

6 Μη γενοιτο· επει πως κρινει ὁ Θεος τον κοσμον;

7 For if the truth of God hath more abounded through

7 Ει γαρ ἡ αληθεια τȣ Θεȣ εν τῳ εμῳ ψευσματι επερισσευ-

---

count. To understand this, we must recollect that the performance of the promises to the natural seed of Abraham, is, in the original covenant, tacitly made to depend on their faith and obedience, Gen. xviii. 19.; and that it is explicitly made to depend on that condition in the renewal of the covenant, Deut. xxviii 1.—14. Besides, on that occasion, God expressly threatened to expel the natural seed from Canaan, and scatter them among the heathens, if they became unbelieving and disobedient, Levit. xxvi. 33. Deut. xxviii. 64. The rejection, therefore, and expulsion of the Jews from Canaan, for their unbelief, being a fulfilling of the threatenings of the covenant, established the faithfulness of God, instead of destroying it.

2. *Though every man be a liar.* The apostle calls the unbelieving Jews *liars*, not only because in scripture wicked men are called *liars*, Psal. cxvi. 11., but because they who refused to believe on Jesus, thereby affirmed that he was an impostor, which was the greatest falsehood.

3. *That thou mayest be justified in thy threatenings, and mayest overcome when thou judgest.* This is the proper translation of the original phrase, εν τῳ κρινεσθαι σε, and is agreeable to Psal. li. 4, whence the quotation is made. God's *threatenings*, in which David justified God, or acknowledged him to be just, are those which Nathan, by God's order, spake to him in reproof of his crimes of adultery and murder, 2 Sam. xii. 9.—12. And with respect to God's *judging* or *punishing* David, it happened when God executed on David's posterity, the things which he denounced against them by Nathan. In thus punishing him, David thought God *clear* or *just*, and acknowledged him to be so, by meekly receiving his punishment. On this occasion, the apostle quoted David's confession, that God's punishing him in the manner denounced by Nathan, was no breach of the promises he had made to him and to his posterity, because it shewed the Jews, that God's promises, like his threatenings,, are all conditional, and that, consistently with his promises to Abraham, and to his seed, God might reject the Israelites, and drive them out of Canaan, for their unbelief and disobedience.

5 *JEW.* But if our unrighteousness *establisheth* the righteousness of God, what shall we say? (μη, see note on ver. 3.) *Is not*[1] God unrighteous *who inflicteth wrath?* (I speak *THIS after the manner of man.*[2])

5 *But if our unrighteousness*, in rejecting and crucifying Jesus, (συνιστησι; see 2 Cor. vi. 4. vii. 11. Gal. ii. 18.) *establisheth the faithfulness of God* in casting us off from being his people, *What shall we infer? Is not God unrighteous, who* likewise *destroyeth us as a nation* for that sin? (*I write this in the character of an unbelieving Jew.*)

6 *APOSTLE. By no means:* (επει, 177.) *otherwise* how shall God judge the world?[1] (See ver. 5. note 2.)

6 *By no means: for if no sin can be righteously punished which is attended with good consequences, How shall God judge the world?* How shall he render to every man according to his works?

7 *JEW.* (γαρ, 92.) For, if the truth of God *hath*

7 Your account is not satisfactory: *for if the truth of God*, in cast-

---

Buxtorf hath shewn, in his Lex Chaldaic. p. 668. that the Hebrew word which our translators have rendered *mayest be clear*, Psal. li. 4. is rightly translated by the LXX. and by the apostle, νικησαις, *mayest overcome;* that sense of the word being familiar to the Syrians and the Rabbins. The *victory* here ascribed to God, is a victory over enemies who disobey his laws.

Ver. 5.—1. *Is not God unrighteous?* See ver. 3. note, for this translation.

2. *I speak this after the manner of man.* See Rom. vi. 19. note 1. The apostle, as Taylor remarks, in reverence of the majesty of God, is at pains to qualify the supposition of his being unrighteous. For first, he puts it in the form of a question: *Is not God unrighteous?* Next, he adds, that he speaks it in the character of an objector. Then he interrupts the objection, by inserting a strong denial thereof, founded on God's character as judge of the world: after that, he suffers the objector to state his objection in a new form, and strengthens it by an addition of his own. An example of this kind of interruption of an objection, we have, Horace, Lib. ii. Ser. iii. ver. 187, 188.

Ver. 6. *Otherwise how shall God judge the world?* The very idea of God's judging the world, implies that it shall be done in righteousness. For if any person were to have injustice done him on that occasion, it would not be *judgment*, but a capricious exercise of power, whereby the judge would be dishonoured. On this idea is founded the answer which Abraham made to God, and which, I suppose, the apostle had now in his eye, Gen. xviii. 25. *Shall not the judge of all the earth do right?*

 Ver.

my lie unto his glory: why yet am I alſo judged as a ſinner?

8 And not *rather* (as we be ſlanderouſly reported, and as ſome affirm that we ſay) Let us do evil, that good may come? whoſe damnation is juſt.

9 What then? are we better *than they?* No, in no wiſe: for we have before proved both Jews and Gentiles, that they are all under ſin;

10 As it is written, There is none righteous, no not one:

σεν εις την δοξαν αυτου, τι ετι καγω ὡς ἁμαρτωλος κρινομαι;

8 Και μη (καθως βλασφημουμεθα, και καθως φασι τινες ἡμας λεγειν) ὁτι ποιησωμεν τα κακα ἱνα ελθῃ τα αγαθα; ὡν το κριμα ενδικον εστι.

9 Τι ουν; προεχομεθα; ου παντως· προῃτιασαμεθα γαρ Ιουδαιους τε και Ἑλληνας παντας ὑφ' ἁμαρτιαν ειναι.

10 Καθως γεγραπται· Ὁτι ουκ εστι δικαιος, ουδε εἱς·

Ver. 7. *Through my lie.* The Jew, who here ſuſtains the part of the objector, ſuppoſes, for argument's ſake, that Jeſus is the Chriſt, and that his own diſbelief, which, after the apoſtle's example, he terms a *lie,* was wrong. Taylor ſuppoſes that *lie* in this paſſage ſignifies *diſobedience;* becauſe the word was uſed in that ſenſe by the Hebrews, Iſa. lxiii. 8.

Ver. 8.—1. *Let us do evil that good may come.* This ſlanderous report ſeems to have been founded on a miſinterpretation of the apoſtle's doctrine, that the greatneſs of the ſins of which the Gentiles were guilty, rendered God's goodneſs, in ſending Chriſt to die for them, the more illuſtrious, Rom. v. 8. 20, 21.

2. *Of theſe the condemnation is juſt.* Here the apoſtle teaches expreſsly, that things in themſelves evil, are never to be done on the pretence of promoting what is good. Such a pretence, if allowed, would juſtify the greateſt crimes.

Ver. 9. *We have formerly proved both Jews and Gentiles to be all under ſin.* Eraſmus tranſlates the word, προῃτιασαμεθα, *ante cauſis redditis, oſtendimus; Having before mentioned the reaſons, we have ſhewn.* But the tranſlation I have given is ſufficiently exact. The apoſtle had formerly, chap. ii. 21.—24., proved the Jewiſh ſcribes, lawyers and phariſees, to be under ſin; and chap. i. 8.—32., he had ſhewn, that the Greek philoſophers, ſtateſmen, and common people, were all in the ſame condition. He is now going to ſpeak of the lower ranks of the Jewiſh people.

Ver 10.—1. *As it is written,* &c. namely, Pſal. liii. 1.—3. and Pſal. xiv. 1.—3. Jerome, in his commentary on Epheſ. v. 31. makes the following judicious remark concerning the quotations from the old teſtament, found in the new: "When teſtimonies are taken, as from "the

abounded to his glory (εν, 167.) through my lie,[1] Why *still am I also* judged as a sinner?

ing off and punishing our nation, *hath been manifested to his great honour through our lie*, in affirming that Jesus is not the promised seed, *Why am I*, an individual, *farther punished also as a sinner?* My being involved in the rejection and destruction of the nation, is punishment sufficient.

8 *APOSTLE. And WHY not ADD*, as we *are* slanderously reported *TO PRACTISE*, and as some affirm we *order*; (ὅτι, 260.) *certainly*, let us do[1] evil that good may come? (ἂν, 65.) *Of these the condemnation is just?*[2]

8 *And* to carry your objection farther, *Why not add, as we are slanderously reported* by you Jews *to practise, and as many affirm we* apostles *order, certainly let us do evil, that glory may accrue to God* from our pardon? *Of these persons* who teach and practise such things, *the condemnation is* both certain and *just*.

9 *JEW. Well then, do we excel THE GENTILES? APOSTLE. Not at all*; for we have *formerly* proved[1] both Jews and Gentiles *to be all* under sin;

9 *Well then*, since the pre-eminence of the Jews above the Gentiles consists in their superior advantages, *Do* ye acknowledge that *we excel the Gentiles* in piety? *I acknowledge no such thing; for I have formerly proved both Jews and Gentiles to be all guilty of sin.*

10 As it is written,[1] (Ps. xiv. 3.) *Surely* there is none righteous, no not one.[2]

10 With respect to the Jewish common people, they have been wicked in all ages; *as it is written, There is not a righteous man, no not one.*

"the prophets and from the old testament, by the apostles, and these "are not found in our books, we are not immediately to have recourse "to the silly stories and dotages of such as are apocryphal. These "testimonies are really written in the old testament, though not in the "very words used by the apostles, who took the sense rather than the "words. However, where they are written, is not easily to be found, "except by the learned."

2. *There is none righteous, no not one.* This, and the following affirmations, must not be interpreted according to the strictness of modern speech. For it can hardly be supposed, that in any period the Jewish nation was so universally wicked, that there was not a single righteous man in it. See ver. 18. note. These strong expressions were used by the Psalmist, according to the genius of the eastern languages, in which universal propositions were used, not according to their strict logical meaning, but to denote a great number, as in this passage,

where

11 There is none that understandeth, there is none that seeketh after God.

11 Ουκ εϛιν ὁ συνιων, ȣκ εϛιν ὁ εκζητων τον Θεον.

12 They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.

12 Παντες εξεκλιναν, ἁμα ηχρειωθησαν· ȣκ εϛι ποιων χρηϛοτητα, ȣκ εϛιν ἑως ἑνος.

13 Their throat *is* an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps *is* under their lips:

13 Ταφος ανεῳγμενος ὁ λαρυγξ αυτων· ταις γλωσσαις αυτων εδολιȣσαν· ιος ασπιδων ὑπο τα χειλη αυτων.

14 Whoſe mouth is full of curſing and bitterneſs.

14 Ὧν το ϛομα αρας και πικριας γεμει.

15 Their feet *are* ſwift to ſhed blood.

15 Οξεις ὁι ποδες αυτων εκχεαι ἁιμα.

16 Deſtruction and miſery *are* in their ways:

16 Συντριμμα και ταλαιπωρια εν ταις ὁδοις αυτων.

17 And the way of peace have they not known.

17 Και ὁδον ειρηνης ȣκ εγνωσαν.

18 There is no fear of God before their eyes.

18 Ουκ εϛι φοβος Θεȣ απεναντι των οφθαλμων αυτων.

---

where they are uſed to ſignify, that the good among the Jews were very few in compariſon of the wicked. Of this manner of ſpeaking, we have an undoubted example, John iii. 32. where the Baptiſt ſaith of Jeſus, ȣδεις, *no one receiveth his teſtimony*, that is, *few received it* in compariſon of thoſe who rejected it; for this ſame evangeliſt hath mentioned a number who believed on Jeſus.

Ver. 13.—1. *Their throat is an open ſepulchre.* Becauſe an open ſepulchre ſends forth a noiſome ſtench, the Pſalmiſt uſes that figure, to repreſent the rotten infectious diſcourſe which wicked men ſend from their throats. Accordingly it is added, *The poiſon of aſps is under their lips*, &c.

2. *They have uſed deceit.* According to Beza, εδολιȣσαν is put here for εδολιȣν. And in confirmation of his obſervation, he ſays, ηλθοσαν s put for ηλθον, Pſal. lxxvii. 2.

Ver. 18. *There is no fear of God before their eyes.* In this whole diſcourſe, the apoſtle ſpeaks of the collective body of the Jews, as he had done of the Greeks in chap. i. The reaſon is, both among the Jews and Greeks, there were, at all times, individuals of a character very different from that which he hath aſcribed to the generality of both. Beſides, more than a general deſcription was not neceſſary to his

11 There is none that underſtandeth: there is none that ſeeketh after God.

12 They are all (31.) gone out of the way, they are together become unprofitable, there is none that doth good; *there is not ſo much as one.*

13 Their throat IS an open ſepulchre;[1] with their tongues they have uſed deceit;[2] the poiſon of aſps IS under their lips:

14 (Ὧν, 61.) *Their* mouth is full of curſing and bitterneſs.

15 Their feet ARE (ὀξεῖς, ſharp) ſwift to ſhed blood.

16 Deſtruction and miſery *LURK* in their *paths;*

17 *But* the *path* of peace *they have not* known.

18 There is no fear of God before their eyes.[1]

11 In the ſame pſalm, ver. 2. It is ſaid, *There is none that underſtandeth* his duty: *there is none that worſhippeth God* as he ought to do.

12 And in ver. 3. it is ſaid, *They are all gone out of the way* of righteouſneſs, *they are employing themſelves together in works which are utterly unprofitable* to themſelves, and to ſociety; *there is none* of them *who does any good action; there is not ſo much as one.*

13 Alſo it is ſaid, Pſal. v. 9. *Their throat is an open ſepulchre,* ſending forth by their rotten ſpeech an offenſive ſtench; *with their fair ſpeeches they deceive;* their ſpeech being deadly, *the poiſon of aſps is under their lips.* Pſal. cxl. 3.

14 On other occaſions, giving way to their malicious diſpoſitions, *Their mouth is full of curſing and bitter imprecations.* Pſal, x. 7.

15 Their works correſpond to their words: for *they make haſte to commit murder,* as Iſaiah hath teſtified, chap. lix. 7.

16 *They occaſion deſtruction and miſery to all who follow them.*

17 *But ſuch practices as lead to the happineſs* of mankind, *they neither have known* nor deſired to know.

18 All this wickedneſs they commit, becauſe, as is ſaid, Pſal. xxxvi. 1. *There is no fear of God before their eyes;* they fear not God's diſpleaſure.

---

his argument.—His different manner of deſcribing the characters of the Jews and of the Greeks, is worthy of notice. For, in ſpeaking of the Greeks, he uſes the greateſt plainneſs, knowing that it would not offend them, as they did not pique themſelves on ſanctity of conduct, and were conſcious that the things laid to their charge were true. But in ſpeaking of the Jews, as Taylor obſerves, he couches their character under quotations from their own ſacred writings, and thereby turns their eyes to ancient rather than to preſent manners.

 This

19 Now we know, that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

19 Οιδαμεν δε οτι οσα ὁ νομος λεγει, τοις εν τω νομω λαλει· ἱνα παν ϛομα φραγῃ, και ὑποδικος γενηται πας ὁ κοσμος τω Θεω.

20 Therefore, by the deeds of the law, there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

20 Διοτι εξ εργων νομȣ ȣ δικαιωθησεται πασα σαρξ ενωπιον αυτȣ· δια γαρ νομȣ επιγνωσις ἁμαρτιας.

21 But now, the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

21 Νυνι δε χωρις νομȣ δικαιοσυνη Θεȣ πεφανερωται, μαρτυρȣμενη ὑπο τȣ νομȣ και των προφητων·

This method he followed, because, in the ancient manners of the nation, they might, as in a glass, clearly see the very deformed complexion of the then generation.

Ver. 19.—1. *We know, that whatever things the law saith.* The foregoing quotations, although taken from the Psalms, being called *sayings of the law,* it is evident, that *the law* here denotes the whole body of the Jewish scriptures. See Rom. ii. 12. note 1.

2. *It is said to them who are under the law.* Although many things are spoken of, and to the Gentiles, in the Jewish scriptures, the immediate intention of these writings was to instruct, exhort, and reprove the Jews. And therefore, they are all to be understood as spoken to them, unless it is mentioned that the Gentiles in particular are addressed.

3. *That every mouth may be stopped.* A *stopped mouth,* denotes the confusion of a guilty person, who being accused, hath no answer to make for himself.

4. *And that all the world may be liable to punishment before God.* The apostle's meaning is, that the passages which he had quoted from the scriptures, concerning the wickedness of the Jews, are recorded there, *first,* To make them sensible, that notwithstanding their privileges as the people of God, they were as great sinners as the Gentiles: *Next,* To stop every mouth of man, pretending to claim justification as due to him for his works. And in the *third* place, to constrain all the world to acknowledge themselves liable to punishment before God.

Ver. 20.—1. *Wherefore, by works of law, there shall no flesh be justified in his sight.* Beza acknowledges, that in this passage, *law,* without the article prefixed, signifies, "omnem doctrinam, seu scriptam, seu non scriptam, quæ aliquod jubeat aut interdicat."—That the apostle is here speaking of a *meritorious justification,* by moral, as well as by ceremonial works of law, is evident from the universality of his proposition: also from

19 Now we know, that *whatever things* the law[1] saith, it saith to them who are under the law:[2] that every mouth may be stopped,[3] and *THAT* all the world *may be liable to punishment* before *God*.[4]

19 *Now* these things are said, not of the heathens, but of the Jews; for *we know that whatever things the law saith, it saith to them who are under the law: that every Jew may remain silent*, as condemned by the law; *and that all the world*, Jews as well as Gentiles, *may be* sensible that they are *liable to punishment before God.*

20 *Wherefore* (ἐξ, 161.) *by works of law*,[1] there shall no flesh be justified in his sight; *because* (δια νομου) *through law*[2] is the knowledge[3] of sin. (See chap. vii. 7. note 3.)

20 *Wherefore, by works of law*, whether natural or revealed, moral or ceremonial, *there shall no man be justified meritoriously*, (Rom. ii. 13. note 3.) *in God's sight*; (Psal. cxliii. 2.) *because law makes men sensible that they are sinners*, without giving them any hope of pardon; consequently, instead of entitling them to life, it subjects them to punishment.

21 But now, *a* righteousness of God (χωρις νομου) *without law*, πεφανερωται) *is discovered*,[1] being testified by the law and the prophets;[2]

21 *But now*, under the gospel, *a righteousness appointed by God*, as the means of the justification of sinners, *without* perfect obedience to *law* of any kind, *is made known*: And it is no new method of justification, *being taught both by the law and the prophets*;

---

from this, that the only condition on which *law* allows justification to any person, is his performing all its requisitions. Wherefore, as, in the present state of human nature, a *perfect obedience to law* is impracticable, the apostle's assertion in this verse remains invariably true. —For the import of the word *justified*, see Rom. ii. 13. note 2.

2. *Through law is the knowledge of sin. Law* here signifies *law in general*, and comprehends the law written on man's heart, (Rom. ii. 15.) as well as the law of Moses: for by both is the knowledge of sin. And seeing it was by the moral precepts of the law of Moses chiefly, that the Jews had the knowledge of sin, (Rom. vii. 7.) it is evident, that when the apostle told the Jews, *By works of law there shall no flesh be justified in his sight*, he meant *moral* as well as *ceremonial works of law*. Besides, all along in this discourse, the opposition is stated, not between *moral* and *ceremonial works*, but *works of law in general*, and *faith*, as the means of our justification.

Ver. 21.—1. *But now a righteousness of God without law, is discovered.* According to Beza, the apostle's meaning is, that the righteousness of God was discovered, not by *the law* but by *the gospel*, contrary to the

22 Even the righteousness of God, *which is* by faith of Jesus Christ, unto all, and upon all them that believe; for there is no difference:

22 Δικαιοσυνη δε Θεȣ δια πιϛεως Ιησȣ Χριϛȣ, εις παντας και επι παντας τȣς πιϛευοντας· ȣ γαρ εϛι διαϛολη·

23 For all have sinned, and come short of the glory of God;

23 Παντες γαρ ἡμαρτον, και ὑϛερȣνται της δοξης τȣ Θεȣ·

24 Being justified freely by his grace, through the redemption that is in Jesus Christ:

24 Δικαιȣμενοι δωρεαν τῃ αυτȣ χαριτι, δια της απολυτρωσεως της εν Χριϛῳ Ιησȣ.

25 Whom God hath set forth *to be* a propitiation,

25 Ὁν προεθετο ὁ Θεος ἱλαϛηριον δια της πιϛεως εν τῳ

---

next clause, where *the righteousness of God* is expressly said to be testified by *the law and the prophets*.

2. *Being testified by the law and the prophets*. The example of Abraham's justification by faith, recorded Gen. xv. 6. and the passage which the apostle quotes, Rom. iv. 17. from Psalm. xxxii. 1, 2. as well as that from Habakkuk, quoted Rom. i. 17. are clear testimonies from the law and the prophets, that there is a *righteousness without law*, which God accepts; and that the method of justification revealed in the gospel, is the method in which men were justified under the law, and before the law: in short it is the method of justifying sinners, established from the very beginning of the world. See Rom. iii. 27. note 4.

Ver. 22. *Even the righteousness of God through faith of Jesus Christ*. The apostle who, in the foregoing chapter, hath so fully taught, that men may be saved who have not the benefit of an external revelation, cannot be supposed in this place to make the explicit knowledge of Christ, *and faith in him*, necessary to salvation. I therefore think the original clause, δια πιϛεως Ιησȣ Χριϛȣ, does not signify *through faith in Jesus Christ*, which is sometimes the meaning of the expression, but *through faith of Jesus Christ*, as it is rightly rendered in our English bible; understanding thereby, *the faith which Jesus Christ hath enjoined*, agreeably to the use of the genitive of the agent. See Ess. iv. 25. For, that this is the true meaning of the expression, is plain from Philip. iii. 9. where *the righteousness which is through the faith of Christ*, is termed *the righteousness which is of God by faith*. In like manner, Rom. iv. 16. *That which is of the faith of Abraham*, does not mean *faith in Abraham*, but faith like that which Abraham exercised.—Matt. vi. 33. Rom. i. 17. *The righteousness of God*, is not the righteousness which God possesses, but which he requires.—And John vi. 28. *The work of God*, is not work performed towards God, or by God, but which God hath enjoined: for it is said, ver. 29. *This is the work of God, that ye believe on him whom he hath sent*. See Rom. iii. 26.

22 (Δε, 102.) Even the righteouſneſs of *God* (δια πιστεως Ιησου) *through* faith[1] of Jeſus Chriſt, unto all, and upon *all who* believe; for there is no *diſtinction:*

22 *Even the righteouſneſs which God hath appointed* to be *through faith of Jeſus Chriſt*, (the faith which Jeſus Chriſt hath enjoined) graciouſly counted *unto all*, and rewarded *upon all who believe; for there is no diſtinction* between Jew and Gentile, in the method of juſtification:

23 (Γαρ, 90.) *Becauſe* all have ſinned, and come ſhort[1] (της δοξης) of the *praiſe*[2] of God;

23 *Becauſe all have ſinned, and come ſhort of praiſe from God:* ſo that being all involved in guilt and miſery, the ſame remedy muſt be applied to all:

24 Being juſtified (δωρεαν) *of free gift* by his grace, through the redemption[1] *which is by Chriſt Jeſus:*

24 *Being juſtified* by faith, not meritoriouſly, but *of free gift, by* a great exerciſe of *God's grace, through the redemption which is* procured for them *by Chriſt Jeſus:*

25 Whom God hath ſet *forth a propitiatory*[1]

25 *Whom God hath ſet forth a propitiatory*, from which he will diſpenſe

---

iii. 26. note 3. Gal. ii. 16. where πιστεως Ιησου, as in this verſe, ſignifies *the faith enjoined by Jeſus.*

Ver. 23.—1. *Sinned and come ſhort.* The word υστερουνται, as Beza obſerves, is properly applied to thoſe whoſe ſtrength failing them in the race, are left behind. The word therefore is very ſuitable to mankind, who being weakened by ſin, have loſt eternal life, the reward which they purſued by their obedience.

2. *Of the praiſe of God.* Της δοξης του Θεου. This clauſe is commonly tranſlated, *of the glory of God;* by which is underſtood the happineſs of heaven, called *an eternal weight of glory*, 2 Cor. iv. 17. and *the glory that ſhall be revealed in us*, Rom. viii. 18. and *the glory of God*, Rom. v. 2. becauſe it is beſtowed by God. Various other interpretations have been given of this expreſſion. But ſince John v. 44. δοξαν παρ' αλληλων, *praiſe from one another*, is oppoſed to δοξαν την παρα του Θεου, *the praiſe which cometh from God;* and the *loving*, την δοξαν, *the praiſe of men more than*, την δοξαν του Θεου, *the praiſe of God*, is mentioned John xii. 44. the words δοξης του Θεου, in this paſſage, may very well be tranſlated, *the praiſe* or *approbation of God.*

Ver. 24. *Juſtified of free gift, by his grace, through the redemption which is by Chriſt Jeſus.* The word απολυτρωσις, denotes that kind of redemption of a captive from death, which is procured by paying a price for his life. See 1 Tim. ii. 6. note 1. and Locke's note on this verſe.—The *redemption* which Chriſt purchaſed for us, is *the forgiveneſs of ſins*. Eph. i. 7. Col. i. 14.

Ver. 25.—1. *Whom God hath ſet forth a propitiatory.* The cover of the ark is called, Exod. xxv. 17. LXX. ιλαστηριον επιθεμα, *a propitiatory*

cover;

through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

αυτȣ αἱματι, εις ενδειξιν της δικαιοσυνης αὐτȣ, δια την παρεσιν των προγεγονοτων ἁμαρτηματων εν τη ανοχη τȣ Θεȣ·
26 Προς ενδειξιν δικαιοσυνης αυτȣ, εν τω νυν καιρω· εις το ειναι αυτον δικαιον, και δικαιȣντα τον εκ πιϛεως Ιησȣ.

---

cover; because it was the throne on which the glory of the Lord received the atonements made by the high priest on the day of expiation, and from which God dispensed pardon to the people. In allusion to this ancient worship, the apostle represents Christ as a *propitiatory* or *mercy seat*, set forth by God for receiving the worship of men, and dispensing pardon to them. Or if *a propitiatory* is, by a common metonomy, put for *a propitiatory sacrifice*, the apostle's meaning will be, that, by the appointment of God, Christ died as a sacrifice for sin, and that God pardons sin through the merit of that sacrifice. Hence Christ is called ἱλασμος, a propitiation, 1 John ii. 2. iv. 10. By teaching this doctrine, the apostle removed the great objection of the Jews and heathens against the gospel, That it had neither a priest nor a sacrifice.

2. *Through faith in his blood.* Δια της πιϛεως, *through faith*, is wanting in the Alexandrian MS.—The expression *faith in his blood*, is found no where else in scripture. But the apostle's meaning is sufficiently plain, namely, that God dispenses pardon to all who have *faith in Christ's blood*, as shed for the remission of sin; who trust to the merit of that sacrifice for the pardon of their sin; who approach God with reverence and confidence through the mediation of Christ; and who, discerning with admiration the virtues which Christ exercised in his sufferings, endeavour to imitate them. This I think is *faith in his blood.*

3. *A proof of his own righteousness in passing by*, &c. God's *righteousness* or *justice* might have appeared doubtful, on account of his having so long passed by the sins of men, unless, in the mean time, he had made a sufficient display of his hatred of sin. But such a display being made in the death of Christ, his justice is thereby fully proved.

4. *In passing by the sins.* That the phrase. δια την παρεσιν, (117.) is rightly translated, *in passing by*, or *with respect to the passing by*, may be gathered from Micah vii. 18. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the trangression of the remnant of his heritage?* The word παρεσιν is found no where else in the LXX. nor in the new testament. But we have a word similar to it, Eccles. xxiii. 2. Μη παρῃς τα ἁμαρτηματα, which is translated, *Pass not by my sins.*

5. *Through the forbearance of God.* According to the interpretation of this clause, given in the commentary, the apostle's meaning is, that through God's forbearing to punish our first parents, they were suffered

through faith in his blood,[2] (εις, 147.) *for a proof of his own* righteousness [3] (δια) *in passing*[4] *by the sins which were before committed*, through the forbearance[5] of God:

pardon to sinners, *through faith in his blood, for a proof of his own righteousness in not instantly punishing the sins which were before* the coming of Christ *committed, through God's forbearing* to punish Adam with immediate death, in the view of the obedience of Christ.

26 *For a proof ALSO of his righteousness*[1] *in the present time*, (εις, 147.) *in order* that he *may* be just[2] (και, 210.) *when justifying* him *WHO IS of the faith of Jesus*.[3]

26 *For a proof also of his righteousness*, in not punishing sins committed *in the present time*, and henceforward, *in order that*, at the judgment, *he may appear just, when acquitting him who is* a performer *of the faith enjoined by Jesus*: and that whether he be a Jew or a Gentile.

---

suffered to live and beget children, and they and their children were put under a more gracious covenant than at first, in the view of Christ's coming into the world to die for men. This doctrine the apostle explains more fully, Rom. v. 12, &c.

Ver. 26.—1. *For a proof also of his righteousness in the present time.* Here, and in the preceding verse, the apostle mentions two periods, in which the death of Christ operated in inducing God to *pass by*, that is, not instantly to punish mankind for their sins. The first period was that which elapsed from the fall to the coming of Christ to die for men. The second is that which extends from the death of Christ to the end of the world. Now, as in this and in the preceding verse, the apostle assures us, that Christ's death is a proof of God's righteousness, both when he passed by the sins of mankind before Christ came, and when, in the present time, he passes them by, we are led therefrom to conclude, that Christ's death hath rendered these exercises of God's mercy, consistent with his character as the righteous moral governor of the universe. But in what manner this joyful event hath been accomplished by Christ's death, is no where in scripture, so far as I know, declared to us. It is sufficient to all the purposes of our salvation, that the fact is revealed; and our duty is, to believe the fact upon the testimony of God who hath revealed it, and to rest our hope of salvation thereon, although the manner in which it hath been accomplished, is not made known to us. See Rom. v. 9, note 2.

2. *That he may be just.* Locke, by *just*, understands *faithful to his promises*; and Taylor *merciful*. But, as Doddridge observes, "it is "nowise wonderful that God should be faithful to his promises, and "merciful, when justifying believing sinners. But that he should be "*just* in such an act, might have seemed incredible, had we not re- "ceived such an account of the atonement."

3. *Him who is of the faith of Jesus.* Gal. iii. 10. Ὁσοι εξ εργων νομȣ εισι, *as many as are of the works of law*, are they who perform, or pretend

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

27 Πȣ ȣν ἡ καυχησις; εξεκλεισθη. Δια ποιȣ νομȣ; των εργων; Ουχι· αλλα δια νομȣ πιςεως.

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.

28 Λογιζομεθα ȣν, πιςει δικαιȣσθαι ανθρωπον, χωρις εργων νομȣ.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

29 Η Ιȣδαιων ὁ Θεος μονον; ȣχι δε και εθνων; Ναι και εθνων.

---

tend to perform the works enjoined by law. In like manner, τον εκ πιςεως Ιησȣ, *him who is of the faith of Jesus,* is one who performs the faith enjoined by Jesus. See ver. 22. note.

Ver. 27.—1. *Where then is boasting?* the boasting of the Gentiles in their philosophy, and of the Jews in the rites of the law of Moses, as sufficient for their salvation.

2. *It is excluded.* Neither Jew nor Gentile can boast, as having merited salvation by good works.

3. *By what law? of works? No.* Every law which requireth works, as the condition of justification, permits boasting; because if a man is justified by such a law, he must have obeyed it perfectly, and so hath whereof to boast. Rom. iv. 2.

4. *But by the law of faith.* The *law of faith* here, as opposed to the *law of works,* is that gracious covenant, which God made with mankind immediately after the fall. See Rom. v. Illustration. This gracious covenant is fitly termed *a law,* because it is the *law,* or rule, by which sinners are to be justified in every age; and the *law of faith,* because the requisition of faith, as the means of our justification, is as much *a law* to men under the new covenant, as the requisition of works for the same purpose, was *a law* under the first covenant. Accordingly, it is called *a law* simply, Rom. ii. 25. and its precepts are called, δικαιωματα, *commandments,* ver. 26.

Ver 28.—1. *We conclude then, that by faith,* ανθρωπον, *man is justified.* The faith by which men under the new covenant are justified, consists in a sincere disposition to believe what God hath made known, rather than in any particular act, (See Rom. ii. Illustration, p. 213 and Rom. iv. 3. note 1.) and hath for its object *persons* rather than *propositions.* So Christ himself hath told us: *Ye believe in God, believe also in me.* So Moses also: *Abraham believed in the Lord, and it was counted to him for righteousness:* And Paul, *Believe in the Lord Jesus Christ, and thou shalt be saved.* In the mean time, this faith in God and in Christ, necessarily leads those who possess it, to believe every thing made known to them by God and by Christ, and to do every thing which they have enjoined: so that it terminates in the sincere belief of the doctrines of religion,

27 (Πȣ ȣν ἡ καυχησις;) Where *then* is boasting?[1] It is excluded.[2] By what law? Of works?[3] *No:* But by the law of faith.[4] (See chap. ii. 12. note 1.)

27 *Since all are justified by the free gift of God, Where is boasting? It is excluded. By what law? Of works?* Do the laws which require perfect obedience exclude it? *No. But* it is excluded *by the law which makes faith the means of our justification.*

28 *We conclude then, that by faith*[1] (ανθρωπον) *man is justified without works*[2] *of law.*

28 *We conclude then, that by faith Jew and Gentile is justified without works of law;* without perfect obedience to any law, as the meritorious cause of their justification.

29 Is HE the God of the Jews only? *and not of the Gentiles also?* Yes, of the Gentiles also.

29 To shew that God will justify the Gentiles by faith, equally with the Jews, let me ask, *Is he the maker and judge of the Jews only? and not of the Gentiles also? Most assuredly of the Gentiles also.*

---

religion, and in the constant practice of its duties, as far as they are made known to the believer.

2. *Without works of law.* In this verse, *works of law* are all those works which law enjoins, performed in the perfect manner required by law. Wherefore, when the apostle tells us, that *by faith man is justified without works of law,* his plain meaning is, that men are justified gratuitously by faith, and not meritoriously, by perfect obedience to any law whatever. See Rom. ii. 13. note 2. But many interpreting this passage differently, have argued, that, in the affair of justification, men's faith only is regarded, and no regard whatever is had to their works, as if they attributed men's justification to some efficacy in faith, which is not in works. This however hath no foundation in scripture. For while it teaches, that men are *justified by faith without works of law,* it at the same time teaches, that men are *justified freely through God's grace;* consequently it excludes *faith* equally with *works,* from any meritorious efficiency in the matter. And with respect to *instrumentality,* faith cannot be thought more necessary for preparing us to receive justification as a free gift, than works: seeing in that light, *faith* is itself the greatest of all good works, being the principle from which every good work proceeds. Hence it is called the *work of faith,* 1 Thess. i. 3., and *the work which God hath commanded,* John vi. 29. But it hath been said, that faith alone is necessary to men's justification, because thereby they lay hold on the righteousness of Christ, and receive it by imputation. To this it is sufficient to answer, that no such operation of faith is taught in scripture. Neither is it said there that *Christ's righteousness is imputed to believers.* What the scripture saith, is, that the believer's *faith is imputed* or *counted to him for righteousness,* Rom. iv. 3. note 2. In short, to connect justification with *faith,* and to separate it from *works,* is to put asunder

30 Seeing *it is* one God, which ſhall juſtify the circumciſion by faith, and uncircumciſion through faith.

31 Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law.

30 Επειπερ ἑις ὁ Θεος, ὁς δικαιωσει περιτομην εκ πιςεως, και ακροβυςιαν δια της πιςεως.

31 Νομον ουν καταργουμεν δια της πιςεως; Μη γενοιτο· αλλα νομον ἱςωμεν.

---

aſunder what God declares he hath joined together, and what is joined in the nature of things. For faith without good works is *a dead faith*, or *no faith at all*, as the apoſtle James expreſsly affirms, chap. ii. 20.

Ver. 30.—1. *Seeing there is one God, he will juſtify, &c.* The apoſtle alludes to Zech. xiv. 8. where the prophet foretels the progreſs of the goſpel, under the image of *living waters going out from Jeruſalem*: then adds, ver. 9. *And the Lord ſhall be king over all the earth, and in that day there ſhall be one Lord, and his name one*: To ſhew, that under the goſpel diſpenſation all nations ſhall be regarded by God as his people; that he ſhall be acknowledged and worſhipped by all nations; and that in the affair of their juſtification and ſalvation he will obſerve one rule.

2 *Through the faith*. This I think is an ellipſis for *through the law of faith*, mentioned ver. 27. and ſignifies the method of ſalvation by faith, eſtabliſhed in the new covenant, called *a law*, for the reaſons given in note 4. on ver. 27. By this law of faith the Gentiles are to be juſtified. For though they have not the doctrines of revelation as the objects of their faith, they may believe the doctrines of natural religion. (Heb. xi. 5.) and live agreeably to them: in which caſe, their faith will be counted to them for righteouſneſs, equally as the faith of thoſe who enjoy revelation. See chap. ii. Illuſtration, anſwer to objection 1.: ſo that the method of ſalvation for all men is the ſame, as is here affirmed.

Ver.

CHAP. IV.

View and Illuſtration of the Reaſoning in this Chapter.

THE apoſtle, in the preceding chapter, having ſhewn the impoſſibility of man's being juſtified meritoriouſly by obedience to any law, moral or ceremonial, judged it neceſſary, for the ſake of the Jews, to conſider more particularly the merit and efficacy of ceremonial performances. For theſe having no foundation in the nature of things, the only motive from which

30 Seeing *THERE IS* one God,[1] (ὁς) *He will justify THE* circumcision (εκ πιϛεως) by faith, and *THE* uncircumcision (δια της πιϛεως) through *the* faith.[2] (See Rom. x. 11.—14.)

30 *Seeing there is one God* of Jews and Gentiles, and they are all equally related to him, he will in his treatment of them follow one rule: *He will justify the Jews* to whom he has given his oracles, *by* their *faith* in these oracles, *and the Gentiles through the* law of *faith* mentioned ver. 27.

31 Do we then *make law useless*[1] through *the* faith? *By no means*, (αλλα, 78,) *for* we establish *law*.[2]

31 *Do we then make law* of every kind *useless*, by teaching the justification of the Gentiles, *through the* law of *faith? By no means, for* by this doctrine *we establish* law, as necessary in many respects.

Ver. 31.—1. *Do we then make law useless?* καταργεμεν. Stephen in his Concordance translates καταργεω, *inutilem reddo, inanem reddo; aboleo.* The simple word αργεω comes from αργος or αεργος, *idle.* Καταργεω therefore may signify, *facio ut cesset, I deprive a thing of its force, I weaken it, I render it incapable of exerting its power.*

2 *For we establish law.* It is not true of *the law of Moses* in general, that the apostle established it by his doctrine of justification through faith: but it is true, when spoken of *the law which God has written on the heart of men.* Wherefore *law,* in this passage, does not signify *the law of Moses* in general, but that more ancient and universal law, just now described, the precepts of which are all written in the law of Moses, and established in the strongest manner by the gospel, as a rule of duty. The illustration of this assertion, the apostle does not enter upon here, because he intended to handle it at great length, in the vi. vii. and viii. chapters. See in particular, chap. vi. 14. note 2.

---

which they can be performed, must be a regard to the divine command. Hence they have always been considered as acts of piety highly pleasing in the sight of God. This was the case more especially with the Jews, who, because the rites of Moses were of divine appointment, thought the observance of them so meritorious, that they had not the least doubt of obtaining justification and salvation by them: And therefore they were at all times more careful in observing the rites of the law, than in performing the moral righteousness which it enjoined.

To correct this, which is the error of the superstitious in all religions, the apostle examined the justification of Abraham, *the father of believers*; and shewed, from Moses's account, that his circumcision, though performed when he was ninety-nine years old, had not the least influence in his justification; he having obtained the promise of justification by means of his faith, long before he was circumcised. To this example, the apostle appealed with great propriety, both because circumcision was the most difficult of all the rites enjoined in the law, and because Abraham, being *the father of believers*, his justification is the pattern of theirs. Wherefore, if circumcision contributed nothing towards Abraham's justification, the Jews could not hope to be justified thereby, nor by the other rites of the law; and were much to blame in pressing these rites on the Gentiles, as necessary to their salvation, and in consigning all to damnation, who were out of the pale of the Jewish church.

The apostle begins his reasonings on this subject, with asking the Jews what it was that Abraham, the father of believers, obtained by those services pertaining to the flesh, which they so highly valued, ver. 1.—He did not obtain justification; for if Abraham were justified by the merit of any moral or ceremonial work, he might have boasted that his justification was no favour, but a debt due for what he had performed. Yet in this transaction with God, he had no such ground of boasting, ver. 2.—As is plain from God's *counting* his faith to him for righteousness; which implies, that in rewarding him as a righteous person, God did not discharge a debt, but bestow a favour, ver. 3.—For the person who works receives the reward, not as a favour, but as a debt, ver. 4.—But to one who is not said to have wrought, but to have believed what was promised by God, whose prerogative it is to justify sinners, his faith is counted for righteousness, by mere favour, ver. 5. Wherefore, from Moses's account of the justification of Abraham, it appears that he was justified freely, without meriting it by any kind of work whatever; consequently that the gospel-method of justification is testified by the law itself, as the apostle affirmed, chap. iii. 21.

The same thing is testified by the prophets. For David no where represents men as blessed eternally, either by obeying the precepts of God's law perfectly, or by performing circumcision, or by offering sacrifice, or by doing any of those rites which purify the flesh; but he describes the blessedness of the man to whom the Lord counteth righteousness without such works; saying, Psal. xxxii. 1, 2. *Blessed*, like Abraham, *are they whose iniquities are forgiven*, ver. 7.—*And to whom the Lord will not count sin*, ver. 8.—From this it appears, that the not counting of sin is the same with the counting of righteousness, as it secures

cures the finner againft punifhment, and by the free gift of God entitles him to reward, equally with the counting of righteoufnefs.

In chap. ii. the apoftle, by arguments taken from the character and perfections of God, had proved that the heathens may be faved, though they never have enjoyed any external revelation, nor were members of God's vifible church. But this doctrine, it feems, the Jews rejected, on pretence that it was contrary to their fcriptures. Wherefore, to fhew the falfehood of that pretence, the apoftle, after defcribing the juftification of Abraham, introduced the fubject of the falvation of heathens anew, by afking, Cometh this bleffednefs of juftification on the circumcifion only, or on the uncircumcifion alfo? And demonftrated the poffibility of the falvation of the heathen, though no members of God's vifible church, by obferving that Abraham had his faith counted to him for righteoufnefs, and received the promife of the inheritance, in uncircumcifion; that is, whilft he was no member of any vifible church, neither performed any ritual fervice whatever, ver. 10.—For it happened full 13 years before he and his family were made the vifible church of God by circumcifion: fo that at the time he received the promife, and for many years after, he was precifely in the condition of all the pious Gentiles, who have lived and died out of God's vifible church. With this example before their eyes, how could the Jews, in the apoftle's days, or how can Chriftians now, imagine that the pious Gentiles will not have their faith counted to them for righteoufnefs, fince they are in the very condition Abraham was in, when that favour was promifed to him?

But becaufe the Jews might afk, if Abraham obtained the promife of juftification before he was circumcifed, why was that rite enjoined to him? The apoftle told them, it was enjoined merely as a *feal*, or confirmation on God's part, of his counting to him for righteoufnefs that faith which Abraham had exercifed in uncircumcifion, and of his having made him *the father* or federal head of all believers who are out of God's vifible church, to affure us, that their faith, like his, fhall be counted to them for righteoufnefs, and rewarded with the inheritance of the heavenly country, of which Canaan was the type, though they be no members of any vifible church of God, ver. 11.—A *feal* alfo or proof of his being the father of all who believe in the vifible church, to give them the fame affurance concerning their faith, provided that, to their outward profeffion of faith, they join fuch an obedience to God, as Abraham exercifed while he was out of the vifible church, ver. 12. Thus, as in the fecond

chap. the apoſtle, by arguments taken from the light of nature, had eſtabliſhed the liberal doctrine of the *ſalvation of the heathens by faith*, ſo in this chapter he eſtabliſhes the ſame doctrine, by arguments taken from revelation. And by both he hath expreſsly condemned the bigotry of all, who, like the Jews, confine ſalvation to their own church, or mode of faith; and hath beautifully illuſtrated the righteouſneſs and impartiality of God's moral government of the world.

Farther, to ſhew, that the whole body of the ritual ſervices enjoined by Moſes, taken together, had no influence to procure ſalvation for the Jews, the apoſtle told them, *that the promiſe to Abraham and to his ſeed, that they ſhould be heirs of Canaan*, and of the heavenly country typified by Canaan, *was not* given them *by a righteouſneſs of law*; that is, by a perfect obedience to any law, whether moral or ceremonial, but by a righteouſneſs of faith, ver. 13.—For if they who are righteous by a perfect obedience to law, are heirs, either of the earthly or of the heavenly country, their faith is of no uſe in obtaining it; and the promiſe by which the inheritance is beſtowed on them as a free gift, has no influence at all in the matter, contrary to the expreſs declaration of ſcripture, ver. 14.—Beſides, in the nature of the thing, no one who has ever tranſgreſſed law, can obtain the inheritance through law. For law, inſtead of rewarding, worketh wrath to every tranſgreſſor, and among the reſt to the heirs, not excepting Abraham himſelf, who by receiving the inheritance as a free gift, was ſhewn to be, not a perſon perfectly righteous, but a tranſgreſſor of ſome law or other, namely of the law written on his heart. For where no law is, there is no tranſgreſſion, nor treatment of perſons as tranſgreſſors, ver. 15.—To theſe things add, that the promiſe was beſtowed on Abraham and his ſeed, not by a perfect obedience to any law, either natural or revealed, but *by faith*, that the inheritance promiſed, might be a free gift, and be made ſure to all believers: Not to thoſe only who enjoy an external revelation, but to thoſe alſo who, like Abraham, believe out of God's viſible church: for the inheritance was promiſed to them in the perſon of Abraham, *who* in uncircumciſion was made *the father* or federal head *of ſuch believers*, for the purpoſe of receiving that promiſe on

Old Translation.

CHAP. IV. 1 What ſhall we ſay then that Abraham our father, as pertaining to the fleſh, hath found?

Greek Text.

1 Τι ουν ερουμεν Αβρααμ τον πατερα ἡμων ευρηκεναι κατα σαρκα;

on their behalf, ver. 16.—according to what God faid to him, *A father of many nations I have conftituted thee*, ver. 17.—This great honour was done to Abraham, on account of the excellency of his faith, ver. 18.—21.—For which reafon it was counted to him for righteoufnefs, and he received the promife of the inheritance, ver. 22.—Now God directed Mofes to record this, not for Abraham's fake alone, but for ours alfo, if we believe in the being and perfections of God, who raifed Jefus from the dead, ver. 23, 24.—Who was delivered to death to make atonement for our offences, and was raifed again for our juftification, ver. 25.

Thus it appears, that the method of juftifying finners, by accepting their faith in place of that perfect obedience which law requires, and by rewarding it as if it were a perfect righteoufnefs, is no new way of falvation. It was appointed at the fall, for Adam and all his pofterity, and was then obfcurely revealed in the promife, that the feed of the woman fhould bruife the head of the ferpent: afterwards it was more explicitly declared in the covenant with Abraham, wherein God promifed to give to him and to his feed by faith, whether they be Jews or Gentiles, the land of Canaan for an everlafting inheritance, as the reward of their faith. Wherefore, when the Jews in general denied falvation to the believing Gentiles, unlefs they entered into their church, by receiving circumcifion, they fhewed great ignorance of the method of falvation which was eftablifhed at the fall, and which was made known to themfelves in the covenant with Abraham. And when they refufed to be united with the believing Gentiles, into one *body* or *church*, they rebelled againft God, and for their difobedience were juftly caft off: while a few of their brethren, more obedient to God, continued his people; and the Gentiles, who believed the gofpel, were incorporated with them, as joint members of the covenant with Abraham: and both together formed that great community called *the Ifrael of God*, and the *church of the firft-born*, which is to fubfift through all eternity. Wherefore, in the article of man's juftification, the Mofaic and Chriftian revelations perfectly agree.

NEW TRANSLATION.

CHAP. IV. 1 (Ti xv, 262.) *But what do we fay*, (Rom. vi. 1. note.) *Abraham* our father [1] *obtained* (κατα 229.) *by the flefh?*

COMMENTARY.

CHAP. IV. 1 Ye Jews think ritual fervices meritorious, becaufe they are performed purely from piety. *But what do we fay Abraham our Father obtained by* works pertaining to *the flefh?* That he obtained juftification meritorioufly? No.

2 For if Abraham were justified by works, he hath *whereof* to glory, but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

2 Ει γαρ Αβρααμ εξ εργων εδικαιωθη, εχει καυχημα, αλλ' ϐ προς τον Θεον.

3 Τι γαρ ἡ γραφη λεγει; Επιϛευσε δε Αβρααμ τω Θεω, και ελογισθη αυτω εις δικαιοσυνην.

Ver. 1. *Abraham our father obtained by the flesh?* Chrysostom and Theophylact joined κατα σαρκα, *according to the flesh*, with *Abraham our father*, thus: *What do we say Abraham our father according to the flesh, obtained;* namely, by works, from the following verse. But as in no other passage, Abraham is called the father of the Jews, *according to the flesh*, and as κατα σαρκα, *by the flesh*, stands in apposition with ευρηκεναι, *obtained*, I prefer the ordinary translation.—*Flesh* in this passage, being opposed to *spirit*, signifies services pertaining to the flesh or body, on account of which the law of Moses itself is called *flesh*, Gal. iii. 3. note By *flesh*, Bull understood those works which Abraham performed in his natural state, and by his own strength, before he obtained the promise of justification. But the first-mentioned interpretation seems more agreeable to the apostle's design here. Nevertheless, in other passages, where he speaks of *justification by works*, he hath in view, not *ceremonial works* only, but *moral works* also; as is plain from Rom. iii. 20. where he tells us, That *by works of law there shall no flesh be justified in his sight.*

Ver. 3. 1. *For what saith the scripture? And Abraham believed God.* He believed what God told him, Gen. xv. 5. that he should have a seed as numerous as the stars. The apostle mentions only this one instance of Abraham's faith, because Moses hath said of it in particular, that it was *counted to him for righteousness.* But we must not on that account, think it the only act of faith that was so counted to him. His faith consisted in an habitual disposition to believe and obey God, founded on just conceptions of his being and attributes. And he began to exercise it, when God first called him to leave his native country. *For by faith he went out, not knowing whither he went*, Heb. xi. 8. The same faith he exercised through the whole course of his life; acting on every occasion, as one will do, whose mind is filled with a present sense of Deity. Of this, the instance mentioned by the apostle, is a great example. For in the eightieth year of his age, and when Sarah was seventy years old, he believed what God told him, concerning the numerousness of his seed, though it was at that time contrary to the ordinary course of nature. Nay, he continued to believe it from that time forth, for the space of twenty years, during which no child was given him. See ver. 17. note 2. At length, in the hundredth year of his age, the son so long promised was born. But mark what happened! When this son, to whom all the promises were limited, became fourteen years old, God commanded Abraham

2 (Ει γαρ, 92.) For if Abraham were justified by works, *he might boast*, but not before God.

2 *For if Abraham were justified* meritoriously *by works* of any kind, *he might boast* that his justification is no favour, but a debt due to him: *But* such a ground of boasting he hath *not before God.*

3 For what saith the scripture? (Gen. xv. 6.) *And* Abraham believed God,[1] and it was counted *to* him for righteousness.[2]

3 *For what saith the scripture? Abraham believed God*, when he promised that his seed should be as numerous as the stars, *and his belief* of that promise *was counted to him for righteousness.*

---

to offer him up as a burnt-offering, and he without hesitation obeyed; firmly believing, that after he was burnt to ashes on the altar, God would raise him from the dead. Heb. xi. 19. By this, and other instances, Abraham became so remarkable for his faith, that God by a covenant, constituted him *the father of all believers*, and promised to him, as *their federal head*, that their faith, in like manner, should be counted to them for righteousness.

2. *And it was counted to him for righteousness.* So our translators have very properly rendered the Greek phrase, here, and Gal. iii. 6. For the original word ελογισθη, signifies to *state* and *sum up an account;* also to *put a value on a thing*, Rom. viii. 18. The word *count* includes both meanings In judging Abraham, God will place on the one side of the account his *duties*, and on the other his *performances*. And on the side of his performances he will place his faith, and by mere favour will value it as equal to a complete performance of his duties, and reward him as if he were a righteous person. But neither here, nor in Gal. iii. 6. is it said, *That Christ's righteousness was counted to Abraham.* In both passages the expression is, *Abraham believed God, and it, viz.* his believing God, *was counted to him for righteousness:* and ver. 9. of this chapter, *We affirm faith was counted to Abraham for righteousness.* Also Gen. xv. 6 *And he believed the Lord, and he counted it to him for righteousness.* See Rom. iv. 22, 23, 24.—Farther, as it is no where said in scripture, that Christ's righteousness was imputed to Abraham, so neither is it said any where, that Christ's righteousness is imputed to believers. In short, the uniform doctrine of the scripture is, that the believer's *faith is counted to him for righteousness*, by the mere grace or favour of God through Jesus Christ; that is, on account of what Christ hath done to procure that favour for them. This is very different from the doctrine of those who hold, that by having faith imputed or counted for righteousness, the believer becomes *perfectly righteousness;* whether they mean thereby that faith is itself a perfect righteousness, or that it is the instrument of conveying to the believer the perfect righteousness of another. With respect to the first, it is not true, that faith is a perfect righteousness: For if it were, justification would not be *a free gift*, but *a debt*. And with respect to the second supposition, although the perfect righteousness of another

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircum-

4 Τῳ δε εργαζομενῳ ὁ μισθος ȣ λογιζεται κατα χαριν, αλλα κατα το οφειλημα.

5 Τῳ δε μη εργαζομενῳ, πιστευοντι δε επι τον δικαιȣντα τον ασεβη, λογιζεται ἡ πιστις αυτȣ εις δικαιοσυνην.

6 Καθαπερ και Δαβιδ λεγει τον μακαρισμον τȣ ανθρωπȣ, ᾧ ὁ Θεος λογιζεται δικαιοσυνην χωρις εργων·

7 Μακαριοι ὧν αφεθησαν αἱ ἀνομιαι, και ὧν επεκαλυφθησαν αἱ ἁμαρτιαι.

8 Μακαριος ανηρ ᾧ ȣ μη λογισηται Κυριος ἁμαρτιαν.

9 Ὁ μακαρισμος ȣν ȣτος, επι την περιτομην, η και επι

---

another were conveyed to a sinner by faith, it would not make him perfectly righteous; because it is beyond the power of omnipotence itself, by any means whatever, to make a person not to have sinned, who actually hath sinned. And yet, unless this is done, no believer can be perfectly righteous. On account of the perfect righteousness of another, God indeed may treat one as if he were perfectly righteous. But that is all. Nor does the scripture carry the matter farther. See Rom. iii. 28. note 2.

Ver. 4. *But as a debt.* Naturally Adam and Eve were not entitled to any reward for their obedience. But when God said to Adam, *In the day thou eatest thereof, thou shalt surely die,* it implied a promise, that if they did not eat they should not die. Consequently, if they had obeyed, life would have been due to them as a debt.

Ver 5. *Justifieth the ungodly.* This does not imply, that Abraham was an ungodly person when he was justified; the apostle's meaning is, *justifieth him who had been ungodly;* in like manner as, Matt. xiv. 31. Κωφȣς λαλȣντας, *The dumb speak*, signifies *that persons who had been dumb, speak*. It is probable indeed, from Josh. xxiv. 2. that Abraham had been educated in idolatry, by his father Terah; but when he believed the true God, he certainly turned from idols: and till he believed, his faith was not counted. The apostle's design, in taking notice that Abraham had been an *ungodly* person, or an *idolater*, before his

4 Now to him *who* worketh, *the reward is* not *counted* (κατα χαριν,) *as a favour, but as a debt.* '

5 But to him *who doth not work*, but believeth on him *who* justifieth the ungodly, ' his faith is counted for righteousness *AS A FAVOUR.*

6 *In like manner also*, David describeth the blessedness of the man *to* whom *God counteth* righteousness without works.

7 SAYING, (Psal. xxxii. 1, 2.) Blessed ARE THEY whose iniquities are forgiven, and whose sins are covered. '

8 Blessed IS the man to whom the Lord will not *count* sin.

9 COMETH this blessedness then *on* the circumcision ONLY, or *on* the un-

4 *Now* it is evident, that *to one who*, for a stipulated hire, *worketh* all that he binds himself to work, *the reward is never counted as a favour, but* is paid *as a debt.*

5 *But to one who does not work* all that he is bound to do, *but* implicitly *believeth* the promise of *him who* gratuitously *justifies the sinner, his faith is counted* to him *for righteousness as a favour.* (The words, *as a favour*, are supplied from ver. 4.)

6 *In like manner also David*, (Ps. xxxii. 1. λεγει, 55.) *declareth that man blessed*, as Abraham was, *to whom God counteth righteousness, without* his having performed *works* of law perfectly.

7 Not saying, blessed are they who obey the law of God perfectly. That he knew to be impossible. But *saying, Blessed are they whose omissions are forgiven and whose commissions are covered* by an atonement.

8 And deeply affected with the goodness of God in pardoning sin, he says a second time: *Blessed is the man to whom the Lord will not count sin.*

9 *Cometh this blessedness then*, of the Lord's not punishing sin, *on persons in the visible church only? Or on*

---

his justification, was to shew the Jews, that the Gentiles, though formerly idolaters, may be justified by faith in the true God.

Ver. 7. *Whose sins are covered:* in allusion to the Levitical sacrifices whose blood *covered sin.*

Ver. 8. *To whom the Lord will not count sin.* In this and the two preceding verses, the *counting of righteousness without works*, the *forgiving iniquities*, and the *not counting of sin*, being used as equivalent expressions, it is evident that the *counting of righteousness* includes *pardon* as well as *reward*. The person to whom *righteousness is counted*, hath, by that act, all his sins forgiven, and, as a righteous person, is entitled to reward.

cision alſo? For we ſay that faith was reckoned to Abraham for righteouſneſs.

την ακροϐυϛιαν; Λεγομεν γαρ ὁτι ελογισθη τῳ Αϐρααμ ἡ πιϛις εις δικαιοσυνην.

10 How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion.

10 Πως ουν ελογισθη; εν περιτομη οντι, η εν ακροϐυϛια; ουκ εν περιτομη, αλλ' εν ακροϐυϛια·

11 And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which *he had yet* being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo:

11 Και σημειον ελαϐε περιτομης, σφραγιδα της δικαιοσυνης της πιϛεως της εν τη ακροϐυϛια· Εις το ειναι αυτον πατερα παντων των πιϛευοντων δι' ακροϐυϛιας, εις το λογισθηναι και αυτοις την δικαιοσυνην·

Ver. 9. *Cometh this bleſſedneſs then, on the circumciſion only, or on the uncircumciſion alſo?* The *circumciſion* are the Jews, the members of God's viſible church, and the *uncircumciſion* are the Gentiles, who are out of the viſible church. See Eph. ii. 11, 12. In this queſtion, the juſtification of thoſe who are out of the viſible church, but who believe and obey God, is implied: for the apoſtle proves, that ſuch are juſtified, by appealing to Abraham's juſtification while in uncircumciſion; *We affirm that faith was counted to Abraham for righteouſneſs. How then was it counted?* &c.

Ver. 10. *Not in circumciſion, but in uncircumciſion.* Abraham was not circumciſed till he was ninety-nine years old, Gen. xvii. 24. At that time Iſhmael was thirteen years old, ver. 25. But before Iſhmael was born, Abraham had his faith counted to him for righteouſneſs, Gen. xv. 6. compared with Gen. xvi. 16. It is evident therefore, that Abraham was juſtified in uncircumciſion, more than thirteen years before he and his family were made the viſible church and people of God by circumciſion. Heathens therefore, who believe and obey the true God, as Abraham did, will, like him, have their faith counted to them for righteouſneſs, though no members of any viſible church. Praiſed be God for his mercy to heathens!

Ver. 11.—1. *As a ſeal of the righteouſneſs of the faith,* &c. *Circumciſion* is called *a ſeal,* in alluſion to the cuſtom of affixing ſeals to written covenants, to render them firm. God ordered Abraham to put, σημειον, *the mark* of circumciſion on his own body, as God's ſeal, whereby the counting his faith for righteouſneſs, and the conſtituting him the father of all believers, were confirmed to him. Hence, Gal. iii. 14. faith counted for righteouſneſs, is called *the bleſſing of Abraham,* and is ſaid *to come on the Gentiles through Chriſt.* For the ſame purpoſe, God

circumcision[1] also? For (λεγομεν, 55.) *we affirm* that faith was *counted* to Abraham for righteousness.

10 How *then was it counted?* When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.[1]

11 And he received the *mark* of circumcision AS a seal of the righteousness of the faith[1] which HE HAD *in uncircumcision, in order to his being* the father[2] of all *who believe* (δια, 117.) *in uncircumcision*, that righteousness might *be counted even to them:*

persons out of the visible church also? Certainly on them also. *For we affirm, that faith was counted to Abraham for righteousness*, in uncircumcision.

10 *What state then was Abraham in, when it was so counted? When he was in circumcision? Or in uncircumcision? Not in circumcision, but in uncircumcision.* For it happened long before he and his family were made the church of God by circumcision.

11 *And* instead of being justified by circumcision, *he received the mark of circumcision* on his body after his justification, *as a seal* (See 2 Cor. i. 22. note 1.) *of the righteousness of the faith which he exercised in uncircumcision, in order to his being* made *the federal head of all them who believe out of the visible church*, to assure us *that* the *righteousness* of faith *shall be counted even to them*, by virtue of God's promise to him:

God ordered all Abraham's male descendants to be circumcised on the eighth day after their birth. The Israelitish children being thus early initiated into God's covenant, their parents were thereby assured, that if, when grown up, they followed Abraham in his faith and obedience, they were, like him, to have their faith counted to them for righteousness, and be entitled to all the blessings of the covenant: or, if they died in infancy, that God would raise them from the dead, to enjoy the heavenly country, of which the earthly was the type. —But the covenant with Abraham being in reality the gospel covenant, set forth in types and figures, according to the manner of ancient times, may we not, from the use and efficacy of circumcision, believe that baptism, the rite of initiation into the Christian church, is, like it, a seal of the gospel covenant, and a declaration on the part of God, that he will count the faith of the baptized person for righteousness? And that like circumcision, it may be administered to infants, to assure the parents that their future faith shall be counted and rewarded as righteousness: or, if they die in infancy, that they shall be raised to eternal life? In this view the baptism of infants is a reasonable rite, and must afford the greatest consolation to all pious parents.

2. *In order to his being the father*, &c. Abraham, while uncircumcised, had his faith counted for righteousness, *that he might be the father of all them who believe*, whether in or out of the visible church. Accordingly,

12 And the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which *he had* being *yet* uncircumciſed.

12 Και πατερα περιτομης, τοις ουκ εκ περιτομης μονον, αλλα και τοις στοιχουσι τοις ιχνεσι της εν τῃ ακροβυστια πιστεως του πατρος ἡμων Αβρααμ.

13 For the promiſe that he ſhould be the heir of the world, *was* not to Abraham, or to his ſeed through the law, but through the righteouſneſs of faith.

13 Ου γαρ δια νομου ἡ επαγγελια τῳ Αβρααμ, η τῳ σπερματι αυτου, το κληρονομον αυτον ειναι του κοσμου, αλλα δια δικαιοσυνης πιστεως.

14 For if they which are of the law, *be* heirs, faith is made void, and the promiſe made of none effect.

14 Ει γαρ οἱ εκ νομου, κληρονομοι, κεκενωται ἡ πιστις, και κατηργηται ἡ επαγγελια·

15 Becauſe the law worketh wrath: for where no law is, *there is* no tranſgreſſion.

15 Ὁ γαρ νομος οργην κατεργαζεται· ου γαρ ουκ εστι νομος, ουδε παραβασις.

---

cordingly, in the covenant which God made with him, he conſtituted him *the father of all believers*; ſo that, whatever promiſes were made to him and to his ſeed, were in reality made to believers of all nations.

Ver 12. *Who alſo walk in the footſteps of the faith*, &c. That is, who, like Abraham, exerciſe a continued faith; and who, from faith, obey God through the whole courſe of their life. See ver. 3. note 1.

Ver 13.—1. *Beſides, not through a righteouſneſs of law.* Here *law* ſignifies, not the *law of Moſes*, which did not exiſt in Abraham's time, but *law in general*; and the meaning is: the promiſe made to Abraham and to his ſeed, that they ſhould be heirs of the world, was not made to them on the ſuppoſition of their attaining a righteouſneſs, conſiſting in perfect obedience to any law, moral or ceremonial, but on the ſuppoſition of their attaining a righteouſneſs of faith; ſo that they received the promiſe of the inheritance, not as a debt, but as a free gift. See ver. 16

2. *To Abraham* (η) *and to his ſeed.* The disjunctive particle hath here the ſenſe of the copulative, and is ſo tranſlated in the Syriac verſion.

3. *Heir of the world.* By this, Beza and Locke, following the Greek fathers, underſtand Abraham's being made the father of all believers throughout the world. But they forgot, that *the inheritance of the world* was promiſed to *Abraham's ſeed* likewiſe: See Gen. xv. 18. And that in the renewal of the promiſe, Gen. xvii. 7, 8. ſome circumſtances are added, which ſhew that although in its firſt and literal meaning, the country promiſed was *the earthly Canaan*, yet that firſt and

12 And the father of *THE* circumcision, *THAT RIGHTEOUSNESS MIGHT BE COUNTED* (from ver. 11.) to *those* who ARE not of the circumcision only, but *who* also walk in the *footsteps* of the faith [1] of our father Abraham, which HE HAD *in uncircumcision.*

13 (Γαρ, 91.) *Besides, not through A RIGHTEOUSNESS* (from the end of the verse), *of law,* [1] *the promise* WAS to Abraham *and* to his seed, [2] that he should be the heir of the world, [3] but through *a* righteousness of faith.

14 (Γαρ) *For if they WHO ARE RIGHTEOUS by law ARE* heirs, 1 faith is *rendered vain,* and the promise *is* made of *no* effect.

15 (Γαρ, 91.) *Farther* the law *worketh out* wrath: (γαρ, 98.) *But* where *law is not,* THERE no transgression. [1]

12 *Also the federal head of the circumcised,* that is of those who are in the visible church, to assure us *that righteousness shall be counted to them, who do not rest contented with being of the visible church only, but who also walk in the footsteps of that faith* and obedience *which our father Abraham exercised in uncircumcision;* that is, while he was no member of God's visible church.

13 *Besides,* from the scripture, (ver. 3.) it is evident, that *not on account of a perfect obedience to any law* whatever, *the promise was made to Abraham, and to his seed, that he should inherit the world, but on account of a righteousness of faith.* How then can the Jews expect to obtain the inheritance of heaven, on account of a righteousness of law?

14 *For if they who are righteous by* works of *law, are heirs* of the world, their *faith* (ver. 11.) *is rendered useless, and the promise,* by which they become heirs as a matter of favour, *is made of no effect:*—it does not, in reality, convey that blessing.

15 *Farther,* instead of conferring a title to the inheritance, *the law worketh out punishment,* even to the heirs who, by receiving the inheritance as a free gift, are declared to be transgressors of the law written on their hearts; *because where law is not, there no transgression* is, nor treatment of persons as transgressors.

---

and literal meaning, being itself the sign of a higher or second meaning, *a better country, even an heavenly,* was promised to Abraham and his seed by faith, under the type of the earthly country. See Rom. ix. 8. note, where the propriety of making the earthly country an emblem of the heavenly, is shewn. See also 2 Pet. iii 13. note 1.

Ver. 14. *For if* (οἱ εκ νομου, see Rom. iii. 26. note 3.) *they who* are righteous *by law, are heirs.* The propriety of supplying the words *who*

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

16 Δια τουτο εκ πιστεως, ἱνα κατα χαριν, εις το ειναι βεβαιαν την επαγγελιαν παντι τω σπερματι, ου τω εκ του νομου μονον, αλλα και τω εκ πιστεως Αβρααμ, ὁς εστι πατηρ παντων ἡμων,

17 (As it is written, I have made thee a father of many nations) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were:

17 (Καθως γεγραπται· Ὁτι πατερα πολλων εθνων τεθεικα σε,) κατεναντι οὑ επιστευσε, Θεου του ζωοποιουντος τους νεκρους, και καλουντος τα μη οντα ὡς οντα·

---

who are righteous, is evident from the foregoing verse, and from the nature of the argument, which stands thus: If Abraham and his seed were made heirs of the world through a righteousness of law, their faith is rendered useless in this transaction; and the promise by which they became heirs through favour, had no influence in procuring that blessing, they having merited the inheritance by their works.

Ver. 15. *Where no law is*, &c. Beza says the reading here ought to be, *where law is, there transgression is*. But this is an alteration of the text without authority.

Ver. 16.—1. *For this reason it is by faith, that it might be by grace.* A righteousness of law, being unattainable by men, the inheritance is by a righteousness of faith, and not of law, that, being a free gift, it might be bestowed in the manner and on the persons God saw fit: namely on believers of all nations, whether the objects of their faith be more or less extensive, and whether their good works be more or fewer. For in the faith and works of believers, there must be great differences, according to the mental endowments and outward advantages bestowed on each. In this passage, by the most just reasoning, the apostle hath overthrown the narrow notion of bigots, who confine the mercy of God within the pale of this or that church, and by a noble liberality of sentiment, he hath declared that all who imitate that faith and piety, which Abraham exercised while uncircumcised, shall, like him, obtain the inheritance, through the free favour of God by Jesus Christ.

2. *Sure to all the seed; not to that only which is by the law*, &c. Here the apostle teaches that Abraham had two kinds of seed; one by natural descent, called *his seed by the law*, and another *by faith*. See Gal. iii. 26. note. To the *natural seed*, the promise of the earthly country, called *Canaan*, was made: but to the seed *by faith*, the *spiritual seed*, the promise of an heavenly country, typified by Canaan,

was

16 *For this reason* IT IS (εκ, 158.) *through* faith, that IT MIGHT BE (κατα) by grace,[1] *in order that* the promise might be sure to all the seed; not to that only WHICH IS (εκ, 161.) *by* the law,[2] but to that also WHICH IS (εκ, 161.) *by* the faith of Abraham, who is the father of us all.

16 *For this reason, the inheritance is* bestowed *on account* of a righteousness *of faith*, and not of law, *that it might be a free gift, in order that the promise* made to Abraham concerning it, *might be sure to all his seed; not to that only which is* his seed *by the law* of circumcision, *but to that also which is* his seed, *by* possessing *the faith of Abraham, who is the federal head of us all* who believe, whether we be Jews, or Gentiles, that is persons not in the visible church of God.

17 (As it is written, *Surely*, a father of many nations *I have constituted thee*[1]) *in the presence of him* whom he believed,[2] EVEN *of* God, who *maketh alive* the dead,[3] and *calleth things which exist not* as though they *existed.*[4]

17 (*Agreeably to what is written*, Gen. xvii. 5. *Surely a father of many nations I have constituted thee*); which honour of being the father of all believers, Abraham obtained when he stood *in the presence of him whom he believed; even of God, who maketh alive the dead, and speaketh of things* in the remotest futurity, *which exist not*, with as much certainty *as if they existed.*

---

was given. And to each, the promise that was made to them is sure.

Ver. 17.—1. *As it is written, Surely a father of many nations I have constituted thee.* This promise implied, *first,* That Abraham should be the father of a very numerous natural progeny, who were to be the visible church and people of God, and to whom, as such, the country called *Canaan* was to be given, with the other blessings mentioned in the covenant, according to their first and literal meaning. *Secondly*, That Abraham should be the father of all who believe and obey the true God, whatever age or country they may live in; and that such, by virtue of their being counted to Abraham for seed, shall receive all the blessings promised to him and to his seed, by faith. This honour of being constituted the father of all the pious and virtuous men in the world, was far greater than if, like Adam and Noah, Abraham had been the stock from which the whole human race sprang: for it implied, That he was the greatest of believers; and that the title which believers have to the blessings of the covenant, is founded on their being promised to them in the covenant, as his seed.—This being the right interpretation of the promise, *Surely a father of many nations I have constituted thee*, the apostle's reasonings therefrom to prove the title of the pious Gentiles to the inheritance, are unanswerable.

2. *In*

18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

18 Ὁς παρ' ελπιδα επ' ελπιδι επιςευσεν, εις το γενεσθαι αυτον πατερα πολλων εθνων, κατα το ειρημενον· Ουτως εςαι το σπερμα σȣ.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb.

19 Και μη ασθενησας τη πιςει, ȣ κατενοησε το ἑαυτȣ σωμα ηδη νενεκρωμενον, ἑκατονταετης πȣ ὑπαρχων, και την νεκρωσιν της μητρας Σαῤῥας.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God:

20 Εις δε την επαγγελιαν τȣ Θεȣ ȣ διεκριθη τη απιςια, αλλα ενεδυναμωθη τη πιςει, δȣς δοξαν τω Θεω.

---

3. *In the presence of him whom he believed.* Κατεναντι, literally *opposite to;* but the meaning is, God having constituted Abraham the father of all believers, he is, in the other promises of the covenant, considered by God as their father, and their title to these promises is *founded on their relation to Abraham as his seed.*

3. *Even of God, who maketh alive the dead.* For illustrating the greatness of Abraham's faith, and to shew with what propriety he was made the father of all believers, the apostle, in this verse, observes that the principles on which he believed the Lord, were *enlarged views of the divine perfections:* next, in ver. 18, 19. he takes notice of the circumstances which rendered his faith difficult. Then in ver. 20. he affirms, that his faith was very strong, being free from all doubts.—Abraham believed that God could make alive his dead body, so as to enable him to beget a son by Sarah, even in the ninetieth year of her age; and that notwithstanding he had had no children by her in the days of their greatest youth and strength. He believed also, that God was able to bring the idolatrous Gentiles to know and worship the true God, in such numbers, as to make Abraham the father of a very numerous spiritual seed: Nay he believed, that although Isaac had been burnt on the altar, God would raise him to life again. Such exalted notions had this chief of believers acquired, of *the power and faithfulness of God.*—*Who maketh alive the dead.* This the apostle mentions, to shew that Abraham knew and believed that God would strengthen his and Sarah's dead bodies for procreation, and could speak of Isaac and of Abraham's spiritual seed with as much certainty as if they had all been already existing.

4. *And calleth things which exist not, as though they existed.* In this expression, perhaps, the apostle insinuated, that Abraham recollected

18 (Ὃς, 61.) *He contrary to* hope believed *with* hope (εις το γενεσθαι) that *he should be* the father of many nations, according to *what was* spoken, (Gen. xv. 5.) So shall thy seed be.

18 *Abraham, contrary to* all the ordinary grounds on which men build their *hope* of offspring, *believed with* a strong *hope*, founded on the promise of God, *that he should be the father of many nations, according to what was spoken, So shall thy seed be;* namely, as the stars of heaven for multitude.

19 And *not being weak* in faith, [1] *he did not consider* his own body now dead, [2] *being* about an hundred years old, (και, 214.) *neither the* deadness of Sarah's womb. (Gen. xvii. 17. xviii. 11.)

19 *And not being weak*, either in his conceptions or *in his belief* of the power and veracity of God, *he did not consider his own body now dead*, in respect of procreating children, *being about an hundred years old, neither the deadness of Sarah's womb*, as obstacles to his having a numerous progeny by her, though she was ninety years old.

20 (Εις δε, 144. 106.) *Therefore against the promise of God, he did not dispute* [1] through unbelief, [2] but was strong in faith, giving glory to God.

20 *Therefore, against the promise of God he did not dispute through unbelief*, by alleging that the thing was impossible: *but having the firmest persuasion of the veracity of God, he gave the glory of that perfection to God*, by waiting patiently for the performance of his promise.

---

lected God's having called all things into existence, by saying, *Let them be:* For the traditional knowledge of the creation of the world, no doubt had been preserved in Abraham's family.

Ver. 19.—1. *And not being weak in faith:* that is, *being strong in faith;* for the Hebrews, when they meant to assert a thing strongly, did it by the denial of its contrary.

2. *He did not consider his own body now dead.* The children which Abraham had by Keturah, after Sarah's death, do not invalidate this assertion: for Abraham's body having been renewed by miracle, in order to the begetting of Isaac, might preserve its vigour for a considerable time afterwards.

Ver. 20.—1. *Therefore against the promise of God he did not dispute:* So the original words, εις δε την επαγγελιαν τε Θεε ε διεκριθη, should be translated: for the word διακρινεσθαι, signifies *to dispute*, Jude, ver. 9. See also Rom. xiv. i. note 3.

2. *Through unbelief.* We are told indeed, that when God declared that Sarah was to be the mother of nations, Gen. xvii. 17. *Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born to him that is an hundred years old?* &c. But these questions did not proceed

21 And being fully perſuaded, that what he had promiſed, he was able to perform.

21 Και πληροφορηθεις, ὁτι ὁ επηγγελται, δυνατος εστι και ποιησαι.

22 And therefore it was imputed to him for righteouſneſs.

22 Διο και ελογισθη αυτῳ εις δικαιοσυνην.

23 Now it was not written for his ſake alone, that it was imputed to him;

23 Ουκ εγραφη δε δι᾽ αυτον μονον, ὁτι ελογισθη αυτῳ·

24 But for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead,

24 Αλλα και δι᾽ ἡμας, οἱς μελλει λογιζεσθαι, τοις πιστευουσιν επι τον εγειραντα Ιησουν τον Κυριον ἡμων εκ νεκρων,

25 Who was delivered for our offences, and was

25 Ὁς παρεδοθη δια τα

---

proceed from unbelief, but from admiration and gratitude, as may be gathered from the poſture in which he thought theſe things. And with reſpect to his *laughing*, it did not imply any doubt of God's promiſe, otherwiſe he would have been rebuked, as Sarah was for her laughing: but it means ſimply, that he rejoiced at God's promiſe; for in the Hebrew language, *to laugh*, ſignifies *to rejoice*, Gen. xxi. 6. *God hath made me to laugh, ſo that all that hear will laugh with me;* conſequently the paſſage may be tranſlated, *Abraham rejoiced and ſaid*, &c. At the time Abraham thus rejoiced, on account of the promiſe of a ſon by Sarah which God made to him, he prayed, ver. 18. *Oh that Iſhmael might live before thee!* But this he ſaid, from no diſtruſt of God's promiſe, but from his deſire that Iſhmael might be continued in life, as appears from God's anſwer, ver. 20. *As for Iſhmael I have heard thee: behold I have bleſſed him, and will make him fruitful*, &c.

Ver. 21. *That what was promiſed.* So ὁ επηγγελται ſignifies, becauſe, as Eraſmus and Eſtius obſerve, it is the preterite of the paſſive voice. The word hath the ſame ſignification, Gal. iii. 19. Heb. xii. 26.

Ver. 24. *Even to thoſe who believe on him who raiſed up Jeſus*, &c. As Abraham's faith, which was counted to him for righteouſneſs in his uncircumciſed ſtate, conſiſted in his being fully perſuaded, that what God had promiſed concerning the number of his ſeed, he was able and willing to perform; ſo the faith which will be counted for righteouſneſs, to them who believe on the true God, conſiſts in their being fully perſuaded, that what God hath declared and promiſed, either by the light of nature or by revelation, he is able and willing to perform. For it ought to be remarked, that it is not ſaid here,

21 (Και πληροφορηθεις) And *was* fully perfuaded, that what *was promifed*,[1] he was able (και, 218.) *certainly* to perform.

21 *And was fully perfuaded that what was promifed, God was able even to perform;* although the longer he waited, the accomplifhment of the promife muft have appeared, to an ordinary faith, the more difficult.

22 (Διο και) *Therefore alfo it was counted* to him for righteoufnefs. (See Rom. iv. 3. note 2.)

22 This ftrong faith, exercifed by Abraham for fo long a time, being highly pleafing to God. *Therefore alfo it was counted to him for righteoufnefs.*

23 Now it was not written for his fake *only*, that it was *fo counted* to him;

23 *Now it was not recorded* by Mofes *for Abraham's honour only, that his faith was thus counted to him* in his uncircumcifed ftate; (fee ver. 3.)

24 But for *our fakes* alfo, to whom *it will be counted*, *EVEN to thofe who believe* (επι) on him *who* raifed up Jefus[1] our Lord from the dead,

24 *But* it was recorded *for our benefit alfo, to whom*, as Abraham's children, *the like faith will be counted* for righteoufnefs, *even to thofe* in every age and nation *who believe on him*, (believe whatever he declares and promifes) *who raifed up Jefus our Lord from the dead:*

25 Who was delivered *TO DEATH* (δια, 112.) for our offences, (Rom. v. 8.) and was raifed[1] again

25 *Who* being the feed of Abraham, in which all nations are to be bleffed, *was delivered to death* by God, for our offences, *and was raifed*

---

here, that *faith will be counted to them who believe that God raifed up Jefus:* That would have limited falvation to thofe alone who are favoured with an external revelation, contrary to his reafoning in the former part of the chapter: But it is faid, faith will be counted *to them who believe on him who raifed*, &c; that is, who believe on the true God. For the expreffion, *Him who raifed up Jefus our Lord from the dead*, is a periphrafis for *God*, formed in allufion to ver. 17. and to introduce what is added ver. 25. We have the fame periphrafis, chap. viii. 11.

Ver. 25.—1. *Who was delivered to death for our offences, and was raifed.* The raifing again of Chrift for our juftification, mentioned in this verfe, muft be taken in connection with his afcenfion into heaven, and his exaltation to the government of the univerfe. For our deliverance from fin, which is the import of the word *juftification* in this claufe, as diftinguifhed from the pardon of offences in the preceding (See the following note), is accomplifhed through the power which Chrift received as Lord and Mediator, after his refurrection.

2. *Raifed again for our juftification.* According to Locke, this is, "Raifed to afcertain to us eternal life, the confequence of our juftification."

raised again for our justification. | παραπτωματα ἡμων, και ηγερθη δια την δικαιωσιν ἡμων.

" fication." But to this interpretation it may be objected, that *the justification* which sinners obtain through the resurrection of Christ, being distinguished from *the pardon of our offences*, procured by his death, it must be something different from *pardon, and eternal life* its consequence. Now, what can that be but the deliverance of believers, especially the believing Gentiles, from ignorance and wickedness, by Christ's powerful government of the world? Accordingly, the word *justify* is used in the sense of *delivering*, Rom. vi. 7. *He that is dead, δεδικαιωται (is justified,) is freed from sin* (Bible translation). This efficacy of Christ's resurrection, to *justify* or *deliver* believers from the power of sin, is taken notice of by St. Peter, Acts iii. 26. *God having raised up his son Jesus, sent him to bless you, by turning away every one of you from his iniquities.* And the deliverance itself is excellently described, Col. i. 13. and is termed *redemption*, 1 Pet. i. 18.—It is no objection, that *justification*, as implying deliverance from the power of sin, is ascribed *to the blood* or *death of Christ*, Rom. v. 9.: For the persons there said to be *justified by his blood*, are represented as not yet *saved from wrath through him.* Neither is it any objection, that *salvation*

CHAP. V.

View and Illustration of the Discoveries contained in this Chapter.

TO comfort the Roman brethren under the evils which the profession of the gospel brought upon them, the apostle, in the beginning of this chapter, enumerated the privileges which belong to believers in general. And from his account, it appears that the privileges of Abraham's seed by faith, are far greater than the privileges which belonged to his seed by natural descent, and which are described, Rom. ii. 17.—20.

The *first* privilege of the spiritual seed is, That being justified by faith, they have peace with God through Jesus Christ, ver. 1. This, to the Gentiles, must have appeared an unspeakable blessing, in regard they had been taught by the Jews to consider themselves as *children of wrath*, and *enemies of* God, ver. 10.—Their *second* privilege is, By the command of Christ they are admitted through faith into the covenant made with Abraham, and into the Christian church.—*Thirdly*, They boast in the hope

(*δια*) for our justification.[2] *again* from the dead, and made universal Lord, *for our deliverance* from ignorance and wickedness.

---

tion from wrath, or punishment, is ascribed, Rom. v 9, 10. to Christ's *life*: These happy effects are attributed to Christ's *death* and *resurrection*, indiscriminately, as it suited the apostle's argument. For the Father, as the reward of his Son's obedience to death, having empowered him to deliver mankind from sin, as well as from punishment, both these deliverances may be ascribed to his *blood* or *death*, as the meritorious cause. See Rom v. note 2 At the same time, being accomplished by his resurrection from the dead, and his exaltation to the government of the universe, the same deliverances may, with equal propriety, be ascribed to his *resurrection* or *life*, as the efficient cause. Accordingly, Peter told the council, Acts v. 31. *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance and remission of sins.*

Bishop Sherlock thinks, Christ was *raised for our justification*, that there might be a sure foundation for our faith in him as the Son of God, by which we are justified. But as the apostle in this passage speaks of *the pardon of offences*, as different from *justification*, the interpretation which I have given is more simple and natural.

---

hope of beholding the glory of God in heaven; a privilege far superior to that of beholding the glory of God in the tabernacle, and in the temple on earth, of which the natural seed boasted: for it is the hope of living eternally with God in heaven, ver. 2. —Their *fourth* privilege is, They boast in afflictions, especially those which befal them for the name of Christ: because afflictions improve their graces, and render their hope of eternal life sure, ver. 3, 4.—But many, even of the believing Jews, denied that the Gentiles had any reason to hope for eternal life, while they did not obey Moses. Wherefore, to shew that they are heirs of that, and of all the blessings promised in the covenant to the seed of Abraham, by faith, equally with the Jews, the apostle appealed to God's shedding down the Holy Ghost upon them, even as on the Jews, ver. 5.—And to Christ's dying for them in their ungodly state, ver 6.—8.—And told them, since they were already *justified*, that is, delivered from their heathenish ignorance and wickedness, and *reconciled*, that is, put into a state of salvation by the blood of Christ, they might well expect to be *saved* in due time from wrath, by his life in the human nature; since in that nature, he exercises the offices

of Lord and Judge of the world for their benefit, ver. 9, 10.—The *last* privilege belonging to the spiritual seed, mentioned by the apostle, is, That being reconciled, they can boast in the true God as their God, equally with the natural seed, whose relation to God was established by the law of Moses only. And this privilege he told them, they had obtained, like all the rest, through Jesus Christ, by whom they had received *the reconciliation.*

Having mentioned *the reconciliation of the Gentiles*, the apostle took occasion, in this place, to discourse of the entrance of sin and death into the world, and of the remedy which God hath provided for these evils, and of the extent of that remedy; because it gave him an opportunity, not only of explaining what the reconciliation is, which we have received through Christ, but also of displaying the justice of granting reconciliation to all mankind through him, notwithstanding the greatest part of them never heard any thing, either of the reconciliation, or of Christ who procured it for them.

And first to shew the justice of granting reconciliation to the whole human race through Christ, notwithstanding many of them are ignorant of him, the apostle reasoned in this manner. As it pleased God, through the disobedience of one man, to subject all mankind to sin and death, notwithstanding the greatest part of them never heard of that man's disobedience; so to render this determination consistent with justice, it pleased God, through the obedience of one man, to make all men capable of righteousness and life, notwithstanding the greatest part of them have no knowledge of the person to whom they are indebted for these great benefits, ver. 12.—This second member of the comparison indeed, the apostle hath not expressed, because he supposed his readers could easily supply it, and because he was afterwards to produce this unfinished comparison in a complete form, by separating it into two parts, and adding to each part the clause of the omitted member which belongs to it. Wherefore, having enunciated the first member of the comparison, instead of adding the second, he proceeds to establish the first, because on it the truth of the second member, which he supposes his reader to have supplied in his own mind, depends. The proposition asserted in the first member is, that all men are subject to death for Adam's sin. This the apostle proves by the following argument: No action is punished as a sin, where there is no knowledge of any law forbidding it, ver. 13.—Nevertheless, from Adam to Moses, death seized infants and idiots, who being incapable of the knowledge of law, were incapable of transgressing law. Wherefore, having no sin of their own, for which they could be punished with death,

they

they muſt have ſuffered for Adam's tranſgreſſion; which ſhews clearly, that death is inflicted on mankind, not for their own, but for Adam's ſin, who, on that account, may, by contraſt, be called the type of him who was to come and reſtore life to all men, ver. 14.

Farther, it was a matter of great importance to prove, that all mankind are puniſhed with death for the ſin of the firſt man, becauſe it ſhews, that the puniſhment of our firſt parents' ſin was not forgiven, but only deferred, that the human ſpecies might be continued. Accordingly, by God's ſentence pronounced after the fall, Gen. iii. 15.—19. Adam and Eve were allowed to live and beget children. And as in the ſame ſentence, they were told, that the ſeed of the woman would bruiſe the ſerpent's head, it was an intimation, that on account of what the ſeed of the woman was to do, a new trial, under a better covenant than the former, was granted to them and their poſterity, that they might have an opportunity of regaining that immortality which they had forfeited. Theſe things the apoſtle ſuppoſes his readers to know; for he proceeds to compare the evils brought on mankind by Adam, with the advantages procured for them by Chriſt, that all may underſtand the gracious nature of the new covenant, under which the human race is placed ſince the fall.

From what the apoſtle hath ſaid of the effects of Chriſt's obedience, compared with the conſequences of Adam's diſobedience, it appears that the former are ſuperior to the latter in three reſpects. The firſt is, Chriſt's obedience hath more merit to obtain for all mankind a ſhort life on earth, and after death a reſurrection to a new life, in which ſuch of them as are capable of it, are to enjoy happineſs for ever, than Adam's diſobedience had demerit to kill all mankind, ver. 15.—The ſecond is, The ſentence paſſed on mankind, was for one offence only, committed by their firſt parents, and it ſubjected them all to death temporal; but the ſentence which beſtows the gracious gift of pardon, hath for its object the offence of Adam, and all the offences which the pardoned themſelves may have committed during their own probation; and iſſueth in their being accounted righteous, and entitled to eternal life, ver. 16.—The third is, In the life which they who are pardoned and accounted righteous, ſhall regain through Chriſt, they ſhall enjoy much greater happineſs than they loſe by the death to which they are ſubjected through Adam's offence, ver. 17.

Having thus contraſted the benefits procured for mankind by Chriſt, with the evils brought on them by Adam, the apoſtle ſums up theſe particulars in two concluſions. The firſt is: As it was juſt, on account of one offence committed by Adam, to

pass sentence of condemnation on all, by which all have been subjected to death, so it was equally just, on account of one act of righteousness performed by Christ, (his dying on the cross,) to pass sentence on all, by which all obtain the *justification of life*; that is, a short life on earth, and at the last day, a resurrection from the dead, ver. 18.—The second conclusion is: As it was just, through the offence of one man, to constitute all men sinners; that is, through the disobedience of Adam, to convey to all men a corrupted weakened nature, whereby they are made liable to sin, and to eternal death; so it was equally just, through the obedience of one man, to constitute all mankind righteous; that is, to put them in a condition of obtaining righteousness here, and eternal life hereafter, ver. 19.— For, in what manner could all mankind be constituted righteous, unless by granting them a personal trial under a new covenant, in which not perfect obedience is required, in order to righteousness and life, but the obedience of faith. From these two conclusions, we learn what *the condemnation* is, which was brought on all mankind by Adam, and what *the reconciliation* is, which all mankind receive by Christ. By Adam mankind were made mortal and liable to sin. By Christ they are allowed a temporary life on earth, and have a trial appointed them under a gracious covenant, by which they may attain righteousness and eternal life through faith.

In the two conclusions just now mentioned, the unfinished comparison, with which the apostle introduced this admirable discourse, is completed in the manner expressed in the commentary ver. 12. For in the first conclusion, ver. 18. the entrance and progress of death through Adam's sin, being described as in ver. 12 its remedy is declared, which is there wanting. And in the second conclusion, ver. 19 after mentioning the entrance and progress of sin, as in ver. 12. its remedy, which is wanting there, is likewise described. This order the apostle followed, because, though the entrance of sin was prior to that of death, he mentioned the entrance of sin last, that he might have an opportunity of speaking concerning the rule by which Adam and his posterity, now reconciled, were to direct their actions, during the trial appointed them under the new covenant. For, after telling us, that as all were constituted sinners by Adam's disobedience, so all shall be constituted righteous through the obedience of Christ, he adds, *But law silently entered;* that is, after the sentence was passed, Gen. iii. 15 —19. whereby Adam was allowed to live and beget children, and with his posterity was placed under the new covenant, the law of God written on their hearts silently took place as the rule of their conduct under that covenant. And although the offence of actual transgression

greffion thereby abounded, grace hath fuperabounded, in the refurrection of all who die in infancy and idiocy, to a better life than that which they lofe through Adam's difobedience, and by beftowing the fame bleffing on fuch adults as fulfil the requifitions of the gracious new covenant, under which they are placed, ver. 20.—And thus it hath come to pafs, that as the fin of the firft man hath exceedingly tyrannized over the whole fpecies, by introducing actual tranfgreffion and death; fo alfo the infinite goodnefs of God fhall reign, by deftroying fin and death through a righteoufnefs of faith, which fhall be counted to believers, and rewarded with eternal life; and all through Jefus Chrift our Lord, ver. 21.—Thus, according to the doctrine of the apoftle, all mankind are, and ever have been included in the new covenant. Confequently the advantage which they have received by Chrift, is much greater than the lofs they have fuftained through Adam. And it is reafonable to think it fhould be fo; becaufe the goodnefs of God more effectually difpofes him to beftow bleffings on mankind, on account of Chrift's obedience, than to inflict evils on them on account of Adam's difobedience.

Before this fubject is difmiffed it may be proper to obferve,

1. That in this remarkable paffage, we have the true account of the entrance of fin and mifery into the world, and of the method in which thefe evils have been remedied; fubjects which none of the philofophers or wife men of antiquity, were able by the light of reafon to fathom. Sin entered through the difobedience of our firft parents, whereby they became liable to immediate death; and if God had executed his threatening, the fpecies would have ended in them. But becaufe in due feafon, his fon was to appear on earth in the human nature, and to make atonement for the fin of men, God, in the profpect of that great act of obedience, fuffered Adam and Eve to live and propagate their kind, and granted them a new trial under a covenant, better fuited to their condition than the former, in order that if they behaved properly during their probation, he might raife them to a better life than that which they had forfeited. In this new covenant, the obligation of the law written on their heart was continued; only perfect obedience to that law was not required in order to life, but the obedience of faith. And although the punifhment of their firft fin took place fo far, that the life granted to them and to their pofterity, was to be a gradual progrefs through labour and mifery to certain death; yet being all comprehended in the gracious new covenant, they are all to be raifed to life at the laft day, that fuch of them as are found to have given the obedience of faith during their probation, may receive a more happy life than that

which was forfeited by the disobedience of their first parents, and be continued in that happy life for ever. Thus, by the remedy which God hath applied, for curing the evils introduced by the first man's disobedience, the righteous will be raised to a greater degree of happiness, than if these evils had not taken place.

2. According to the view, which the apostle hath given us of the ruin and recovery of mankind, the scheme of redemption is not a remedy of an unexpected evil, contrived after that evil took place; Christ's obedience was appointed as the means of our deliverance, at the very time the resolution permitting the entrance of sin was formed. And therefore, to make mankind sensible of this, the apostle assures us, Ephes. i. 4. That *we were chosen in Christ before the foundation of the world:* And 2 Tim. i. 9. That *we are saved and called, according to God's own purpose and grace which was given us in Christ, before the world began:* And 1 Pet. i. 20. That *Christ was foreordained before the foundation of the world, but was manifested in these last times for us.* —And as the plan of our redemption was formed along with the decree permitting our fall, so its operation was coeval with the introduction of that evil, and in some respects extends to all. Hence Christ is called, Rev. xiii. 8. *The Lamb which was slain from the foundation of the world;* and he is said, 2 Cor. v. 15. *To have died for all.* See the note on that verse. And his death is termed, 1 John ii. 2. *A propitiation for the whole world.*

3. From other passages of scripture we learn, that *sin* and *death* were permitted to enter into the world, not only because by the remedy to be applied to these evils, God intended to make mankind more happy than they would have been, if these evils had not existed, but even to promote the good of the universe. Accordingly, in the scheme of redemption, there is a higher display of the perfections of God to all intelligent beings, than could have been made, had there been no *sin* nor *misery* to be remedied. So St. Paul teaches, Ephes. iii. 10. *That now to governments and powers in the heavenly regions, the multiform wisdom of God may be made known through the church.* Farther, the new display of the perfections of God made in the plan of redemption, by furnishing many powerful motives to virtue, whose operation is not confined to any one order of rational beings nor to any particular time, will render God's moral government effectual, over all his intelligent creatures for ever.

4. By the illustrious display of the scheme of redemption, made in this admirable passage, and by showing that it hath for its

its object not a ſingle nation, nor any ſmall portion of the human race, but believers of all nations, the apoſtle has condemned the bigotry of the Jews, and of all who, like them, confine ſalvation to their own church, and exclude others from ſharing in the mercy of God through Chriſt, merely becauſe they are ignorant of him, not through their own fault, but through the good-pleaſure of God, who hath denied them that knowledge: Or, becauſe they do not hold the ſame *objects* of faith with them, although they poſſeſs the ſame *ſpirit* of faith, and live piouſly and virtuouſly according to their knowledge. For his whole reaſoning on this ſubject proceeds on the ſuppoſition, that, if it was conſonant to juſtice, that the demerit of Adam's diſobedience ſhould extend to all mankind, notwithſtanding the greateſt part of them never knew any thing either of him or of his diſobedience, it muſt be equally conſonant to juſtice, that the merit of Chriſt's obedience ſhould extend to all mankind, who are capable of being benefited by it, although many of them have had no opportunity of knowing any thing concerning that meritorious obedience. Beſides, as the plan of redemption will, no doubt, be fully made known to the pious heathens, after they are admitted into heaven, the glory of God and the honour of Chriſt, will be advanced by the diſcovery at that period, as effectually as if it had been made to them during their lifetime on earth. And with reſpect to themſelves, although the knowledge of Chriſt and of the method of ſalvation through him, is not beſtowed on them, till they come into heaven, it will then operate as powerfully in making them ſenſible of the mercy of God, and in laying a foundation for their love and gratitude to Chriſt through all eternity, as if that knowledge had been communicated to them ſooner. If ſo, to fancy that perſons, who, notwithſtanding their want of revelation, are actually prepared for heaven, will be excluded from that bleſſed place, merely becauſe, while on earth, they were denied that knowledge of Chriſt, which, with equal effect, may be communicated to them in heaven, is to contradict all the repreſentations given in the ſcriptures, of the impartiality of God, as the righteous governor of the univerſe.

Old Translation.	Greek Text.
CHAP. V. 1 Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.	1 Δικαιωθεντες ȣν εκ πιστεως, ειρηνην εχομεν προς τον Θεον δια τȣ Κυριȣ ἡμων Ιησȣ Χριστȣ·
2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.	2 Δἰ ȣ̔ και την προσαγωγην εσχηκαμεν τῃ πιστει εις την χαριν ταυτην εν ᾑ ἑστηκαμεν, και καυχωμεθα επ᾽ ελπιδι της δοξης τȣ Θεȣ.
3 And not only *so*, but we glory in tribulations also, knowing that tribulation worketh patience;	3 Ου μονον δε, αλλα και καυχωμεθα εν ταις θλιψεσιν, ειδοτες ὁτι ἡ θλιψις ὑπομονην κατεργαζεται·

Ver. 1.—1. *Being justified by faith.* If this is an inference from what immediately goes before, *justified*, as in the last verse of the preceding chapter, means, delivered from ignorance and wickedness through the influence of faith. This sense the word *justified* has in ver. 9. of this chapter, and in 1 Cor. vi. 11. But if the inference is from the general doctrine explained in the preceding chapter, *justified*, as in many other passages where believers are said to be justified in the present life, will signify their having *the promise of justification* given them.—Locke contends, that justification, with the other privileges mentioned in this chapter, are *national privileges*, and that they belong to all who profess to believe in Christ. But any one who remembers the apostle's assertion, *That the gospel is the power of God unto salvation, to every one who believeth*, will not easily allow, that *salvation* is a national privilege, which belongs to all who profess to believe in Christ.

2. *We have peace with God*, &c. If this is understood of the Gentiles, the meaning is: We Gentiles, who formerly were enemies of God, ver. 10. are now at peace with him, and are no longer terrified with the fear of his wrath; having, by faith in the gospel, separated ourselves from the rebels against his government, and joined ourselves to his people. But if this is understood of believers in general, the meaning is: Being delivered from sin and punishment by means of faith, we have, in this new state, peace with God, whom we now regard as our father and friend.

Ver. 2.—1. *Through whom we have had introduction also by faith, into this grace.* The word *also*, shews that *grace* in this verse is a different blessing from *peace*, mentioned in ver. 1. It is *the gracious new covenant* which Christ procured for mankind, and which is the source of their peace.

2. *In*

New Translation.

CHAP. V. 1 *Wherefore*, being juſtified (ſee iv. 25. note 2.) by faith,[1] we have peace with God,[2] through our Lord Jeſus Chriſt:

2 *Through* whom *we have had introduction alſo* (ſee note on Eph. ii. 18.) by faith, into this grace[1] *in which* we ſtand,[2] and *boaſt* (επι) in hope of the glory of God.

3 And not only ſo, but *we even boaſt* (εν 166.) *of afflictions*,[1] knowing that *affliction worketh out* patience;[2]

Commentary.

CHAP. V. 1. *Wherefore being delivered from the power of ſin by faith*, and having laid aſide our enmity to God, *we*, the ſpiritual ſeed of Abraham, *have peace with God through our Lord Jeſus Chriſt:*

2 *Through whom alſo we have been introduced by faith, into this gracious covenant in which we ſtand, and boaſt*, not in ſeeing the glory of God in any tabernacle or temple on earth, as the natural ſeed do, but *in the hope of beholding the glory of God* in heaven.

3 *And this is not our only boaſting*, for while the Jews boaſt of the earthly felicity, promiſed in the law, *we even boaſt of afflictions, knowing that affliction worketh out patience* in us.

---

2. *In which we ſtand.* For this tranſlation of the word ἑϛηκαμεν, ſee Eſſ. iv. 10. The original word ἱϛαναι, ſignifies *to ſtand firm*. As the apoſtle often compares the conflicts which the firſt Chriſtians maintained againſt falſe teachers and perſecutors, to the Grecian combats, it is probable that, by *their ſtanding firm*, he meant that the Gentile converts, as ſtout wreſtlers, ſucceſsfully maintained their faith in the goſpel, in oppoſition both to the Jews and heathens, notwithſtanding the evils which the profeſſion of their faith had brought on them.

Ver. 3.—1. *We even boaſt of afflictions.* The apoſtle mentions *afflictions* as matter of boaſting to the ſpiritual ſeed, becauſe their virtues were improved by afflictions. This boaſting, therefore, was much better founded than the boaſting of the natural ſeed, who, by applying the promiſes of national proſperity, and the threatenings of national adverſity, contained in the law, to individuals, had taught themſelves to conſider proſperity as a mark of the favour of God, and affliction as a token of his diſpleaſure. A remarkable inſtance of rejoicing in afflictions, we have Acts v. 41. *They departed from the face of the council, rejoicing that they were counted worthy to ſuffer ſhame for his name.*

2. *Knowing that affliction worketh out patience.* This effect affliction produceth, by affording to the afflicted an opportunity of exerciſing patience, and by ſuggeſting conſiderations which naturally lead the mind to that virtue.

Ver. 4.

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

4 Ἡ δε ὑπομονη δοκιμην, ἡ δε δοκιμη ελπιδα·

5 Ἡ δε ελπις ου καταισχυνει, ὁτι ἡ αγαπη του Θεου εκκεχυται εν ταις καρδιαις ἡμων δια πνευματος ἁγιου του δοθεντος ἡμιν.

6 Ετι γαρ Χριστος οντων ἡμων ασθενων, κατα καιρον ὑπερ ασεβων απεθανε.

7 Μολις γαρ ὑπερ δικαιου τις αποθανειται. ὑπερ γαρ του αγαθου ταχα τις και τολμᾳ αποθανειν.

Ver. 4. *And patience approbation.* The original word δοκιμη, properly signifies the *trying of metals.* It signifies likewise *approbation*, in consequence of trial, Philip ii. 22. Hence δοκιμος the adjective, denotes not only one who is *tried*, but one who is *approved.* In like manner δοκιμαζων the verb, signifies both *to try* and *to approve*, Rom. xii. 2. 1 Cor. xvi. 3. In this passage, the word δοκιμη may either be translated *proof*, namely of God's assistance, and of our own stedfastness, or *approbation* bestowed by God.

Ver. 5.—1. *Because the love of God is poured out into our hearts.* The original word εκκεχυται, is commonly used, as Whitby remarks, when the effusion of the Holy Ghost is spoken of. Wherefore, as the apostle, in this passage, had in his eye the gifts of the Spirit bestowed on the Gentiles, as proofs of God's love to them, he elegantly tells them, that the love of God was poured out into their hearts, along with the spiritual gifts.

2. *By the Holy Ghost, who is given to us.* The spiritual gifts bestowed on the first Christians were clear proofs, especially in the case of the Gentiles, of the love which God bare to them, and of his purpose of saving them. And therefore, when the Jewish believers, who reproved Peter for preaching the gospel to Cornelius and his friends, heard that they had received the Holy Ghost, *they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life*, Acts xi. 18. Farther, the ordinary influences of the Spirit, bestowed on believers, by renovating their nature, affords them the fullest assurance of pardon and salvation through faith: Hence they are said to be *sealed with the Spirit of promise*, Ephes. iv. 30. And the Spirit himself is called *the earnest of the inheritance*, Eph. i. 13, 14.; and is said, Rom. viii. 16. *to bear witness with their spirit, that they are the children of God.*

Ver 6.

4 And patience, *approbation*, [1] and *approbation*, hope:

4 *And patience approbation*, from God, *and approbation*, *hope* of enjoying eternal life.

5 And (ἡ, 67) *this hope* maketh not aſhamed, becauſe the love of God is *poured out* [1] (εν, 163.) *into* our hearts, by the Holy Ghoſt *who* is given *to* us. [2]

5 *And this hope will not make us aſhamed*, as the hope which the natural ſeed of Abraham entertain of ſalvation, on account of their deſcent, will make them aſhamed; *becauſe* a convincing proof of *the love of God is poured out into our hearts, by the Holy Ghoſt, who is given to us.*

6 (Γαρ, 91.) *Beſides, we being ſtill weak*, [1] in due time [2] Chriſt died [3] (ὑπερ) for the ungodly.

6 *Beſides, we being ſtill* ſo *weak* through ſin, that we could not deliver ourſelves, *in the proper ſeaſon Chriſt died for the idolatrous Gentiles*, as well as for the Jews.

7 (Γαρ, 97.) *Now* ſcarcely for *a juſt man* will one die; [1] (ὑπερ γαρ, 98.) *though* for a good man *one perhaps* would even dare to die.

7 *Now*, Chriſt's dying for all mankind, appears a moſt aſtoniſhing inſtance of love, when we conſider that *ſcarcely for a juſt man*, who only gives to every one his due, *will any one die, though, for a beneficent man, ſome one perhaps would even dare to die.*

Ver. 6.—1. *Beſides, we being ſtill weak.* The original word ασθενων, ſignifies *weak* through ſickneſs; and is uſed here to ſhew the pernicious influence of ſin, in weakening all the faculties of the ſoul. Iſaiah has uſed the ſame metaphor, chap. i. 5. *The whole head is ſick, the whole heart is faint.*

2. *In due time* (κατα καιρον; ſee 1 Theſſ. v. 1. note 1.) *Chriſt died.* When the ſeaſon for the publication of the goſpel, and converſion of the world, was come, Chriſt appeared in the fleſh, and died for the ungodly. This is called *the fulneſs of the time*, Gal. iv. 4.; and *the time before appointed of the Father*, ver. 2.

3. *Chriſt died for the ungodly.* If *the ungodly* here, are the idolatrous Gentiles, the meaning is; He died to obtain a right to the Gentiles as his people, to deliver them from the dominion of Satan, to procure pardon for them, and to beſtow on them everlaſting life. See Rom. iv. 25. note 2.

Ver. 7. *Scarcely for a juſt man.* In this place, the Syriac verſion hath, *for ungodly men*, which Beza ſays he would prefer to the common reading, if it were not contradicted by all the ancient MSS. and by the Vulgate verſion. The *dying*, ὑπερ, *for* a juſt man, and *for* a good man, mentioned in this verſe, is evidently a dying in their room or ſtead. And therefore Chriſt's dying ὑπερ ἡμων, *for us*, mentioned in the next verſe, hath the ſame meaning.

8 But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us.

8 Συνιϛησι δε την ἑαυτȣ αγαπην εις ἡμας ὁ Θεος, ὁτι ετι ἁμαρτωλων οντων ἡμων Χριϛος ὑπερ ἡμων απεθανε.

9 Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him.

9 Πολλῳ ȣν μαλλον, δικαιωθεντες νυν εν τῳ αἱματι αυτȣ, σωθησομεθα δι᾽ αυτȣ απο της οργης.

10 For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life.

10 Ει γαρ εχθροι οντες κατηλλαγημεν τῳ Θεῳ δια τȣ θανατȣ τȣ ὑιȣ αυτȣ, πολλῳ μαλλον καταλλαγεντες σωθησομεθα εν τῃ ζωῃ αυτȣ·

Ver. 8.—1. *His love to us God commended*, &c. He hath enhanced it, he hath rendered it highly praiſe-worthy In this ſentiment, the apoſtle is authoriſed by his maſter, who mentioned it as a great inſtance of God's love to men, that he gave his Son to die for them. John iii. 16.

2. *Chriſt died for us.* Raphelius, in his notes on this verſe, from Xenophon, hath ſhewn that the phraſe *died ὑπερ, for us*, ſignifies *died in our ſtead:* which likewiſe is its meaning in ver. 7. See the note there. Chriſt died to obtain life, both temporal and eternal for our firſt parents, and for us. See Rom. v. 15. note 2.

Ver. 9.—1. *Being now juſtified by his blood, we ſhall be ſaved from wrath through him.* Here perſons are ſaid to be juſtified by Chriſt's blood, who are not ſaved from wrath through him For *to be juſtified*, ſometimes ſignifies *to be delivered from any kind of evil.* Thus, Rom. iv. 25. *Juſtification* by Chriſt's reſurrection, ſignifies deliverance from ſin, by the government which Chriſt exerciſes ſince his reſurrection.—Rom. vi. 7. *Juſtified from*, is *delivered from ſin* as a maſter.—And here *juſtified by his blood*, means that, in the view of Chriſt's ſhedding his blood, Adam and Eve were reſpited from death, and being allowed to live, he and they were placed under a new covenant, by which they might regain immortality. This is what is called *juſtification of life*, ver. 18.

2. *By his blood.* The blood of Chriſt, conſidered as a corporal ſubſtance, can have no efficacy in the juſtification of ſinners, either by delivering them from wickedneſs, or from puniſhment. But the ſhedding his blood, conſidered as a ſuffering of death for us, in obedience to God, and undergone by a perſon of ſo high and ſo holy a nature as Jeſus, and for ſo noble an end as the ſalvation of ſinners, muſt be very meritorious in the ſight of God; and in reward of that great act of obedience, God might juſtly beſtow on Chriſt the offices

of

8 *But his own love towards us, God commended*,[1] (ὅτι, 254.) *because we being still* sinners, Christ died (ὑπερ) for us.[2]

8 *But his own love to men, God hath raised* above all human love, *because we being still sinners, Christ died for us*, to procure us a temporary life on earth, under a better covenant than the first.

9 Much more then, being now justified[1] by his blood,[2] we shall be saved from wrath (δια) through him. (Ver. 10.)

9 *Much more then, being now allowed to live* under the new covenant, *through* the shedding of *his blood, we shall be saved from future punishment through him*, if we behave well under that covenant.

10 For if *being enemies*, we were reconciled[1] to God, *through* the death of his Son; much more being reconciled,[2] we shall be saved *FROM WRATH* (ver. 9. εν, 167.) *through* his life.

10 *For, if being enemies* under sentence of death, *we were* respited, and *made to lay down our enmity to God, through the death of his Son: much more being* thus *reconciled, we shall be saved from punishment through his life* in the body, which he regained, that he might govern us now, and acquit us at last.

---

of Mediator and Governor, for the purpose of delivering mankind from sin and death.

Ver. 10. —1. *For if being enemies, we were reconciled.* To be *reconciled*, when spoken of subjects who have been in rebellion against their sovereign, is to be brought into a state in which pardon is offered to them, and they have it in their power to render themselves capable of that pardon; namely, by laying down their enmity. This idea of reconciliation is clearly taught 2 Cor. v. 19. *God was reconciling the world to himself, not counting to them their trespasses; and hath put in us* (apostles) *the word of the reconciliation* —20. *Seeing God beseeches by us, we pray in Christ's stead, be ye reconciled to God.* Agreeably to this account of *reconciliation*, the word denotes, Rom. xi. 15. *The reception of the Gentiles into the church*, where pardon being offered to them, they were besought, by the ministers of Christ, to be reconciled to God, by laying down their enmity. Wherefore, *the reconciliation* received through Christ, is God's placing all mankind, ever since the fall, under the gracious new covenant procured for them through the obedience of Christ; in which the pardon of sin is offered to them, together with eternal life, on their fulfilling its gracious requisitions. In short, *reconciliation is the placing of mankind in a state of salvation*, and thereby removing their enmity to God.

2. *Much more being reconciled, we shall be saved from wrath through his life.* The apostle's argument is, If God had such a love to mankind, that, on account of the death of his Son, he put them all, from the beginning, into a state in which *salvation* might be obtained by them;

11 And not only *so*, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

11 Ου μονον δε, αλλα και καυχωμενοι εν τω Θεω δια τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ· δι' ȣ νυν την καταλλαγην ελαβομεν,

12 Δια τȣτο ὡσπερ δι' ἑνος ανθρωπȣ ἡ ἁμαρτια εις τον κοσμον εισηλθε, και δια της αμαρτιας ὁ θανατος, και ȣτως εις παντας ανθρωπȣς ὁ θανατος διηλθεν, εφ' ᾧ παντες ἡμαρτον.

---

them; having so reconciled them, he will much more willingly save such of them as his Son, in the course of his government hath fitted for salvation, by slaying the cause of their enmity to God. See Eph. ii. 16. note 3.

Ver. 11.—1. *Boast in God.* The apostle makes this observation, to shew that the boasting of the Jews in the true God, as their God and King and Father, was no longer peculiar to them.

2. *Our Lord Jesus Christ, by whom we have now received the reconciliation.* The Greek noun καταλλαγην, translated *reconciliation*, comes from the verb καταλλασσω, which, in the preceding verse, our translators have rendered *reconcile*. Wherefore, the noun derived from it should not have been translated by them, in this passage, *atonement*, but *reconciliation*, as it is in all the other passages where it occurs. Besides, it ought to be considered, that men do not receive the atonement. The atonement is made to God. For the meaning of *reconciliation*, see ver. 10. note 1. In what follows, the apostle shews the reasonableness of putting all men in a state of *reconciliation* or *salvation*, through Christ.

Ver. 12.—1. *For this reason, as by one man sin entered*, &c. I think this verse should not be separated from the 11th by a full point, but by a comma, so as to be read in this manner: *Our Lord Jesus Christ: by whom we have received the reconciliation, for this reason, as through one man sin entered*, &c. For the apostle is giving a reason why all have received reconciliation through Jesus Christ. See this use of δια τȣτο, proved Ess. iv. 68. The apostle's meaning is, That as it was consistent with the justice and goodness of God, to subject all mankind to sin and death, for the sin of the first man: so it is equally consistent with the justice and goodness of God, to deliver all mankind from death, and to put them into a capacity of becoming righteous, and of living forever, on account of the righteousness of one man. It is no objection to this view of the apostle's argument, that the second member of the comparison is not expressed. For that he meant to com-

11 And not only so, but we *even boast* in God,[1] thro' our Lord Jesus Christ: by whom we have now received the *reconciliation*,[2]

11 *And not only* do we hope to be saved from wrath by Christ's life, *but we believers*, the spiritual seed, *even boast in God* as our God, *through our Lord Jesus Christ, by whom we have now received an opportunity of being pardoned.*

12 (Δια τουτο, 68.) *For this reason*,[1] As by one man sin[2] entered into the world,[3] *and by sin death*, and so death (διηλθεν) *passed through to* all men,[4] (εφ' ῳ,) *because* all have sinned.[5]

12 All mankind are brought into a state of salvation through Christ, *for this reason, as by one man Adam, sin entered into the world, and by* his *sin death, and so death passed through* the world *to all men, because all have sinned;* even so, by one man Christ, righteousness entered into the world, and by his righteousness life, and so life passed through the world to all men, because all have obeyed.

---

pare Adam and Christ together, is evident, from his calling Adam *the type* of Christ. The second member of the comparison, therefore, must be supplied as in the commentary. For in fact, through one man Christ, righteousness hath entered into the world, and by his righteousness life hath passed through to all men, because all have obeyed. Now, it need not surprise us to hear that *all have obeyed:* for surely, with as much propriety it may be said, that *all have obeyed* in Christ their federal head, as that *all have sinned* in Adam their federal head. Of this elliptical manner of writing, in which a whole sentence is omitted, there are other examples in scripture. See 2 Chron. ii. 3 where, as in the passage under consideration, the second member of a comparison is omitted entirely: also Matt. xxv. 14. Rom. xii. 6, 7, 8. xv. 18 Gal. iv. 26. 1 Pet. iv. 11. See Gen. Pref p. 32. and Glass. Philol. p. 1212. Origen was of opinion, that the second member of the apostle's comparison is suspended to ver. 18, 19. and that all between is a parenthesis. But any one who considers these verses, will see that in them the comparison begun ver. 12. is separated into two comparisons, as conclusions from his reasonings upon that comparison. Erasmus says, the comparison is completed in ver. 12. itself; thus, *As through one man sin entered into the world, so also by sin death*, &c. But neither the original, nor the apostle's argument, admits this method of completing the sentence. See the view prefixed to this chapter.

2. *Sin entered.* The sin which entered through the one man's disobedience, is not the first sin of Adam only, but that corruption of nature also, which took place in Adam through his first sin, and which he conveyed to all his posterity. See note 4 below.

3. *Into the world:* That is, entered among men. The same thing is said of death; it entered into this habitable world by sin.

13 For until the law, ſin was in the world: but ſin is not imputed when there is no law.

14 Nevertheleſs, death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, who is the figure of him that was to come:

13 Αχρι γαρ νομȣ ἁμαρτια ην εν κοσμω· ἁμαρτια δε ȣκ ελλογειται μη οντος νομȣ.

14 Αλλ' εβασιλευσεν ὁ θανατος απο Αδαμ μεχρι Μωσεως, και επι τȣς μη ἁμαρτησαντας επι τω ὁμοιωματι της παραβασεως Αδαμ, ὁς εςι τυπος τȣ μελλοντος.

---

4. *And ſo death*, διηλθεν, *paſſed through to all men.* The death which the apoſtle ſays entered into the world, and paſſed through it, laying hold on all men in all ages, is *death temporal;* becauſe, in the branch of the compariſon which is not expreſſed, its oppoſite, which paſſed through to all men, is reſurrection from temporal death. But though the apoſtle ſpeaks here only of temporal death, it does not follow, that temporal death is the only evil which mankind have ſuſtained through Adam's ſin; or that the apoſtle meant to ſay ſo: for he tells us, ver. 19. *That by one man's diſobedience the many were conſtituted ſinners*, were made liable to ſin, and to eternal death; (ſee chap. vi. 11. note 2. at the end,) even as, *by one man's diſobedience the many were conſtituted righteous*, were made capable of righteouſneſs and eternal life. See ver. 11. note *reconciliation*, and Rom. vi. 11. note *alive by God.*—Others contend, that the death which paſſed through to all men, in conſequence of Adam's ſin, is not temporal death only, but eternal death alſo, and that infants are liable thereto. But the diſpute is needleſs; becauſe, whatever the *death* was, which Adam brought on all, Chriſt hath removed it, or put it in our power to remove it, as the apoſtle will ſhew in the remaining part of this diſcourſe.

5. *Becauſe all have ſinned.* The meaning is not, that death hath come on all, becauſe all *have ſinned actually;* for infants, who have not ſinned actually, die; but that they have ſinned in Adam as *their federal head;* that is, are involved in the conſequences of his ſin.

Ver. 13.—1. *For until the law, ſin was counted in the world.* The apoſtle's doctrine, that all have received the reconciliation through Chriſt, being founded on the fact, *that all have been ſubjected to ſin and death through Adam*, he immediately enters on the proof of that fact, by appealing to the death of infants and others, who, not being capable of actual ſin, cannot be thought to die for their own tranſgreſſion. But his argument is ſomewhat obſcure, through the omiſſion of the word *counted* in the firſt clauſe, which muſt be ſupplied from the ſecond; as I have done in the tranſlation: *ſin was* counted *in the world* to all men; that is, all men without exception ſuffer death the puniſhment of ſin.

2. *But*

13 For until *THE* law ſin was *COUNTED* in the world:[1] but ſin is *not counted* when there is no law.[2]

13 Death hath come on all men for Adam's ſin; *for*, from the fall *until the law, ſin was counted* to every perſon *in the world*; it was puniſhed with death: *but ſin is not counted, when there is no law* tranſgreſſed.

14 (Αλλα, 81.) Nevertheleſs, death reigned from Adam to Moſes, even over them *who* had not ſinned after the ſimilitude of Adam's tranſgreſſion, who is the *type*[1] of him *who* was to come.[2]

14 *Nevertheleſs, death*, the puniſhment of ſin, *reigned from Adam to Moſes, even over infants and idiots, who*, being incapable of law, *had not ſinned actually like Adam; who*, becauſe he brought death on all, *may be called*, by way of contraſt, *the repreſentation of him who was to come*, and reſtore life to all.

---

2. *But ſin is not counted, when there is no law.* By *law*, Locke underſtands a revealed poſitive law, threatening death for every offence. But on that ſuppoſition, no ſin could be puniſhed before the law of Moſes was given, contrary to what happened to the antediluvians. And after it was given, none but the ſins of the Jews could be puniſhed. Whereas the apoſtle affirms, chap. i. 32. that the Gentiles know, that they who ſin againſt *the law written on their heart, are worthy of death.* I therefore think the expreſſion, *Where there is no law*, is general, and means, Where no law of God is known; and that the apoſtle had in his eye, the caſe of infants and idiots, to whom certainly there is no law, as they are not capable of the knowledge of law; conſequently they are not capable of ſinning actually like Adam. Wherefore, ſince death reigns over them, equally as over others, it is evident, that having no ſin of their own, they die through Adam's ſin alone.

Ver. 14. *Who is the type of him who was to come*, namely, *of Chriſt.* For the meaning of the word τυπος, *type*, ſee 1 Pet. iii. 21. note 2. The likeneſs, on account of which Adam is called *the type* of Chriſt, conſiſted, as Beza obſerves, in this, that as Adam communicated to mankind what belonged to him, ſo Chriſt communicated to mankind what belonged to him. Nevertheleſs, in the things which they communicated, they were unlike. For Adam communicated *ſin* and *death*; but Chriſt communicated *righteouſneſs* and *life*. They were unlike alſo in their method of communicating theſe things. Adam communicated ſin and death through his *diſobedience*. Chriſt communicated righteouſneſs and life through his *obedience*. But they were like each other in this; that as the effects of Adam's diſobedience extended to all, ſo the effects of Chriſt's obedience have extended to all, in the ſenſe explained in the Illuſtration. See alſo 2 Cor. v. 15. note 1. And as Adam was the father of the firſt or natural life, which all enjoy; ſo Chriſt is the author of the life which all enjoy at

 preſent,

15 But not as the offence, ſo alſo *is* the free gift. For if through the offence of one, many be dead; much more the grace of God, and the gift by grace, *which is* by one man, Jeſus Chriſt, hath abounded unto many.

15 Αλλ᾽ ουχ ὡς το παραπτωμα, ουτω και το χαρισμα. ει γαρ τῳ του ἑνος παραπτωματι οἱ πολλοι απεθανον, πολλῳ μαλλον ἡ χαρις του Θεου και ἡ δωρεα εν χαριτι τῃ του ἑνος ανθρωπου Ιησου Χριστου εις τους πολλους επερισσευσε.

16 And not as *it was* by one that ſinned, *ſo is* the gift: for the judgment *was* by one to condemnation; but the free gift *is* of many offences unto juſtification.

16 Και ουχ ὡς δι᾽ ἑνος ἁμαρτησαντος, το δωρημα· το μεν γαρ κριμα εξ ἑνος εις κατακριμα· το δε χαρισμα εκ πολλων παραπτωματων, εις δικαιωμα.

---

preſent, and of the ſecond or future life, which all ſhall regain at the reſurrection; and on account of all theſe reſemblances he is called *the laſt Adam*, 1 Cor. xv. 45.

Ver 15.—1. *However, not as the fall, ſo alſo is the gracious gift.* The diſobedience of Adam is not oppoſed here to the obedience of Chriſt; but the loſs and puniſhment which came through Adam's diſobedience, is ſet againſt the gracious gift of life received through Chriſt's obedience. Wherefore, παραπτωμα is uſed in this paſſage in its literal meaning, and muſt be tranſlated *fall;* eſpecially as that word ſignifies both *ſin*, and its puniſhment *death*. It is no objection to this tranſlation, that in ver. 18. the word ſignifies *offence;* becauſe it is well known, that even in one and the ſame ſentence, the apoſtle ſometimes uſes the ſame word in different ſenſes.

2. *The many died.* Since all mankind were made mortal for Adam's ſin, the apoſtle, by οἱ πολλοι, *the many*, certainly means *all mankind*. Beſides, Chriſt, in ſpeaking of this very ſubject, uſed the word in that extenſive ſenſe, Matth. xxvi. 28. *This is my blood of the new covenant which is ſhed* (περι πολλων) *for many;* that is, for the collective body of mankind. And as *the many* who died, are all mankind; ſo *the many* in the end of the verſe, to whom *the gift by grace* is ſaid to have abounded, are all mankind. For *the abounding of the gift by grace*, as is plain from ver. 10. means only that, by the gracious gift of God, all mankind, for the ſake of Chriſt's obedience, are allowed a ſhort life on earth, and a trial under a better covenant than that under which Adam fell; and that all are to be raiſed from the dead at the laſt day, to receive according to their deeds. Hence we are told, 1 Cor. xv. 22. *As by Adam all die, ſo by Chriſt all ſhall be made alive.* See alſo the following ver. 16. where *many offences* ſignifies *all offences*.

3. *The*

15 (Αλλα, 81.) *However not as the fall,*[1] so also IS (χαρισμα) *the gracious gift.* For if *by the fall of the one MAN,* (οἱ πολλοι) *the many*[2] *died:* much more the grace of God, and the gift by grace, *which* IS *of the* one man[3] Jesus Christ, hath abounded unto *the many.*

15 *However,* the resemblance is not exact; for, *not as the fall* by Adam, *so also is the gracious gift* by Christ. They differ in their power, the one to kill, and the other to make alive: *for if by the fall of the one man* Adam, *all mankind died, much more the goodness of God, and the gift* of life *by that goodness, which is* bestowed on account *of the one man Jesus Christ, hath abounded to all mankind,* by giving them life under the new covenant, and by raising them from the dead at the last day.

16 (Και) *Also, not as THE SENTENCE through the one who* sinned, IS *the free gift:*[1] *For verily the sentence*[2] WAS (εξ, 156.) *for one OFFENCE* to condemnation; but the *gracious gift* IS of many offences (εις δικαιωμα) *to righteousness.*[3]

16 Secondly, *Not like the sentence* passed *through the one who sinned, is the free gift* of pardon, which is bestowed through the one who obeyed. They differ in their causes and consequences: *for verily the sentence was for one offence* only, *and issued in condemnation* to death: but *the gracious gift* of pardon *is of all offences issuing in righteousness* counted to the pardoned person, whereby he is entitled to the reward of eternal life.

---

3. *The one man Jesus Christ.* The apostle calls Jesus Christ a *man* to shew, that in comparing him with Adam, his actions in the human nature chiefly are considered.

Ver. 16.—1. *Also not as the sentence through the one who sinned, is the free gift.* The translation which I have given of this passage, by supplying the word *sentence* from the second clause, agreeably to the apostle's manner of writing, and by following the order of the words in the original, makes the apostle's reasoning quite logical, and renders the common reading, δι' ἑνος ἁμαρτησαντος, *through the one who sinned,* preferable to the reading in some MSS. δι' ἑνος ἁμαρτηματος, *through one offence.*

2. *For verily the sentence.* The original word κριμα, signifies the sentence of a judge; especially a sentence of condemnation. See Rom. ii. 2. note 1. *The sentence of condemnation,* of which the apostle speaks here, is that which God passed on Adam and Eve after the fall, Gen. iii. 15.—19. For although, by that sentence, they were allowed to live a while on the earth, they and their posterity, by the same sentence, were doomed to all the miseries of the present life, and at length to return to the dust: and all, as the apostle observes, for the one offence of Adam.

17 For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one Jeſus Chriſt.

17 Ει γαρ τῳ τȣ ἑνος παραπτωματι ὁ θανατος εϐασιλευσε δια τȣ ἑνος, πολλῳ μαλλον οἱ την περισσειαν της χαριτος και της δωρεας της δικαιοσυνης λαμϐανοντες, εν ζωῃ βασιλευσȣσι δια τȣ ἑνος, Ιησȣ Χριϛȣ.

18 Therefore as by the offence of one *judgment came* upon all men to condemnation: even ſo by the righteouſneſs of one, *the free gift came* upon all men unto juſtification of life.

18 Αρα ȣν ὡς δι' ἑνος παραπτωματος, εις παντας ανθρωπȣς, εις κατακριμα· ȣτω και δι' ἑνος δικαιωματος, εις παντας ανθρωπȣς, εις δικαιωσιν ζωης.

---

3. *To righteouſneſs.* Becauſe δικαιωμα, *righteouſneſs*, is here oppoſed to κατακριμα, *condemnation*, our tranſlators took its meaning to be the ſame with δικαιωσις, ver. 18. and therefore they tranſlated it *juſtification.* But as δικαιωμα no where elſe in ſcripture is uſed for δικαιωσις, and as its ordinary meaning gives the ſame ſenſe, it is to be preferred; eſpecially as, in the next verſe, the apoſtle repreſents thoſe who have received *the gift of pardon*, as having received *the gift of righteouſneſs;* that is, the gift of having their faith counted for righteouſneſs, and as thereby certain of obtaining eternal life. Wherefore, to argue with Beza, that to entitle believers to eternal life, Chriſt's righteouſneſs muſt be imputed to them, is to contradict the ſcripture, which conſtantly repreſents eternal life, not as a debt due to believers, which it would be if Chriſt's righteouſneſs were transferred to them by imputation, but as a free gift from God.

Ver. 17.—1. *Beſides, if by the fall* (ſee ver. 15. note 1.) *of the one man.* The Clermont, and ſome other MSS. inſtead of the common reading τῳ τȣ ἑνος παραπτωματι, *b. the fall of the one man*, have τῳ ἑνι παραπτωματι, *by the one offence*, which Beza has adopted as the true reading. But the common reading agrees better with the ſcope of the apoſtle's argument. See ver. 16. note 1.

2. *Much more they who receive*, την περισσειαν, *the overflowing of grace, and of the gift of righteouſneſs.* By the gift of righteouſneſs, Beza underſtood the gift of Chriſt's righteouſneſs made ours by imputation. See Rom. iv. 3. note 2. But as *the overflowing of grace, and of the gift of righteouſneſs.* are here diſtinguiſhed, I think the former leads us to ver. 15. where *reſurrection from the dead* is termed *the gift by grace*, and is ſaid to have abounded in it power of giving life to the dead; and the latter leads us to ver. 16. where the gracious gift of the pardon of many offences, is ſaid to *iſſue in righteouſneſs*, by which we ſhall *reign in life.*

See

17 (Γαρ, 91.) *Besides, if by the fall of the one*[1] *MAN, death hath reigned through that one MAN;* much more they *who* receive *the overflowing* of grace, and of the gift of righteousness,[2] shall reign in life[3] *through the one MAN* Jesus Christ.

17 Thirdly, *If* consistently with justice (as was shewn, ver. 12.) *by the fall of one man* Adam, *death hath reigned* over all mankind *through that one man; much more* is it consistent with justice and goodness, that *they who receive the overflowing of grace*, in the glorious resurrection of the body, (ver. 15.) *and of the gift of righteousness*, (ver. 16.) *shall reign in* the happy *life* which they are to regain, *through the one man Jesus Christ.*

18 (Αρα ουν) *Well then, as through one offence,*[1] *SENTENCE* (from ver. 16.) CAME upon all men to condemnation; even so, (δι' ενος δικαιωματος) *through one righteousness,*[2] *SENTENCE CAME* upon all men (εις δικαιωσιν ζωης) to justification of life.[3]

18 *Well then, as* it pleased God, *through one offence* committed by Adam, *to pass sentence upon all men, condemning them* to death temporal; *even so*, it pleased God, *through one* act of *righteousness* performed by Christ, *to pass sentence on all men, justifying*, that is, delivering them from immediate death, *and allowing them to live* a while on earth, and declaring that, after death, they shall all be raised from the dead.

See ver. 16. note 3.—Locke translates περισσειαν by the word *surplusage*, in which he is followed by Taylor, who remarks on this verse, that if eternal punishment had been brought on all mankind by Adam's sin, the offence, with its consequences, would have been of the same extent with the gift of righteousness; and so the apostle could not have spoken of any surplusage of grace, and of the gift of righteousness, beyond the offence. Whereas, if the effect of Adam's sin were only that mankind are subjected thereby to death temporal, agreeably to the sentence which was past on the whole human race, Gen iii. 19. *Dust thou art, and unto dust thou shalt return*, that part of the free gift which answers to *death*, is *a short life on earth*, together with *a resurrection from the dead* at the last day; and the exuberance of grace and of the gift of righteousness, is the pardon of men's own sins, issuing in righteousness and eternal life.

3. *Shall reign in life.* The apostle's meaning in this passage is, That they who receive the overflowing of grace, shall have infinitely greater happiness in their new life, than they had miseries and sorrows in the state into which they were brought through Adam's disobedience, expressed by *the reigning of death*, in this verse and in ver. 14.

Ver. 18.—1. *Well then as through one offence.* The original words, ενος παραπτωματος, are rightly translated *one offence*, and ενος δικαιωματος,

19 For as by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous.

19 Ὡσπερ γαρ δια της παρακοης τȣ ἑνος ανθρωπȣ ἁμαρτωλοι κατεςαθησαν οἱ πολλοι, ὅτω και δια της ὑπακοης τȣ ἑνος δικαιοι κατεςαθησονται οἱ πολλοι.

20 Moreover, the law entered, that the offence might abound: But where sin abounded, grace did much more abound:

20 Νομος δε παρεισηλθεν ἱνα πλεοναση το παραπτωμα. Ὁυ δε επλεονασεν ἡ ἁμαρτια, ὑπερεπερισσευσεν ἡ χαρις·

---

one righteousness. For the common translation, *as through the offence of one man,—so through the righteousness of one man*, by adding the article, which is not in the original, makes the comparison in this verse the same with that in the following; whereas the translation which I have given, makes ver. 18. a comparison of one fact with another, and ver. 19. a comparison of one man with another, as Taylor observes.

2. *Even so, through one righteousness.* The one act of righteousness, of which the apostle speaks, is *Christ's obedience to death*, mentioned Philip ii. 8. and called *obedience* simply in ver. 19 of this chapter.

3. *All men, to justification of life.* As κατακριμα, *condemnation*, in the foregoing clause, denotes the sentence of God, by which Adam and all his posterity were condemned to death, its opposite δικαιωσιν ζωης, *justification of life*, must signify the sentence of God, whereby Adam and his posterity were suffered to live a while on earth, and are to be raised from the dead at the last day. See ver 9. note 1. The benefit of this sentence all partake of: and therefore it is said to have *come upon all men.* This sentence, called *the gracious gift*, ver. 16. whereby our first parents were respited from instant death, is implied in what God said to Eve, Gen. iii. 16. *In sorrow thou shalt bring forth children*: and to Adam, ver. 19. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground:* and to the serpent, ver. 15. *The seed of the woman shall bruise thy head.*

Ver. 19.—1. *As through the disobedience of one man, the many* κατεςαθησαν *were constituted sinners.* Seeing the apostle in the preceding verse, hath informed us, that *through one offence, sentence came upon all men to condemnation*, he cannot be supposed in this verse to repeat the same sentiment: and therefore, *by constituting the many sinners*, we are not to understand their being subjected to the condemnation of death, of which he had spoken before, but their being made liable to actual sin, and for their actual sins to eternal punishment: and all through the disobedience of Adam, who having corrupted his nature, conveyed a corrupted nature, the source of actual transgression, to his posterity. And thus we have the full meaning of the *entering of*

19 (Γαρ, 97.) *And as through the disobedience of one man, the many were constituted* sinners;[1] *even so, through* the obedience of one *MAN, the many shall be constituted* righteous.[2]

19 *And as through the disobedience of one man, all were made liable to sin and punishment*, notwithstanding many of them never heard of Adam, or of his disobedience; *even so, through the obedience of one man, all* have been, are, and *shall be made capable of righteousness and eternal life*, notwithstanding many of them never heard of the person through whom these blessings are bestowed.

20 (Νομ@ δε παρεισηλθεν) *But law privily entered*,[1] (ινα, 97) *so that the offence hath abounded. However*, where sin *hath abounded*, grace[2] *hath superabounded:*

20 *But* when Adam was allowed to live, *law secretly entered* into the world, as the rule of man's conduct, even the law written on his heart, *so that the offence hath abounded. However, where sin hath abounded* through the entrance of law, the *goodness* of God in the new covenant, *hath superabounded* through the gift of pardon granted to all penitent believers.

---

of sin into the world, mentioned in the beginning of this discourse, ver. 12.

2. *So through the obedience of one man, the many*, κατασταθησονται, *shall be constituted righteous*. This being mentioned as different from *the justification of life*, spoken of in the preceding verse, must, as the counterpart to our being constituted sinners, signify that the many, through the obedience of Christ, being allowed to live, and having a personal trial appointed to them under that gracious covenant which he hath procured for them, are put into a capacity of becoming righteous, and of receiving eternal life, the reward of righteousness, according to the tenor of that covenant. The future tense is used in this clause, to signify that all the generations of mankind, from Adam to the end of the world, have been, are, and shall be, in this manner constituted righteous. For as οι πολλοι, *the many*, in the first part of the verse, does not mean *some* of mankind only, but *all* mankind from first to last, who, without exception, are *constituted sinners*, through the disobedience of Adam; so *the many* in the latter part of the verse, who are said to be *constituted righteous*, through the obedience of Christ, must mean *all mankind*, from the beginning to the end of the world, without exception; all being put into a state of salvation, by virtue of the new covenant made immediately after the fall. See Dan. xii. 2. where *many* signifies *all mankind*.

Ver. 20.—1. *But law privily entered;* namely into the world. *Privily entered*, is the literal translation of παρεισηλθεν, as is plain from *the*

21 That as sin hath reigned unto death, even so might grace reign, through righteousness unto eternal life, by Jesus Christ our Lord.

21 Ἱνα ὡσπερ εϐασιλευσεν ἡ ἁμαρτια εν τω θανατω, ὑτω και ἡ χαρις βασιλευσῃ δια δικαιοσυνης εις ζωην αιωνιον, δια Ιησυ Χριστυ τυ Κυριυ ἡμων.

---

the use of the two Greek prepositions, in other compounded words. 2 Pet. ii. 1. *Who*, παρεισαξυσι, *shall privily bring in heresies of perdition.* So likewise the verbal noun, Gal. ii 3. *False brethren*, παρεισακτυς, *privily brought in.* Jude, ver. 4. *Certain men*, παρεισεδυσαν, *have crept in unawares*, or privily.—The *law*, which is here said to have *entered privily*, is not the law of Moses, as Locke supposes; for that law did not enter privily, but was introduced in a very pompous and public manner; not to mention, that where νομος, *law*, is used to denote the law of Moses, it commonly has the article prefixed, which is wanting here. Farther, can any one with Locke imagine, that no offence abounded in the world which could be punished with death, till the law of Moses was promulgated? And that grace did not superabound, till the offence against that law abounded? The apostle himself affirms, Rom. i. 30. that the heathens, by the light of nature, knew not only the law of God, but that persons who sinned against that law, were worthy of death. The offence therefore abounded long before the law of Moses entered. For these reasons I conclude, that *the law which silently entered*, the moment Adam and Eve were reprieved, was *the law of nature*: And its taking place the apostle very properly expressed, by its *entering*; because if Adam and Eve had been put to death immediately after they sinned, the law of man's nature would

---

CHAP. VI.

View and Illustration of the Reasonings in this Chapter.

ST. Paul's design in this and the two following chapters, was to confute the slanderous report mentioned chap. iii. 6. namely, that the *apostles ordered their disciples to sin, that grace might abound in their pardon.* Also to prove, in opposition to the unbelieving Jews and Greeks, that the doctrine of justification by faith without works of law, *does not render law useless, but rather establishes it* as highly useful, chap. iii. 31.—His transition to these subjects is elegant. For, in the foregoing chapter, having shewn that all mankind die for the sin of Adam; also having

21 (Ἵνα ὥσπερ) That as ſin hath reigned (εν, 165.) *by death*; *ſo alſo grace might reign* (δια, 113) through righteouſneſs unto eternal life, *through* Jeſus Chriſt our Lord.

21 *That as ſin*, both original and actual, *hath tyrannized* over mankind *by* introducing and continuing *death* in the world, with its train of ſorrows and miſeries; *ſo alſo* the *goodneſs* of God *might reign*, that is, effectually exerciſe its power *through righteouſneſs*, (ver. 16.) even the righteouſneſs of *faith*, *followed with eternal life*, *through Jeſus Chriſt our Lord.*

---

would have ceaſed with the ſpecies. But they being reſpited from immediate death, and having a new trial appointed them, by the ſentences recorded Gen. iii. 15, 16. 17. the law of their nature took place anew, or *entered ſilently* into the world.

2, *However, where ſin hath abounded, grace hath ſuperabounded.* This ſhews to a demonſtration, that the apoſtle is not ſpeaking of the law of Moſes; for that law allowed no *grace* or *mercy* to ſinners at all. Whereas, when the law of nature entered, it entered in conſequence of a gracious covenant, wherein a full pardon is granted through Chriſt, to all who believe, and who repent of their ſins.

Ver. 21. *That as ſin hath reigned by death, ſo alſo grace might reign.* Here, as through the whole of chap. vi. the apoſtle perſonifies *ſin* and *grace*, repreſenting them as *kings*, who wiſh to have mankind under their dominion, and who exerciſe an uncontrolled power over their reſpective ſubjects. This figure he introduced after the example of animated writers, to add the greater energy and ſplendour to his diſcourſe. See the Illuſtration prefixed to chap. vi. paragraph 2. and chap. vi. 6. note 2.

---

ing diſcourſed, chap. v. 20, 21. of the ſuperabounding of grace, through Chriſt, in producing the righteouſneſs of faith, and in rewarding that righteouſneſs with eternal life, he begins this chapter with aſking, Whether any one could ſeriouſly think, that he could be ſo inconſiſtent as to order men to ſin, that grace might the more abound in their pardon? ver. 1.—Perſons, ſaid he, who teach as we do, that God hath ſubjected the whole human race to death, for the one offence of the firſt man, never can fancy that God will beſtow eternal life the more abundantly on men, becauſe they continue in ſin, ver. 2.—Next, to ſhew that the apoſtles, who taught the doctrine of *juſtification by faith without works*, did not mean thereby to ſet their

their disciples free from the obligations of morality, he observed that, in baptism the rite of initiation into the Christian church, the baptised person is buried under the water, as one put to death with Christ on account of sin, in order that he may be strongly impressed with a sense of the malignity of sin, and excited to hate it as the greatest of evils, ver. 3.—Moreover, in the same rite, the baptized person being raised up out of the water, after being washed, he is thereby taught that he shall be raised from the dead with Christ, by the power of the Father, to live with him for ever in heaven, provided he is prepared for that life by true holiness, ver. 4, 5.—Farther, by their baptism, believers are laid under the strongest obligations to holiness, because it represents their *old man*, their old corrupt nature, as crucified with Christ, to teach them that their body, which sin claimed as its property, being put to death, was no longer to serve sin as its slave, ver. 6.—By calling men's body, *the body of sin*, the apostle represents *sin*, or *evil desire*, as a person who, by overcoming the first man, had made him and all his posterity its slaves by right of conquest, and who, as their master, was continually demanding from them with rigour the ignominious service of wicked actions. And because the Greeks and Romans were well acquainted with the manner in which slaves were acquired, and with the laws by which their lives and services were regulated, he appealed to these known customs, to prove that, by the death of Christ their federal head, the claim which sin hath set up to the persons and services of mankind, in consequence of the fall of the first man, is utterly destroyed.

Sin, says the apostle, claims you as his slaves, in consequence of having subdued your first parents, and taken them captives. But I will shew you by the laws of slavery, that that claim is now cancelled, and that it is both your right and your duty, to shake off the yoke of that tyrannical master. Sin having put you to death with Christ, ye are no longer his slaves. *For* the slave of sin *who is dead*, *is freed from the dominion of sin*, even as every slave who is put to death by his master, is freed from the dominion of that master, ver. 7.—But though we died with Christ on the cross, we live at present, and shall afterwards live together with him in heaven; and therefore we are now, of right, his servants, ver. 8, 9, 10.—Farther, that the Romans might rightly understand this argument, the apostle desired them to conclude, from what he had told them, that at the fall they had been killed, both corporally and spiritually, by the sin of their first parents, but were made alive, both in body and spirit, by Christ, who on that account was become their rightful lord,

ver. 11.—Wherefore, it was both their duty and their intereſt, not to allow ſin to rule them any longer, in the life which they had acquired through Chriſt, but to employ both the members of their body and the faculties of their mind, in the ſervice of God, as perſons who have been made alive from the death brought on them by ſin, ought to do, ver. 12, 13.

Next, in anſwer to the calumny, that the Chriſtian teachers encouraged their diſciples to ſin, by telling them they were not under law, but under grace, the apoſtle affirmed that that doctrine has the direct contrary tendency. *Sin ſhall not lord it over you, for this very reaſon, that ye are not under law, but under grace:* and he had good reaſon to ſay ſo, becauſe he had ſhewn, ver. 11. That under *grace*, that is, under the new covenant, men are made ſpiritually alive by God; conſequently they have ſufficient ſtrength communicated to them for conquering evil deſires, and for working righteouſneſs; and great encouragement to do ſo, by the promiſe of pardon which is made to them in that covenant. Whereas law, by rigorouſly requiring perfect obedience to all its precepts, and by refuſing pardon to ſinners, drives them to deſpair, and hardens them in their ſins, ver. 14.—Theſe, ſaid the apoſtle, being the doctrines which we conſtantly preach, can ye believe that we ever ſaid, *Let us ſin, becauſe we are not under law, but under grace?* ver. 15. —In the mean time, I muſt inform you, that the advantages ye enjoy under grace, though very great, are of ſuch a kind as to leave you ſtill at liberty to give yourſelves up, as ſlaves, either to holy affections, or to ſinful deſires, as ye chooſe; and that, to whomſoever of theſe maſters ye yield yourſelves ſlaves, ye give him the abſolute direction of you, ver. 16.—However, I thank God, that ye Romans, though formerly the ſlaves of ſin, have obeyed the form of doctrine into which ye were delivered, as into a mould, ver. 17.—and are become the ſervants of righteouſneſs, ver. 18.—Withal, to prevent the Romans from being ſurpriſed at the things he had written, he told them, that, on account of the weakneſs of their underſtanding in ſpiritual matters, he had reaſoned from the laws and cuſtoms of men reſpecting ſlaves, to give them a juſt idea of the power of men's affections, to lead them either to vice or to virtue. And therefore, as formerly, through the power of their luſts, they had employed themſelves wholly in wickedneſs, he exhorted them now, through the influence of holy affections to employ themſelves wholly in working righteouſneſs, ver. 19, 20.—Then contraſted the miſerable condition and end of the ſlave of ſin, with the happy ſtate and reward o the ſervant of God: from which it appears, that even under the gracious new covenant, the

wages of ſin obſtinately continued in, is death; but the reward of holineſs is everlaſting life, ver. 21, 22, 23. See Chap. viii. Illuſt. ver. 13

The metaphors in this chapter are extremely bold; yet being taken from matters well known, they were uſed with great advantage. For the influence of ſinful paſſions, in conſtraining wicked men to commit evil actions, could not be better repreſented to thoſe who were acquainted with the condition of ſlaves, and with the cuſtoms by which their lives and ſervices were regulated, than by the power which a tyrannical lord exerciſed over his ſlaves. Neither could any thing more affecting be deviſed, to ſhew the miſerable condition of a perſon habitually governed

Old Translation.

CHAP. VI. 1 What ſhall we ſay then? Shall we continue in ſin that grace may abound?

2 God forbid: how ſhall we that are dead to ſin, live any longer therein?

3 Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?

Greek Text.

1 Τι ουν ερουμεν; επιμενουμεν τῃ ἁμαρτια, ἱνα ἡ χαρις πλεονασῃ;

2 Μη γενοιτο· οἱτινες απεθανομεν τῃ ἁμαρτιᾳ, πως ετι ζησομεν εν αυτῃ;

3 Η αγνοειτε ὁτι ὁσοι εβαπτισθημεν εις Χριστον Ιησουν, εις τον θανατον αυτου εβαπτισθημεν;

Ver. 1. *What then do we ſay?* Ερουμεν is not the future tenſe of the verb ειρω, as our tranſlators ſuppoſed, but the preſent of the indicative of ερεω, which contracted, is ερω, Phil. iv. 4 *Again*, ερω, *I ſay*.

Ver. 2. *We who have died by ſin.* This is the true tranſlation of the clauſe. For απεθανομεν being the ſecond aoriſt, ſignifies *have died:* and τῃ ἁμαρτιᾳ being the dative, not of the object, but of the cauſe, manner, and inſtrument, ſignifies *by ſin* as the cauſe. See ver. 10. note 2. and ver. 11. note 1. The common tranſlation, *how ſhall we who are dead to ſin, live any longer therein?* is abſurd. For a perſon's living in ſin who is dead to it, is evidently a contradiction in terms.

Ver. 3.—1. *Baptized*, εις, *into Chriſt*, that is, implanted into, and made a part of the body of Chriſt by baptiſm. The apoſtle's meaning is; By baptiſm being united to Chriſt as our federal head, all that hath happened to him, may be conſidered as happening to us. See Rom. vii. 4. note 2.

2. *Have been baptized into his death?* In our baptiſm, have been repreſented emblematically as put to death with him. Hence it is ſaid, ver. 4. *We have been buried together with him by baptiſm into his death:* and

governed by his lufts, than to liken it to the ftate of a flave under a fevere unprincipled mafter, who rigoroufly requires him to fpend the whole of his time and ftrength in his work, who exacts from him things both painful and ignominious, and who, by the feverity of the fervices which he impofes, miferably puts an end to the life of his flaves. On the other hand, the right which a lawful and humane lord has to the fervices of his flave, and the nature of the fervices in which he employs him, and the rewards which he beftows on him for his faithful fervices, convey a clear and affecting idea of the obligation which the gofpel lays on men, to employ themfelves wholly in works of righteoufnefs, and of the happy confequences of fuch a courfe of life.

NEW TRANSLATION.

CHAP. VI. 1 *What then do we fay?*[1] *Let us continue* in fin, that grace may abound?

2 *By no means: we who have died BY fin,*[1] *how fhall we ftill live* (iv, 165.) *by it?*

3 *Are ye ignorant*, that fo many of us as *have been baptized* into Chrift[1] Jefus, *have been baptized* into his death?[2]

COMMENTARY.

CHAP. VI. 1 We who have declared the malignity of fin in killing men, *what do we fay* when we teach the fuperabounding of grace? Do we fay, *Let us continue in fin, that grace may abound* in our pardon?

2 *No. We who have died by fin* corporally and fpiritually, *can we hope to live* eternally, *by continuing in it?* The thing is impoffible, unlefs the nature of God and of fin were changed.

3 Our baptifm teaches us, that we have died by fin. For *are ye ignorant, that fo many of us as have by baptifm become Chrift's difciples, have been baptized into* the likenefs of *his death*, (ver. 5.) have been buried under the water, as perfons who, like Chrift, have been killed by fin? ver. 10.

---

and ver. 5. *Planted together in the likenefs of his death,—alfo of his refurrection:* and ver. 10. *Though we have died with Chrift.* See Rom. vii. 4. note 2. From all which it appears, that *baptifm*, the rite of initiation into the Chriftian church, is an emblematical reprefentation of our union with Chrift, as members of his body, and of the malignity of fin in bringing death upon Chrift, ver. 10. and upon all mankind, and of the efficacy of Chrift's death, in procuring for all a refurrection from the dead. See Rom. iv. 11. note 1.

Ver. 4.

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.

4 Συνεταφημεν ουν αυτω δια του βαπτισματος εις τον θανατον· ινα ὡσπερ ηγερθη Χριστος εκ νεκρων δια της δοξης του πατρος, ὁυτω και ἡμεις εν καινοτητι ζωης περιπατησωμεν.

5 For if we have been planted together in the likeness of his death: we shall be also *in the likeness* of *his* resurrection:

5 Ει γαρ συμφυτοι γεγοναμεν τω ὁμοιωματι του θανατου αυτου αλλα και της αναστασεως εσομεθα.

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

6 Τουτο γινωσκοντες, ὁτι ὁ παλαιος ἡμων ανθρωπος συνεσταυρωθη, ἱνα καταργηθη το σωμα της ἁμαρτιας, του μηκετι δουλευειν ἡμας τη ἁμαρτια.

Ver. 4.—1. *Buried together with him by baptism.* Christ's baptism was not the baptism of repentance; for he never committed any sin: but, as was observed, Prelim. Ess. 1. at the beginning, he submitted to be baptized, that is to be buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner the baptism of believers is emblematical of their own death, burial and resurrection. See Col. ii. 12. note 1. Perhaps also it is a commemoration of Christ's baptism.

2. *So we also shall walk in a new life.* The original phrase, καινοτητι ζωης, is an Hebraism, Ess. iv. 8. and must be translated, as I have done, after Beza. The new life, in which believers are *to walk*, that is, in which they are to *act* and *enjoy*, being similar to Christ's life after his resurrection, is a new life in the body in heaven after their resurrection. Besides, that the apostle had in view, not the resurrection of men's spirits, but of their bodies, is plain from ver. 5. where, as the proof of their being to enjoy a new life hereafter, he tells the Romans, that since they were *planted together in the likeness of his death*, namely when they were baptized, *they shall be also* planted together *in the likeness of his resurrection*, by being raised to a new life in the body at the last day. Of the spiritual death and resurrection, the apostle speaks, ver. 6, 7. See ver. ×. note.

Ver 5. 1. *Have been planted together in the likeness of his death.* The burying of Christ and of believers, first in the water of baptism, and afterwards in the earth, is fitly enough compared to the planting of

4 (Οὖν, 262.) *Beſides, we have been buried together* with him by baptiſm[1] into *HIS* death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo (περιπατησωμεν, 9.) *ſhall walk*[2] *in a new life.*

4 *Beſides, we have been buried together with Chriſt* by baptiſm *into* the likeneſs of *his death*, (ver. 5.) to teach us this other leſſon, *that* though we have been killed by ſin, (ver. 6.) yet *like as Chriſt was raiſed up from the dead by the power of the Father* to live for ever, (ver. 9.) *even ſo we alſo* by the ſame power, *ſhall enjoy a new* and never-ending *life* in heaven with him.

5 (Ει γαρ) For *ſeeing* we have been planted together in the likeneſs[1] of his death, (αλλα, 76.) *certainly* we ſhall be alſo IN THE LIKENESS of HIS reſurrection.[2]

5 *For ſeeing* Chriſt and *we have been planted together* in baptiſm, *in the likeneſs of his death* as occaſioned by ſin, *certainly* by being raiſed out of the water of baptiſm, we are taught that *we ſhall be alſo* planted together *in the likeneſs of his reſurrection.*

6 *Ye know this,* that our old man *was crucified*[1] *together with* HIM, that the body of ſin[2] might be rendered *inactive*,[3] *in order that we may not any longer as ſlaves ſerve ſin.*

6 *Ye know this* alſo to be ſignified by baptiſm, *that our old corrupt nature was crucified together with him*, (ſee Rom. vii. 4. note 2.) *that the body*, with its affections and luſts, (Gal. v. 24.) *which ſin has ſeized, might be rendered inactive, in order that we may not any longer, as ſlaves, ſerve ſin* in the preſent life.

---

of ſeeds in the earth, becauſe the effect in both caſes is a reviviſcence to a ſtate of greater perfection.

2. *We ſhall be alſo in the likeneſs* of his *reſurrection.* Of the reſurrection of believers, Chriſt's reſurrection is both an example and a proof. Wherefore our *baptiſm*, called in the precedent clauſe, *a planting together in the likeneſs of his death*, being both a memorial of Chriſt's death and reſurrection, and a prefiguration of our own, it teaches us, that we ſhall die indeed through the malignity of ſin, as Chriſt died; but through the merit of his death, and the efficacy of his power as Saviour, we ſhall at the laſt day be raiſed from the dead as he was, to live with him, and with God eternally. Our baptiſm ſetting theſe things before us, the daily recollection of it ought to ſtir us up to every religious and virtuous action, that we may be meet for the ſociety of God and Chriſt through all eternity.

Ver. 6.—1. *Ye know this, that our old man was crucified together with him.* Our crucifixion with Chriſt, is in this verſe termed, *the crucifixion of our old man*, or animal nature, becauſe the greateſt part of our ſinful inclinations have their ſeat in the body, and becauſe ſuch evil incli-

7 For he that is dead, is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

7 Ὁ γαρ αποθανων δεδικαιωται απο της ἁμαρτιας.

8 Ει δε απεθανομεν συν Χριστω, πιστευομεν ὁτι και συζησομεν αυτω,

9 Ειδοτες ὁτι Χριστος εγερθεις εκ νεκρων, ουκετι αποθνησκει· θανατος αυτου ουκετι κυριευει.

10 Ὁ γαρ απεθανε, τη ἁμαρτια απεθανεν εφαπαξ· ὁ δε ζη, ζη τω Θεω·

---

nations as are of a more spiritual nature, are always somehow turned towards the body. This *old man*, or animal nature, is said to be crucified together with Christ, because its death is accomplished by the crucifixion of Christ. See Eph. ii. 16. note 2. where the influence of the crucifixion of Christ, in killing men's sinful passions, is explained. Accordingly our crucifixion with Christ is represented in the next clause, as issuing in the *body of sin's being rendered inactive*, in making us any longer serve sin as slaves.

2. *That the body of sin: the body belonging to sin*, for this is *the genitive of possession*. The apostle personifies sin, after the custom of animated writers, who, to make their discourses lively and affecting, speak of the virtues and vices of which they treat, as so many persons.—*The body*, in this discourse, signifies the body with all its appurtenances of *lusts, passions*, &c. called ver. 13. *members*. See note 1. In this and the following verse, the apostle discourses of the spiritual death and resurrection, as emblematically set forth in baptism as well as the natural death and resurrection, to which he returns ver. 8.—Then at ver. 11. he draws a conclusion with respect to both, which he makes the foundation of his subsequent exhortations.

Ver. 7. *For he who is dead*, (δεδικαιωται, chap. iv. 25. note 2.) *is freed from sin:* chap. vii. 2. note 1. The apostle having in the preceding verse represented all believers as *crucified with Christ, He who is dead*, in this verse, must mean, *He who is dead with Christ*. Accordingly he adds in the next verse, *since then we have died with Christ*. Christ having undergone death for us, through the malignity of sin, ver. 10. it is the same as to its effects, as if we ourselves had undergone death personally. See ver. 3. note 1.—The Gentiles, by dying with Christ, were freed, not from sinning, but from the claim of sin, to rule them, and from the elements of the world, Gal. iv. 3. that is, the idolatrous religions under which they formerly lived.

Ver. 8.—1. *We believe that we shall also live together with him*. Our living together with Christ, spoken of in this verse, is evidently our

7 For he *who* is dead (δεδικαιωται, literally, is justified) is freed from sin.

7 Sin has no title to rule you; *for*, as the slave who is dead, is freed from his master, *he who hath been put to death* by sin, *is freed from sin*.

8 (Ει δε, 106.) *Since then we have died* with Christ, we believe that we shall also *live together* with him.

8 *Since then we have died with Christ* by sin, *we believe*, what our baptism likewise teaches us, *that we shall also* arise and *live together with him* in heaven, to die no more.

9 Knowing that Christ being raised from the dead, dieth no more: death (αυτε εκετι κυριευει) *no more lordeth it over him*.

9 For *we know that Christ being raised from the dead, dieth no more: death no more lordeth it over him:* but he will live eternally in the body, as we shall do also after our resurrection.

10 For *he who died*,[1] *died* (τῃ αμαρτια) *by sin*[2] once: but *he who liveth, liveth* (τῳ Θεῳ) *by God*;[3]

10 I say, dieth no more. *For Christ who died, died by* the malignity of *sin once*, that being sufficient to procure our pardon: *but Christ who liveth* after having died, *liveth* in the body for ever *by* the power of *God*.

---

living with him after the resurrection. If so, our dying with him, mentioned in the preceding clause, must be understood of the natural death, which sin brought on Christ and on all mankind.

Ver. 10.—1. *For he who died.* Ὁ γαρ απεθανε. Some are of opinion that ὁ is used here for ὅτι.—Beza says, the sentence may be completed by supplying the preposition κατα, thus; *For with respect to his death.*—Valla, following Hilary, supposes ὁ to be the neuter of the relative pronoun ὅς, and translates the clause thus; *For that which died.* But Beza rejects that translation, as favouring of Nestorianism. —I think ὁ is the article, and that it stands here for the relative ὅς, *he*. See Ess. iv. 72.

2. *Died by sin.* Τῃ αμαρτια. This is the dative of the *instrument* or *cause*. See Ess. iv. 25. For it cannot be said of Christ, who never committed any sin, that *he died to sin*, in the sense of his sinning no more; but he *died by sin*, in as much as he died through the sin of mankind. The phrase, τῃ αμαρτια απεθανομεν, has the same signification, ver. 2. *We who have died by sin.* See ver. 11. note 1.

3. *But he who liveth, liveth*, τῳ Θεῳ, *by God.* We have this phrase in the same sense, Luke xx. 38. *For all live*, αυτῳ, *by him.* See Rom. xiv. 7. note.

11 Likewife reckon ye alfo yourfelves to be dead indeed unto fin, but alive unto God through Jefus Chrift our Lord.

11 Ὁυτω και ὑμεις λογιζεσθε ἑαυτȣς νεκρȣς μεν ειναι τη ἁμαρτια, ζωντας δε τω Θεω, εν Χριϛω Ιησȣ τω Κυριω ἡμων.

12 Let not fin therefore reign in your mortal body, that ye fhould obey it in the lufts thereof.

12 Μη ȣν βασιλευετω ἡ ἁμαρτια εν τω θνητω ὑμων σωματι, εις το ὑπακȣειν αυτη εν ταις επιθυμιαις αυτȣ.

13 Neither yield ye your members *as* inftruments of unrighteoufnefs unto fin:

13 Μηδε παριϛανετε τα μελη ὑμων ὁπλα αδικιας τη

Ver. 11.—1. *So then conclude ye yourfelves to be*, νεκρȣς τη ἁμαρτια, *dead verily by fin.* This is the fame with Ephef. ii. 1. Νεκρȣς τοις παραπτωμασι και ταις ἁμαρτιαις, which no tranflator ever rendered, *dead to trefpaffes and fins.*—It is the fame likewife with Rom. vii. 4. Εθανατωθητε τω νομω, *Ye have been put to death by the law.*—In thofe paffages of fcripture, where men are fpoken of as *dead to fin*, other phrafes are ufed. Thus, Rom. viii. 10. Σωμα νεκρον δι' ἁμαρτιαν, *Your body verily is dead with refpect to fin.*—Coloff. ii. 20. Απεθανετε τω Χριϛω απο των ϛοιχειων τȣ κοσμȣ, *Ye have died with Chrift from the elements of the world.* 1 Pet. ii. 24. Ἱνα ταις ἁμαρτιαις απογενομενοι, *That we being dead to fins.*—In the paffage under confideration, the apoftle's meaning is, That from Chrift's dying for the fins of mankind, the Romans were to conclude, not only that they were made *mortal* by fin, but that they were put to death by it *fpiritually.* As the confequence of Adam's fin, their underftandings were darkened, their wills perverted, and all their faculties weakened. See the next note.

2. *But alive by God through Chrift Jefus.* Since the apoftle reprefents the Romans as already *made alive by God*, the death which, in the preceding claufe, he fays was brought on them by fin, was not of the body only, but of the foul alfo. For though the Romans, like all the reft of Adam's pofterity, had through the new covenant obtained a fhort life on earth, and were certainly to be raifed from the dead at the laft day; none of them had been made alive from the bodily death: they were only made alive fpiritually.—In reprefenting *the fpiritual death* as partly removed in the prefent ftate, the apoftle followed his Mafter, who thus fpake of the fpiritual refurrection, John v. 25. *The hour is coming, and now is, when the dead fhall hear the voice of the Son of God, and they that hear fhall live.* The fpiritual refurrection is likewife fpoken of, Ephef. ii. 5.; v. 14. and the perfons fo raifed, are called *new creatures*, 2 Cor. v. 17. Gal. vi. 15. Upon the whole, it appears, that the death which fin hath brought upon mankind, is not that of the body alone, but of the foul alfo.—On the other hand, Chrift's

11 (Ουτω και) *So then conclude ye* yourselves to be dead *verily* (τη ἁμαρτια) *by sin*;[1] but alive (τω Θεω) *by God*,[2] (εν) through *Christ Jesus* our Lord.

11 *So then*, from Christ's death and resurrection, *conclude ye yourselves to have been dead verily by sin, but* now made *alive by God*, who at present delivers you from the spiritual death by regeneration, and will deliver you from the bodily death by a blessed resurrection, *through Christ Jesus our Lord.*

12 *Wherefore*, let not sin reign[1] in your mortal body, *so as to obey it*[2] *by* (ταις επιθυμιαις αυτȣ, scil. σωματος) *the lusts of the body.*[3]

12 *Wherefore*, since God hath made you spiritually alive, and is to raise you with immortal bodies, *Let not sin reign in your* present *mortal body, so as to obey him by* fulfilling *the lusts of the body.*

13 Neither (παριστανετε) *present ye to sin* your members[1] As instruments[2] of

13 *Neither present ye to sin your* bodily *members*, to be used *as instruments of unrighteousness, but present the*

Christ's making us alive, besides the resurrection of the body, comprehends the renovation of our nature, by a change of our principles and practice, through the powerful assistances afforded to us under the new covenant. And on that change, the expressions so often used in scripture, are founded: *new creature; new man; new birth; old man; flesh; spirit.*

Ver. 12.—1. *Let not sin reign. To reign,* in St. Paul's style, is to rule tyrannically, and with such force, that all opposition is vain. The apostle having spoken of believers being put to death by sin, ver. 2. and buried as dead persons with Christ, ver. 4. and their body as crucified with Christ, ver. 6. and their soul as spiritually dead, but both of them as made alive again by Christ, ver. 11. he here supposes that sin, on seeing these things emblematically represented in baptism, was become desirous of entering into their bodies a second time, with a view to exercise the same tyranny over them, by employing the members and lusts of their body in his service. The apostle therefore exhorted the Romans not to suffer sin to rule them, as formerly, by means of the lusts of the body.

2. *So as to obey*, αυτη, *it by the lusts*, αυτȣ, *of the body.* The pronoun αυτη, here stands for ἁμαρτια, with which it agrees in gender. But the latter pronoun αυτȣ, being of a different gender, stands for σωματος. I have therefore, in the translation, substituted *body* the antecedent, in place of the relative pronoun, to avoid ambiguity.

3. *The lusts of the body*, by an usual figure, denote the lusts both of the body and mind. See Rom. vi. 6. note 1.—Accordingly, in the following verse, the apostle expresses himself more particularly; *Present yourselves*, your minds, *to God—and your members to God.*

Ver. 13.—1. *Neither present ye to sin your members.* Μελη, *members*, here, and Rom. vii. 5. signify both the members of the body, and the

faculties

but yield yourſelves unto God, as thoſe that are alive from the dead; and your members *as* inſtruments of righteouſneſs unto God.

14 For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

15 What then? ſhall we ſin, becauſe we are not under the law, but under grace? God forbid.

ἁμαρτια· αλλα παραστησατε ἑαυτους τω Θεω, ὡς εκ νεκρων ζωντας, και τα μελη ὑμων ὁπλα δικαιοσυνης τω Θεω.

14 Ἁμαρτια γαρ ὑμων ου κυριευσει· ου γαρ εστε ὑπο νομον, αλλ' ὑπο χαριν.

15 Τι ουν; ἁμαρτησομεν, ὁτι ουκ εσμεν ὑπο νομον, αλλ' ὑπο χαριν; Μη γενοιτο.

---

faculties of the mind; conſequently, every thing in us, which is employed as an inſtrument in performing the works of the fleſh, enumerated Gal. v. 19.—21. For ſome of theſe do not require the members of the body to their being performed, but are wholly confined in their operation to the mind. Hence, Col. iii. 5. *evil deſire* and *covetuouſneſs*, are mentioned among our members upon the earth, which we are to mortify.

2. *As inſtruments of unrighteouſneſs.* Though the original word ὁπλα, properly denotes *military weapons*, it is applied to any inſtrument of action. Beza thinks, that as the word παριστανετε, *preſent*, in the beginning of the verſe, ſignifies the placing of ſervants in the preſence of their maſter, ὁπλα, *inſtruments*, may denote *military weapons*, and that the two terms conjoined, ſuggeſt the idea of ſin as a tyrant, ver. 12. ſurrounded with his guards, to whom he gives, οψωνια, wages, ver. 23.

3. *As alive from the dead.* Locke thought εκ νεκρων ſhould be tranſlated, *from among the dead*, underſtanding by *the dead*, the Gentiles dead in treſpaſſes and ſins. But there is no reaſon for reſtricting this epithet to the Gentiles. The unbelieving Jews might be called *the dead*, as well as the unbelieving Gentiles. I do not however ſuppoſe, the apoſtle meant by this expreſſion, any thing more but that the Romans were to behave as perſons who had formerly been dead through ſin, but were now alive through Chriſt.

Ver. 14.—1. *Sin ſhall not lord it over you.* Κυριευσει. This word denotes the government of a maſter over his ſlave; that is, the moſt abſolute and tyrannical government.

2. *For ye are not under law, but under grace.* By *law*, in this verſe, Locke underſtands *the law of Moſes*, and by *grace, the goſpel.* But the more general ſenſe of *law* agrees better with the apoſtle's argument. From ver. 15. it appears, that his enemies not underſtanding his doctrine, that men *are not under law but under grace*, had calumniated him as teaching, that men are not under law as *a rule of duty*, and ſo may ſin with perfect ſafety. To this calumny the apoſtle anſwered, that their not being under law *as a rule of juſtification*, which was his doctrine, inſtead of being an encouragement to ſinning, lays men under the

ſtrongeſt

unrighteousness; but *present* yourselves to God *as alive* from the dead,[3] and *your members to God* AS instruments of righteousness.

faculties of your mind to God, as persons whom he hath *made alive from the death of sin;* and *your* bodily *members* present *to God, as instruments of righteous actions,* which is the work he requires from his servants.

14 (Γαρ, 91.) *Besides,* sin shall not *lord*[1] *it over* you; (γαρ, 90.) for ye are not (ὑπο νομον) *under law,* but under grace.[2]

14 *Besides, sin shall not lord it over you, for this reason, that ye are not under* a dispensation of *law,* which gives no assistance against sin; *but under grace,* which affords all the aids necessary for subduing sin.

15 What then *DO WE SAY?* (from ver. 1.) *We will sin,* because we are not *under law,* but under grace? *By no means.*

15 *What then do we teach? That we will sin, because we are not under law, but under grace? By no means.* Our account of law and grace demonstrates, that we cannot possibly teach any such doctrine.

---

strongest obligation to obey law, and to avoid sin. For the nature of grace, that is, of the gracious new covenant, under which men are placed, is this; It does not require an impossible perfect obedience, but the obedience of faith; it promises the assistance of the Spirit of God, to enable men to obey *law sincerely, as a rule of duty;* and it offers the pardon of sin to all on repentance.—*Law, as a rule of justification,* is of a quite different nature. It requires *perfect obedience,* under the penalty of death; it offers no assistance for enabling those who are under it, to perform its requisitions; and it grants no pardon to any sinner on his repentance. Such being the nature of *law* and *grace,* it is evident, that mere law, by reducing the sinner to despair, takes from him both the inclination and the capacity of repenting. Whereas the gracious new covenant, under which all mankind are placed, by its requisitions and promises, both encourages and enables sinners to repent: which is the reason that, ever since the fall, mankind have been placed under that gracious covenant, and not under law, as the rule of their justification. In short, the apostle's doctrine, *Ye are not under law, but under grace,* is, and ever hath been, true of all the posterity of Adam from the beginning; and instead of weakening the obligation of the law of God written on the hearts of men, that doctrine establishes it in the most effectual manner.

But to all this, the Jews objected, If we are not under the law of Moses as the rule of our justification, to what purpose was it so solemnly promulgated to us? In like manner the Greeks argued, If we are not to be justified by the law of nature, why is it so deeply engraven in our hearts and consciences? These objections the apostle answers in the following chapter, where he discourses of the use of the moral precepts of the law of Moses, and, by consequence, of the use of the law of nature also.

16 Know ye not, that to whom ye yield yourſelves ſervants to obey, his ſervants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs?

16 Ουκ οιδατε ὁτι ᾡ παριστανετε ἑαυτους δουλους εις ὑπακοην, δουλοι εστε ᾡ ὑπακουετε, ητοι ἁμαρτιας εις θανατον, η ὑπακοης εις δικαιοσυνην;

17 But God be thanked, that ye were the ſervants of ſin: but ye have obeyed from the heart that form of doctrine which was delivered you.

17 Χαρις δε τῳ Θεῳ, ὁτι ητε δουλοι της ἁμαρτιας, ὑπηκουσατε δε εκ καρδιας, εις ὁν παρεδοθητε τυπον διδαχης.

18 Being then made free from ſin, ye became the ſervants of righteouſneſs.

18 Ελευθερωθεντες δε απο της ἁμαρτιας, εδουλωθητε τῃ δικαιοσυνῃ.

19 I ſpeak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs and to iniquity,

19 Ανθρωπινον λεγω, δια την ασθενειαν της σαρκος ὑμων. Ὡσπερ γαρ παρεστησατε τα μελη ὑμων δουλα τῃ ακαθαρσιᾳ και τῃ ανομιᾳ εις την

Ver. 16.—1. *Do ye not know that to whomſoever ye preſent yourſelves ſlaves, in order to obedience?* By the expreſſion, *ye preſent yourſelves ſlaves*, the apoſtle taught the Romans, that *grace* does not deſtroy human liberty. It was ſtill in their own power to chooſe, whether they would preſent themſelves ſlaves to ſin, or ſervants to righteouſneſs.

2. *Ye are his ſlaves whom ye obey, whether of ſin unto death.* To the ſame purpoſe our Lord ſpeaks, John viii. 34. *Whoſoever committeth ſin, is the ſlave of ſin.* See Illuſtr. ver. 19

3. *Or*, ὑπακοης, *of obedience unto righteouſneſs. Obedience* here ſignifies *the goſpel*, called *the obedience of faith*, Rom. i. 5. xvi. 26: and *the obedience of Chriſt*, 2 Cor. x. 5; and here *obedience* ſimply. As the apoſtle, in what goes before, had perſonified *ſin*, ſo, in this verſe, he perſonifies *the goſpel*, to ſhew that, as a maſter, the goſpel hath a juſt title to our perſons and ſervices.

Ver. 17. *Yet ye have obeyed from the heart, the mould of doctrine into which ye were delivered.* The original words muſt be ſupplied and conſtrued in the following manner: ὑπηκουσατε εκ καρδιας τυπον διδαχης, εις ὁν τυπον διδαχης παρεδοθητε· *Ye have obeyed from the heart the mould of doctrine, into which mould of doctrine ye were delivered*.—The original word τυπος, among other things, ſignifies *a mould* into which melted metals are poured, to receive the form of the mould. The apoſtle repreſents the goſpel doctrine as *a mould*, into which the Romans were put by their baptiſm, in order to their being faſhioned anew. And he thanks God, that

16 *Do ye not know, that to whomsoever ye present yourselves slaves, in order*[1] *to obedience, ye are HIS slaves* (ver. 22.) whom ye obey,[2] whether of sin unto death, or of obedience[3] unto righteousness?

16 This however we say, that even under the gospel, ye may be the slaves of sin or of righteousness, as ye choose: only *ye should consider, that to whatsoever master ye make yourselves slaves to give him obedience, ye are his slaves whom ye obey*, and must be contented both with his work and with his wages, *whether* it be *of sin, whose service ends in death, or of* the *obedience* of faith, *whose service ends in righteousness.*

17 *But thanks to God, that ALTHOUGH* (109) ye were *the slaves* of sin, *yet* ye have obeyed from the heart, *the mould* of doctrine[1] *into which ye were delivered.*

17 By thus speaking, I do not insinuate that ye have made yourselves slaves to sin: on the contrary, *I thank God, that although* formerly *ye were the slaves of sin, ye have willingly obeyed the mould of doctrine into which ye were cast*, at your baptism:

18 (Δε) *And being made free* from[1] sin, *ye have become the slaves* of righteousness.

18 *And* that *being set free from the slavery of sin*, by your faith, *ye have* voluntarily *become the slaves of righteousness*, whom therefore ye ought to obey.

19 I speak after the manner of men,[1] (δια, 112.) *on account* of the infirmity of your flesh: (γαρ, 93.) *Wherefore*, as ye have *presented* your

19 *I speak according to the customs of men* respecting slaves, *on account of the weakness of your understanding* in spiritual matters, that I may give you a just idea of the influence which sinful lusts have had over

---

that *from the heart*, that is *most willingly and sincerely*, they had yielded to the forming efficacy of that mould of doctrine, and were made new men, both in principle and practice.

Ver. 18. *And being made free.* Ελευθερωθεντες. This is the word by which the act of giving a slave his liberty was signified, called by the Romans, *emancipation.*

Ver. 19.—1. *I speak after the manner of men.* Ανθρωπινον λεγω. He means, that his reasoning was taken from the customs of men, and was accommodated to their apprehension; and that he used metaphors and allegories, which were well known. On other occasions, the apostle used this phrase, to signify that he spake in the character of an objector, Rom. iii. 5. Jerome calls it a *Cilician* phrase. But that others used it besides Cilicians, appears from Athenæus, lib. ix. *I humbly beg he would change his manner, and* ανθρωπικως λαλειν, *speak clearly.* According to this use of the phrase, ανθρωπινον λεγω may signify, *I speak*

unto iniquity; even so now yield your members servants to righteousness, unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things, whereof ye are now ashamed; for the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* death: but the gift of God

ανομιαν· ουτω νυν παραςησατε τα μελη ὑμων δουλα τη δικαιοσυνη εις ἁγιασμον.

20 Ὁτε γαρ δουλοι ητε της ἁμαρτιας, ελευθεροι ητε τη δικαιοσυνη.

21 Τινα ουν καρπον ειχετε τοτε, εφ' οἱς νυν επαισχυνεσθε; το γαρ τελος εκεινων, θανατος.

22 Νυνι δε ελευθερωθεντες απο της ἁμαρτιας, δουλωθεντες δε τω Θεω, εχετε τον καρπον ὑμων εις ἁγιασμον· το δε τελος, ζωην αιωνιον.

23 Τα γαρ οψωνια της ἁμαρτιας, θανατος· το δε χα-

---

speak a thing well understood. The truth is, the apostle spake clearly, familiarly, and strongly, when he represented the power which lusts and passions have over the reason, the conscience, and the will of wicked men, by the dominion which a tyrannical master exercises over his slave.

2. *Wherefore, as ye have presented your members*, δουλα, supply οπλα from ver, 13. *servile instruments to uncleanness, and to iniquity.* What is meant by *members*, see ver. 13. note 1.—According to Beza, *uncleanness and iniquity* signify those base affections and evil inclinations, by which wicked men corrupt and enslave themselves: such as malice, lust, revenge, pride covetousness. *Sin* is called *uncleanness* to signify that it tarnishes the beauty of the soul, as filthiness obscures the beauty of the body; and that it renders the sinner loathsome in the sight both of God and man. Next, it is called *iniquity*; because it is injurious both to God and man. Wherefore, these two epithets exhibit a just description of the nature of sin.

Ver. 21. *For the reward of these things is death.* The Greek word τελος, signifies both *the end* for which a thing is done, and *the last issue* of it. The apostle's meaning is, that the punishment of death, to be inflicted on sinners, is the natural consequence, or issue and reward of their sin. The word is used in the first sense, 1 Pet. i. 9. *Receiving*, το τελος, *the end of your faith, the salvation of your souls:* the *end* or purpose for which ye believed.

Ver. 23.

members (δουλα, scil. ὀντα) *servile INSTRUMENTS* to uncleanness and to iniquity, *to WORK* iniquity; *so now present* your members (δουλα) *servile INSTRUMENTS* to righteousness, *to WORK* holiness.

you formerly, and of the influence which holy affections ought now to have. *Wherefore, as* in your unbelieving state, *ye presented your members servile instruments to unclean affections, and to unjust desires, to work wickedness; so now present your members, servile instruments to righteousness, to work holiness.*

20 For when ye were *slaves* of sin, ye were *free men* (supply εστι) *AS TO* righteousness.

20 To devote yourselves to the service of righteousness, without serving sin at all, is reasonable. *For when ye were slaves of sin, ye were free men as to righteousness*; ye gave no obedience to righteousness.

21 (Ουν, 262.) *And* what fruit had ye then *FROM THOSE THINGS, of which* ye are now ashamed? For the *reward of these* things IS death.[1]

21 *And, what advantage did ye then reap from those base actions,* with which ye served sin, and *of which ye are now ashamed?* Instead of being profited, ye have been hurt by them; *for the reward of all such things is death* eternal.

22 But now being *set free* from sin, and *having become* servants of God, ye have your fruit unto holiness, and the *reward* everlasting life.

22 *But now being set free from sin,* both in respect of its power and punishment, *and having become the servants of God,* your state is entirely changed; ye are real free men, and *ye have holiness as your service, and, as the reward thereof, everlasting life.*

23 For the wages[1] of sin IS death; but

23 *For the wages which sin gives* to its slaves, *is* eternal *death; but the*

Ver. 23.—1. *For the wages of sin is death.* The original word οψωνια, properly signifies *the food and pay* which generals give to their soldiers for their service. By using this term, the apostle shews what sort of pay the usurper, sin, gives to those who serve under his banners. Farther, as *the sin* here spoken of, is that which men commit personally, and which they continue in, *the death* which is the wages of this kind of sin, must be *death eternal.* It is observable, that although, in scripture, the expression *eternal life* is often to be met with, we no where find *eternal* joined with *death.* Yet the punishment of the wicked is said to be *eternal,* Matt. xxv. 46.

2. *Gracious gift of God is everlasting life.* The apostle does not call *everlasting life,* οψωνια, *the wages,* which God gives to his servants, because they do not merit it by their services, as the slaves of sin merit death

is eternal life, through Jefus Christ our Lord.

ρισμα τȣ Θεȣ, ζωη αιωνιος εν Χριϛῳ Ιησȣ τῳ Κυριῳ ἡμων.

---

death by theirs: but he calls it, *χαρισμα, a free gift;* or as Eftius thinks the word may be tranflated, *a donative;* becaufe being freely beftowed,

---

CHAP. VII.

View and Illuftration of the Doctrines in this Chapter.

THE apoftle, in the preceding chapter, having confuted the flanderous report mentioned chap. iii. 8. that he and his brethren taught their difciples to fin, that grace might abound, judged it neceffary in this chapter to repel the objection which the Jewifh fcribes and heathen philofophers urged againft this doctrine of *juftification without works of law*, chap. iii. 31. that it made *law ufelefs*. This objection the apoftle now examined the more carefully, not only becaufe it gave him an opportunity of explaining to the Jews, *the nature and obligation of the law of Mofes*, but becaufe he forefaw that, in after times, the fame objection would be urged by infidels againft the doctrine of juftification without works of law, to difcredit the gofpel. His difcourfe he begins with obferving, that *the law of Mofes*, as the law of God's vifible kingdom and church among the Jews, had *dominion over a man*, that is, was obligatory, only while he liveth, ver. 1.—This affertion he proved, by likening the law of Mofes to *the law of marriage*, which binds the wife to the hufband, only while the hufband liveth. But if he die, fhe is loofed, and may marry another, ver. 2, 3.—Wherefore, as the death of either party diffolves their marriage, the Jews, who having been put to death by the curfe of the law in the perfon of Chrift, were now loofed from their marriage with God as their king, and from the law of Mofes by which God's kingdom among them was governed, that they might be married to Chrift by entering into the gofpel church, and, in that new marriage, bring forth fruit unto God, ver. 4.—It is true this argument, at firft fight, may perhaps appear inept. But if we confider it attentively, it will appear ftrong and in point, being founded

($\chi\alpha\rho\iota\sigma\mu\alpha$) *the gracious gift* [2] of God, IS *everlasting* life, through Chrift Jefus our Lord.

gracious gift which God beftows on his fervants, *is everlafting life;* a reward gratuitoufly beftowed *through Jefus Chrift our Lord.*

---

ftowed, it may be compared to the *donatives* which the Roman generals, of their own good-will, beftowed on their foldiers, as a mark of their favour.

---

founded on thofe paffages of fcripture, where God reprefents his connection with the Jews as their king, under the idea of a *marriage* folemnized at Sinai, when he gave them his law, Ezek. xvi. 8. 38. Jer. ii. 2. iii. 14.: For by that fimilitude, God intimated to the Jews, that as marriages are diffolved by the death of either of the parties, his connection with their nation as their king, was to end at the time when they, with the reft of mankind, fhould be put to death in the perfon of Chrift. The apoftle therefore argued juftly, from the Jews being put to death in the perfon of Chrift, that their *marriage* or connection with God as their king, was diffolved, and that they were loofed from the law of Mofes, as the law of God's temporal kingdom. Befides, it was fit that that kingdom and its law, fhould end at the death of Chrift For the temporal kingdom having been erected among the Jews, for the fake of publifhing, in the law of Mofes, the curfe of the law of works originally given to man in paradife, (fee Gal. iii. 10. note 2. Rom. x. Illuftr.) that they might be fenfible of the grace of the gofpel, it is evident that, when Chrift removed the curfe of the law of works, by fuffering it for all mankind, and opened the gofpel difpenfation, the kingdom of God among the Jews, and the law of Mofes, were no longer of ufe, but were fet afide, that the Jews might be at liberty to enter into the gofpel church, and there bring forth fruit to God.

Next, to fhew them the true nature of the law of Mofes, and to convince them that it was not intended as *a rule of juftification*, the apoftle told the Jews, that while by their flefhly defcent from Abraham, they were placed under the law of Mofes as the law of God's temporal kingdom, their finful paffions wrought effectually in their members, to make them do fuch actions as, by the curfe of that law, fubjected them to death. For this, in effect, was to tell them, that the law of Mofes was a mere law of works, which required perfect obedience under the

the penalty of death, and granted pardon to no finner. See Chap. x. Illuftr. ver. 4. Confequently, neither that law, nor any other law of works, could be a rule of juftification to finners, ver. 5.—And therefore at the fall, though Chrift had not died, yet becaufe he was to die, to buy off all mankind from the curfe of the law, Gal. iii. 13. God was pleafed, in the profpect of his death, immediately to loofe Adam and his pofterity from the law of works as a rule of juftification, and to place them under a new law, in which not perfect obedience, but the obedience of faith, was required in order to life. And to fhew this, he told them, that as foon as Chrift died, the Jews were not only loofed from the law of Mofes, which, by its curfe annexed to every tranfgreffion, appears to have been the original law of works under which Adam fell, but as perfons delivered from the law of works, by their dying with Chrift in the nature in which they were tied to that law, they were admitted into the Chriftian church, that they might thenceforth ferve God according to the new manner of the law under which mankind were placed at the fall, and not any longer according to the old manner of the law of works, ver. 6.

But left, from the apoftle's telling the Jews, ver. 5. that their finful paffions under the law had put them to death, and from his affirming, ver. 6. that they were loofed from the law on that account, they might fufpect that he thought the law of Mofes a bad inftitution, he affured them that he entertained no fuch opinion. That law, though it could not juftify the Jews, was of excellent ufe as a rule of duty. By its prohibitions, it made them fenfible of their fins; and by its curfe, it fhewed them what their fins deferved. As an inftance, he mentioned their not being able to know that the ftrong defire of things forbidden is fin, unlefs the law had faid, *Thou fhalt not covet*, ver. 7.—Wherefore, when he told them that their finful paffions under the law, had wrought in their members to put them to death, his meaning was, that their finful paffions and not the law, had wrought in them ftrong defires of things forbidden, which, by the curfe of the law, fubjected them to death: for without law, fin is *dead;* it hath no power to kill the finner, ver. 8.—Farther, to fhew the excellent nature of law, as it makes men fenfible both of their fins, and of the demerit of their fins, he obferved, that while men are ignorant of law, they fancy themfelves without fin, and entitled to life: but when, by the operation of law upon their confcience, they come to the true knowledge of their own character, they are fenfible that fin lives in them, and that they are dead by the curfe, ver. 9.—Thus it hath come to pafs, that the law of works, which was originally intended to give life to mankind, hath oc-

casioned their death, ver. 10.—Becaufe their finful paffions, which law cannot fubdue, deceive them into the commiffion of evil actions, which, according to the tenor of the law of works, fubjects them to death, ver. 11.—From all which it appears, that inftead of being *a finful thing*, the law of works, as publifhed in the law of Mofes, is *holy*, even in its curfe, and all its commandments are *holy, and juft, and good*, ver. 12.

To this, however, a Jew is introduced replying; The good law, which you fo highly praifed, notwithftanding its goodnefs, hath been, by your own acknowledgment, the occafion of my death. This objection the apoftle introduced, that he might have an opportunity of fhewing more fully the excellent nature of law. For he affirmed a third time, that it is not the law but fin, which kills the finner, through the curfe of the law: and that it was fit the finner fhould be fo punifhed, to fhew all the fubjects of God's government, the exceeding malignity of fin, in deftroying the peace and order of the world, ver. 13.—Farther, to difplay the excellency of law ftill more clearly, the apoftle obferves, that, by the very frame of their own minds, finners know the law to be *fpiritual* or *holy*, and that by comparing themfelves with the holy law, the unregenerated become fenfible that they are carnal, and fold under fin, ver. 14.—The *fpirituality* or *holinefs* of the law, every finner muft know by this, that when he does the things which the law forbids, he does not approve of them. On the other hand, the corruption of his own nature, and his inability to do good, he feels, *firft*, by his habitually neglecting to practife what the law enjoins, notwithftanding he hath fome feeble inclinations to comply with its good injunctions; and *next*, by his habitually doing what the law forbids, notwithftanding he hath fome faint hatred of thefe evil actions, ver. 15.—Now thefe feeble volitions, and ineffectual averfions, demonftrate, that our reafon and confcience affent to all the precepts of the law as *good*, ver. 16.—But reafon and confcience being the higher part of our nature, and our real felves, the evil actions which we do in oppofition to their dictates, are not fo much our work, the work of our higher part, as the work of the finful paffions, which predominate in the animal, or lower part of our nature, ver. 17—Thus by the law, men are made fenfible that in their flefh, or animal part, no good thing dwells: and that being wholly governed by that part, though they have fome inclination to what is good, they find it extremely difficult to practife it. This inability in the unregenerated, to do the good which they incline, the apoftle infifted on, not to drive them to defpair, but to make them put a juft value on the gofpel, which, as he afterwards obferves, is alone

alone able to deliver them from the ſlavery of ſin, and to raiſe the higher part of their nature to its proper ſuperiority, ver. 18. —Next he tells us, that the extreme difficulty of the thing, is the true reaſon that the unregenerated do not the good they incline, but the evil which they do not incline, ver. 19.—And from this infers, that ſin is not the work of the higher part of their nature, which is their real ſelves, but the work of their carnal part. This he had ſaid before, ver. 17.—but he repeats it here, not with any view to excuſe the ſinner, by laying the blame of his evil actions on the prevalence of his paſſions, but to ſhew that all the credit which ſinful actions derive, whether from the general practice of the world, or from the ſtation and abilities of the individuals who are guilty of them, is entirely deſtroyed by this conſideration, that they are contrary to the reaſon and conſcience of mankind.

To his account of the diſcovery which law makes, of the ſtate wherein men are by nature, the apoſtle ſubjoins a deſcription of the ſtruggle between reaſon and paſſion, which ariſes in the mind of the ſinner, when awakened by the operation of law on his conſcience. Such a perſon finds, that when he is moſt ſtrongly inclined by his better part, to do what is excellent, evil preſents itſelf to him as a deſirable object; and that ſo conſtantly, and with ſuch alluring influence, that it may be termed *a law*, ver. 21.—So that notwithſtanding he is pleaſed with the law of God in his *inward man*, or ſpiritual part, ver. 22.—he feels an oppoſite law in his *members*, or carnal part, warring ſtrongly againſt the law of his mind, and bringing him into captivity to the law of ſin, which is in his members, ver. 23. —And as mere law ſupplies neither ſtrength nor hope to the awakened ſinner, but, after ſhewing him ſin and death in all their frightful colours, leaves him under the power of ſin, and under the condemnation of the curſe, the apoſtle introduces him crying out, terrified leſt being overcome in the conflict he he be ſubjected to eternal death, *O wretched man that I am, who will deliver me from the body of this death?* ver. 24.—Then to ſhew from whence his deliverance cometh, he makes the awakened ſinner thank God, who graciouſly delivers him from the

Old Translation.

CHAP. VII. 1 Know ye not, brethren, (for I ſpeak to them that know the law) how that the law hath dominion over a man, as long as he liveth?

Greek Text.

1 Η αγνοειτε αδελφοι (γινωσκουσι γαρ νομον λαλω) ὁτι ὁ νομος κυριευει του ανθρωπου εφ᾽ ὁσον χρονον ζῃ;

the ſlavery of ſin, and from the curſe of the law, through Jeſus Chriſt, whoſe goſpel offers the aſſiſtance of God's Spirit, and promiſes eternal life to the penitent believer. The effect of this happy deliverance, the apoſtle ſets forth, by making the delivered ſinner declare with joy, that he does not now, as formerly, ſerve God only with the ineffectual approbations and volitions of his *mind*, and with his *fleſh*, or animal part, the law of ſin; but as one delivered from that law, he habitually ſerves God, both with his *mind* and with his *fleſh*, ver. 25.

Although the apoſtle, in this chapter, hath ſpoken more immediately of the Jews, as placed under the law of Moſes; yet, as the arguments by which he hath proved their freedom from that law *as a rule of juſtification*, are equally forcible for proving the freedom of mankind from the law of nature, *as a rule of juſtification*, the author hath not, in this illuſtration, departed from the truth, in ſuppoſing the apoſtle deſigned this paſſage for both.—Farther, as the moral precepts and curſe of the law of Moſes, are in effect the precepts and curſe of the law of nature, what the apoſtle hath written to ſhew the excellent nature and operation of the law of Moſes, in making the Jews ſenſible of their ſins, and of their inability to deliver themſelves, either from the power or from the puniſhment of their ſins, conſequently in leading them to ſeek ſanctification and pardon from the grace of God publiſhed in the goſpel, is equally applicable to the law of nature written on the hearts of men: for it hath the ſame operation and influence, in making ſinners ſenſible both of their ſins and of their danger, and in leading them to Chriſt. We may therefore believe the apoſtle had both laws in his eye, when he wrote this excellent paſſage.—His principal deſign, however, was to wean the Jews from their extreme attachment to the law of Moſes, and to make them ſenſible of the abſurdity of preſſing that law upon the Gentiles; becauſe, however excellent it might be in itſelf, or however uſeful for certain purpoſes, it was, through the infirmity of human nature, as ineffectual for the ſanctification of mankind, as for their juſtification.

NEW TRANSLATION.

CHAP. VII 1 Know ye not, brethren, for I ſpeak to them *who know* (νομον) *law* [1] *that* the law hath dominion over a man, *ONLY ſo long* as he liveth? [2]

COMMENTARY.

CHAP. VII. 1 Ye Jews think the law of Moſes is of perpetual obligation; but *know ye not, brethren,* (*for I ſpeak to them who know law,*) *that the law* of Moſes, as the law of God's temporal kingdom among the Jews, *hath dominion over a man only ſo long as he liveth;* its obligation being that of a marriage?

2 For the woman which hath an husband, is bound by the law to *her* husband so long as he liveth: but if the husband be dead, she is loosed from the law of *her* husband.

2 Ἡ γαρ ὑπανδρος γυνη τω ζωντι ανδρι δεδεται νομω· εαν δε αποθανη ὁ ανηρ, κατηργηται απο τȣ νομȣ τȣ ανδρος.

3 So then, if while *her* husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

3 Ἀρα ȣν ζωντος τȣ ανδρος μοιχαλις χρηματισει, εαν γενηται ανδρι ἑτερω· εαν δε αποθανη ὁ ανηρ, ελευθερα εστιν απο τȣ νομȣ. τȣ μη ειναι αυτην μοιχαλιδα, γενομενην ανδρι ἑτερω.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

4 Ὡστε, αδελφοι μȣ, και ὑμεις εθανατωθητε τω νομω δια τȣ σωματος τȣ Χριστȣ· εις το γενεσθαι ὑμας ἑτερω τω εκ νεκρων εγερθεντι, ἱνα καρποφορησωμεν τω Θεω.

Ver. 1.—1. *I speak to them who know law.* Here *law* signifies the whole of the divine revelations recorded in the Jewish scriptures. See Rom. ii. 12. note 1. Or, as the article is wanting, it may denote *law in general;* not only the law of Moses, but the law of nature, which is the law of works. The truth is, the apostle's reasoning in this chapter is applicable to both these laws.

2. *That the law hath dominion over a man only so long as he liveth.* Elsner thinks *the law,* in this clause, is *the law of marriage,* mentioned ver. 2. But I rather suppose the apostle means *the law of Moses,* as the law of God's temporal kingdom among the Jews: for his intention was to shew that the Jews were loosed from that law, by their being put to death with Christ. See ver. 6.

Ver. 2.—1. *For a woman who hath an husband,* &c. This argument was peculiarly adapted to the Jews, whose connection with God as their king, was represented by God himself, under the idea of a marriage solemnized with them at Sinai, See Illustr. ver. 4.—But the same argument is applied by the apostle to the Gentiles likewise, Rom. vi. 7. because the law of marriage being of universal obligation, if it is dissolved by the death of either party, other obligations of a like nature must be dissolved in the same manner.

2. *Is bound by law to her husband, while he liveth.* The law here referred to, is *the law of marriage* promulgated in paradise, Gen. ii. 24. whereby

2 For *a* woman *who* hath an husband, is bound *by law* to HER husband [1] *while he* liveth: [2] But if *HER husband die*, (καταργηται) she is loosed from the law *of the husband*.

2 *For a woman who hath an husband, is bound by* the *law* of marriage (Gen. ii. 21—24.) *to her husband while he liveth: but if her husband die, she is loosed from the law of* marriage, which bound her to *her husband*, and hindered her from marrying any other man.

3 So then, *she shall be called an adulteress*, if, while HER husband liveth, she be married to another *husband*: but if *the husband die*, she is *freed* from that law; so that she is no adulteress, *though married* to another *husband*.

3 *So then such a woman shall be reputed*, both by God and man, *an adulteress, if, while her husband liveth, she be married to another husband: but if her husband die, she is freed from that law*, which bound her to her husband, and hindered her to marry any other man; *so that she is no adulteress, though*, after his death, *she be married to another husband*.

4 (Ὥστε) Wherefore, my brethren, ye also (εθανατωθητε) *have been put to death by the law*, [1] (διχ, 117.) *in* the body of Christ, [2] (εις το, 147.) *in order that ye may be* married [3] to another, [4] EVEN to him who is raised from the dead, [5] that we should bring forth fruit [6] to God. [7]

4 *Wherefore, my brethren*, since marriages are dissolved by the death of either of the parties, ye Jews, who were married to God as your king, and thereby were bound to obey the law of Moses, are loosed from that marriage and law, because *ye also*, as well as the Gentiles, (chap. vi. 6.) *have been put to death by* the curse of *the law in the person of Christ, that ye may be married to another, even to him who* died for you, but *is* now *raised from the dead;* and *that we should bring forth fruit to God.*

---

whereby our Lord declared, Matt. xix. 6. marriages were appointed to continue for life, except in the case of adultery.

Ver. 4.—1. *Ye also*, εθανατωθητε τῳ νομῳ, *have been put to death by the law.* Here τῳ νομῳ is the dative of the instrument. See Rom. vi. 2. note. The original word θανατοω, properly signifies, *I put to death.* The word *also*, is emphatical in this passage, and implies, that not the Gentiles only, but the Jews also, were put to death by *the curse of the law.*

2. *In the body of Christ.* Believers being considered as members of Christ's body on account of the intimate union which subsists between them and him, every thing happening to him, is in scripture said to have happened to them. Thus the Jews are here said to be *put to*

 death

5 For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death.

5 Ὁτε γαρ ἠμεν εν τῃ σαρκι, τα παθηματα των ἁμαρτιων τα δια τȣ νομȣ ενηργειτο εν τοις μελεσιν ἡμων, εις το καρποφορησαι τῳ θανατῳ.

---

death in the body of Christ; and *our old man*, is said to *be crucified with Christ*, Rom. vi. 6.; and we are said to have *died together with Christ*, ver. 8.; and *to be buried together with him by baptism*, ver. 4. and *to be dead with Christ from the elements of the world*, Col. ii. 20. and *to be risen with Christ*, Eph. ii. 4.—6.; and even *to be circumcised with Christ*, Col. ii. 11.; on which account, believers of all nations are called περιτομη, *the circumcision*, Philip. iii. 3.—These expressions St. Paul took great delight in, because they make us sensible that Christ became man, was circumcised, crucified, and buried, and rose again to deliver us from punishment, and to procure for us a blessed resurrection to immortality. More particularly, as Christ suffered death for us, we are said to have been *actually put to death in him*: and whatever extrinsic obligations respecting religion, would have been dissolved by our own death, are dissolved by his. Wherefore, as the Jews were killed by the curse of the law of Moses in the person of Christ, its claim to their persons and services was abolished; so that they were at liberty to be married to another *husband* or *king*. In like manner the Gentiles having been killed in the person of Christ, by the curse of the law of nature, they have, from the beginning, by that death been delivered from the *law of nature*, as a rule of justification. So the apostle tells us, Gal. iii. 13. *Christ hath delivered us from the curse of the law*.

3. *That ye may be married.* In this passage the union of Christ with his people is represented as *a marriage*. So likewise, Ephes. v. 31, 32. Rev. xxi. 9. xxii. 17. The apostles probably took that idea from the ancient phraseology concerning the Jews. See Illustr. ver. 4. But from whatever source it was derived, it is a strong representation of the friendship which subsists, and will subsist between Christ and believers to all eternity, and of the happiness which they will derive from his love to them, and from their entire subjection to him.

4. *To another.* The apostle speaks of Christ as *the husband* of the believing Jews, because he was now become their Lord and Head; and calls him *another husband*, because, while the theocracy subsisted, God was their husband, Isa. liv. 5. *Thy maker is thy husband.*

5. *Even to him who is raised from the dead.* The crucifixion of their *old man*, or corrupt nature, and their obtaining a new nature through the death of Christ, was a fit preparation of the Jews for becoming spouses to Christ, now raised from the dead.

6. *That*

5 For, when we were in the fleſh, *the ſinful paſſions* (τα δια τȣ νομȣ) *which WE HAD* (73, 74. 117.) *under the law, wrought effectually* in our members, to bring forth fruit unto death.

5 Beſides, the law of Moſes never was intended as the rule of our juſtification; *for when we were the ſubjects of God's temporal kingdom, the ſinful inclinations which we had under the law, wrought effectually in the members*, both of our ſoul and body, (ſee Rom. vi. 13. note 1.) *to bring forth ſuch evil actions as*, by the curſe of that law, *ſubjected us to death*, without mercy.

---

6. *That we ſhould bring forth fruit unto God.* The apoſtle ſays, *That we ſhould bring forth*, to ſhow that he was in the ſame circumſtances with the Jews. The tranſition from one perſon to another, as Blackwall obſerves, Sacr. Claſſ. Part I. ch. 2. § 6. is frequent in Homer, Virgil, Xenophon, Plato, and all the beſt writers in both languages, and is admired as emphatical and beautiful, by readers of taſte.

7. *Fruit to God.* Holy actions brought forth by the Jews, in conſequence of their new marriage with Chriſt, or introduction into Chriſt's church, is called *fruit to God*, to ſignify that, although the Jews were looſed from their former marriage with God as their king, they were not looſed from their obedience to God; and that all the good actions which men perform under the goſpel diſpenſation, are conſidered by God as belonging to him. Perhaps alſo in the expreſſion, *fruit to God*, there is an inſinuation, that as law gives no aſſiſtance for conquering the corruptions of our nature, and allows no pardon to any ſinner, the evil actions which men commit under law, whether the law of nature or of Moſes, are properly *fruit to death*. See ver. 5.

Ver. 5. *For when we were in the fleſh.* The apoſtle deſcribes the ſtate of the Jews under the law of Moſes, by their *being in the fleſh*, and their ſtate under the goſpel by their being *in the ſpirit*, (See Gal iii. 3. note,) to ſhew, 1. That their relation to God as his people, was conſtituted merely by their deſcent from Abraham according to the fleſh, and by their performing the ſervices of the law of Moſes, which all pertained to the fleſh. 2. That men's relation to God as his people, under the goſpel, is not conſtituted, either by their being deſcended from this or that father, or by their performing this or that ceremony pertaining to the fleſh, but by their poſſeſſing thoſe diſpoſitions of mind which render men like God. They are God's people, not by *the fleſh*, but by *the ſpirit*. In other paſſages of ſcripture, by men's being *in the fleſh*, is meant their being governed by the luſts of the fleſh, and by their being *in the ſpirit*, their being guided by the ſpiritual principles of their nature, purified and ſtrengthened by the Spirit of God. Rom. viii. 1. note 2. See ver. 14. of this chap. note 1.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

6 Νυνι δε κατεργηθημεν απο τε νομε, αποθανοντος εν ῳ κατειχομεθα· ὡςε δελευειν ἡμας εν καινοτητι πνευματος και ε παλαιοτητι γραμματος.

7 What shall we say then? *Is* the law sin? ¹God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

7 Τι ουν ερεμεν; Ὁ νομος ἁμαρτια; Μη γενοιτο· αλλα την ἁμαρτιαν εκ εγνων ει μη δια νομε. Την τε γαρ επιθυμιαν εκ ηδειν ει μη ὁ νομος ελεγεν· Ουκ επιθυμησεις.

Ver. 6.—1. *Having died in that by which we were tied.* I have followed the reading adopted by Mill, Bengelius, and others, *viz.* αποθανοντες εν ῳ κατειχομεθα, because the apostle is speaking of the Jews, who by their fleshly descent from Abraham, were tied to the law of Moses. But having received baptism, in token of their being put to death with Christ, they were, through that death, stripped of their fleshly relation to Abraham, by which they were bound to obey the law of Moses. If the common reading, αποθανοντος εν ῳ κατειχομεθα, is retained, by supplying the word *that*, the translation will run thus: *That being dead by which we were tied.*

2. *In newness of the spirit, and not in oldness of the letter.* See 2 Cor. iii 6. note 1, 2. The Jews, being loosed from the law of Moses, were no longer to worship God with rites and ceremonies pertaining to their *flesh*, but with services of *their spirit*, consisting in faith and love. From this, however, we must not infer, that the Jews under the law did not serve God with spiritual services: all the services in which true piety and morality consist, were enjoined in the covenant with Abraham, and were practised by the pious Israelites. But to these the law of Moses added numberless services pertaining to the body, from which the converted Jews were freed since their death with Christ.

Ver. 7.—1. *What then do we say, that the law,* &c. The quotation in the end of this verse, being from the tenth commandment in the decalogue, shews that the *law* here spoken of, is the law of Moses, and chiefly the moral precepts of that law; which as they are a just transcript of the law of nature, every thing the apostle hath said concerning them, is applicable to the law of nature also.

2. *Law is sin,* is a sinful or bad institution, an institution which occasions men to sin. That this is the apostle's meaning is plain from ver. 12. where he mentions, by way of inference, the proposition which

6 But now (κατηργηθημεν) *we are loosed* from the law, *having died in that by which we were tied;* [1] (ὡϛε, 326.) *so that we ought to serve* in newness of *THE* spirit, and not *in oldness* of *THE* letter.

7 *What then do we say, THAT the law* [1] *IS sin?* [2] *By no means.* Nay, I had not known sin, *unless* (δια) *through law.* [3] *For even* (επιθυμιαν) *strong desire,* [4] *I had not known TO BE SIN, unless* the law had said, Thou shalt not covet.

6 *But now we* Jews *are loosed from the law* of Moses, *having died* with Christ by its curse, *in that* fleshly nature *by which*, as descendants of Abraham, *we were tied* to the law, and are placed under the law of the gospel; *so that we* now *should serve* God *in the new manner of the gospel, and not in the old manner of the law.*

7 *What then do I say*, when I affirmed, ver. 5. that, under the law, our sinful passions wrought in our members, to bring forth fruit unto death? Do I say *that the law is a bad institution? By no means. Nay, I could not have known sin* in its extent and demerit, *unless through law. For even strong desire* of things sinful, *I could not have known to be sin* punishable with death, *unless the law* of Moses *had said, Thou shalt not covet.*

---

which his reasoning was designed to prove: *Wherefore the law is holy, and the commandment holy and just and good.*

3. *By no means. Nay I had not known sin unless through law.* As the apostle is speaking of the law of Moses, this must not be understood universally. For it is not to be supposed, that the reason and conscience of the heathens gave them no knowledge at all of their sins. The contrary is affirmed by the apostle, Rom. ii. 14. Nevertheless, the most enlightened among them, had but an imperfect knowledge of the nature and demerit of sin in general, and of the number and aggravations of their own sins in particular, compared with the knowledge of these things, which they would have derived from revelation. The truth is, they fancied many things innocent, which were real enormities, and many things trivial sins, which were very heinous, as is evident from their writings.

4. *For even strong desire, I had not known to be sin, unless the law had said, Thou shalt not covet.* The original word επιθυμια, signifies *strong desire*, whether good or bad. Here it is used in the bad sense; as it is likewise, 1 John ii. 16. Επιθυμια της σαρκος, *The lust of the flesh, and the lust of the eyes.* But it signifies strong desire of a good kind also, Luke xxii. 15. Επιθυμια επεθυμησα, *I have vehemently desired to eat this passover.*—1 Thess. ii. 17. *Endeavoured the more abundantly*, πολλη επιθυμια, *with great desire to see your face.*—In the commandment, the desire that is forbidden, is of what belongs to others. Now, as the operation of such a desire, is to prompt men to acts of injustice, the

existence

8 But ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſin *was* dead.

8 Αφορμην δε λαϐϖσα ἡ ἁμαρτια δια της εντολης, κατειργασατο εν εμοι πασαν επιθυμιαν· χωρις γαρ νομϖ ἁμαρτια νεκρα.

9 For I was alive without the law once; but when the commandment came, ſin revived, and I died.

9 Εγω δε εζων χωρις νομϖ ποτε· ελθϖσης δε της εντολης, ἡ ἁμαρτια ανεζησεν·

10 And the commandment which *was ordained* to life, I found *to be* unto death.

10 Εγω δε απεθανον· και ευρεθη μοι ἡ εντολη ἡ εις ζωην, αὑτη εις θανατον.

11 For ſin taking occaſion by the commandment, deceived me, and by it ſlew me.

11 Ἡ γαρ ἁμαρτια αφορμην λαϐϖσα δια της εντολης, εξηπατησε με, και δι᾽ αυτης απεκτεινεν.

---

exiſtence of it in the mind is ſin, becauſe it could not hold its place there for any length of time, unleſs it were indulged. However, the knowledge that ſtrong deſire, not exerted in outward actions, is ſin, is not very obvious; and therefore the apoſtle aſcribes it to the information given us by the revealed law of God.

Ver. 8.—1. *Sin taking opportunity under the commandment, wrought effectually in me all ſtrong deſire*, i. e. every kind of ſtrong deſire. Commentators who tranſlate δια της εντολης, *through the commandment*, explain this by the principle in human nature, which Ovid deſcribes in his famed lines, *Nitimur in vetitum*, &c. For they think the prohibitions of law awaken and irritate men's evil deſires. But though this interpretation may be admitted, in ſo far as it ſuppoſes evil deſires to exiſt in the mind previous to the prohibitions of law, and that theſe evil deſires prompt men to make trial of things forbidden; yet I prefer the explanation given in the commentary, becauſe the fleſhly appetites and other ſtrong evil deſires, which now prevail in men's minds, do not owe either their exiſtence, or their operation, but their power to kill, to the prohibitions and penalty of law. Hence it is ſaid, 1 Cor. xv. 56. *The ſtrength of ſin is the law.*

2. Χωρις γαρ νομϖ. *For without law ſin is dead.* Sin, which he ſtill conſiders as a perſon, would have had no being, or at leaſt no ſtrength to kill men, unleſs law exiſted: For the eſſence of ſin conſiſts in its being a violation of law.—Though the apoſtle ſpeaks this more directly of the law of Moſes, it is equally true of the law of nature, and may be applied to the ſtate of mankind before the law of Moſes was given. For unleſs there had been a law written in men's hearts,

8 But *I SAY THAT ſin taking opportunity* (δια, 117.) *under* the commandment, *wrought effectually* in me *all ſtrong deſire.*[1] For *without law* ſin *IS* dead.[2]

8 *But I ſay that ſin taking opportunity under the law* to kill me by its curſe, *wrought effectually in me the ſtrongeſt deſire* of things forbidden, and thereby ſubjected me to death. (ver. 5.) *For without the law ſin is dead;* hath no power to kill the ſinner.

9 (Δε, 106.) *Therefore,* I was alive (χωρις νομȣ) *without law formerly:* But when the commandment came, ſin *lived again,* (ſee ver. 8. at the end) and I died.

9 *Accordingly, I was* in my own imagination *entitled to life,* while *without* the knowledge of *law formerly: but when the commandment* with its curſe, *came* to my knowledge in their full extent, *ſin,* which I fancied had no exiſtence in me, *lived again, and I died* by the curſe.

10 (Και, 212.) *And ſo* the commandment which *WAS INTENDED for life,*[1] *the ſame was found by me TO END in* death.

10 *And ſo the commandment* written on the hearts of men, and publiſhed in the law of Moſes, *which was intended for* giving *life, the ſame was found by me,* in my preſent ſtate, *to be the occaſion of death.*

11 For ſin taking *opportunity* (δια, 122.) *under* the commandment,[1] deceived me,[2] and (δια) *through* it ſlew me.

11 *For* as law neither remedies the weakneſs of human nature, nor ſubdues its evil appetites, *ſin taking opportunity* while I was *under the commandment* to kill me, *deceived me* into the commiſſion of evil actions by its ſpecious allurements, *and through the commandment ſlew me.*

ſin would have been dead, or have had neither exiſtence nor power to kill.

Ver. 10.—1. *The commandment which was intended for life.* The law of nature, and its tranſcript in the moral precepts of the law of Moſes, were intended for life; becauſe the threatening of death for every offence, is virtually a promiſe of life to thoſe who obey perfectly. This appears from the law given to Adam in paradiſe.

2. *The ſame was found by me to end in death.* Perfect obedience being impoſſible in the preſent ſtate of human nature, the law which threatens death for every offence, neceſſarily ends in death to the ſinner, although it was originally intended to give life to the obedient.

Ver. 11.—1. *Sin taking opportunity under the commandment.* So this clauſe ought to be tranſlated; for no perſon can fancy that men's evil deſires are owing to the prohibitions of law. To entertain an opi-

nion

12 Wherefore the law *is* ho'y; and the commandment holy, and juſt, and good.

12 Ὡϛε ὁ μεν νομος ἁγιος, και ἡ εντολη ἁγια και δικαια και αγαθη.

13 Was then that which is good, made death unto me? God forbid. But ſin, that it might appear ſin, working death in me by that which is good; that ſin by the commandment might become exceeding ſinful.

13 Το ȣν αγαθον, εμοι γεγονε θανατος; Μη γενοιτο· αλλα ἡ ἁμαρτια, ἱνα φανη ἁμαρτια, δια τȣ αγαθȣ μοι κατεργαζομενη θανατον, ἱνα γενηται καθ' ὑπερβολην ἁμαρτωλος ἡ ἁμαρτια δια της εντολης.

14 For we know that the law is ſpiritual: but I am carnal, ſold under ſin.

14 Οιδαμεν γαρ ὁτι ὁ νομος πνευματικος εϛιν· εγω δε σαρκικος ειμι, πεπραμενος ὑπο την ἁμαρτιαν.

ſion of this kind, is to make God the author of ſin by his law. The apoſtle's meaning is, that ſin took the opportunity of men being under the commandment, firſt to deceive them, and then to kill them.

2. *Deceived me.* This is an alluſion to the excuſe which Eve made for eating the forbidden fruit. *The ſerpent deceived me,* by aſſuring me that I ſhould not die. The apoſtle ſpeaks of a twofold opportunity taken by ſin, while men are under the commandment. The firſt is, ſinful diſpoſitions, deceiving men into a belief that the prohibitions of law are unreaſonable, that the thing forbidden is pleaſant or profitable, and that it will not be followed with puniſhment, perſuade them to do it. This was the ſerpent's diſcourſe to Eve; and it is what men's ſinful inclinations always ſuggeſt to them. The ſecond opportunity which ſin takes under the commandment, is that of killing the ſinner by the curſe annexed to the commandment which he hath broken.

Ver. 12.—1. *Wherefore the law indeed is holy.* This character of the law is perfectly conſonant to truth, whether the apoſtle is ſpeaking of the law of nature, or of the law of Moſes. By *the commandment,* as diſtinguiſhed from *the law,* Beza underſtood the command, *Thou ſhalt not covet.*

Ver 13.—1. *The good law then to me hath become death?* As in this and in the ſubſequent clauſe, the adjective το αγαθον, *the good,* hath no ſubſtantive joined to it, I have ſupplied the ſubſtantive δικαιωμα, *law, ordinance,* becauſe this is an objection ſtated by the unbelieving Jew to the apoſtle's affirmation, that *the law is holy, and juſt, and good. The good law then hath become death to me?*

12 ('Ωςε, 331.) Wherefore, the law *indeed* is holy;[1] and the commandment holy, and just, and good.

13 *JEW*, *The good LAW*, *then*, *to me hath become death?* *APOSTLE*, *By no means.* But sin *HATH BECOME DEATH*,[2] *That sin might appear working out death*[3] *to me*, (δια, 113.) *through the good LAW*; *THAT IS*, that sin might become (Καθ' ὑπερβολην ἁμαρτωλ☉) *a most exceeding sinner*,[4] *through the commandment.*

14 (Γαρ, 91.) *Besides*, we know that the law is spiritual;[1] but I am carnal, *being sold* under sin.[2]

12 *Wherefore, the law indeed*, as it restrains us from sin by the fear of punishment, *is holy* even in its curse, *and the* moral *commandment* is *holy, and just, and good.*

13 *The good law then*, which you praise so much, *to me hath become* the cause of *death?* I reply, It is *by no means* the law, *but sin* which *hath become* the cause of *death* to sinners. And God hath so appointed it to be, *that sin might be seen to work out death to sinners, through the good law; that is, that sin might become known* to all God's subjects, *as a thing most exceedingly destructive, through the commandment* forbidding it under the penalty of death.

14 *Besides, we know that the law is agreeable to our spiritual part, but* that *I am* led by my *carnal* part, *being enslaved to sin.*

---

2. *By no means. But sin hath become death.* Here the apostle clearly distinguishes between a proper *cause* and an *occasion*, or *cause by accident*. The law is the occasion of death to sinners; but sin is the proper or efficient cause of that evil.

3. *Might appear working out death.* The participle κατεργαζομενη, may be translated infinitively thus: *might appear to work out death.*

4. *That sin might become a most exceeding sinner.* Our Translators supposed, that ἁμαρτωλος is put here for the adjective. But, as Beza observes, it is used as a substantive, and signifies *a sinner*. For the apostle carries on the personification of sin, begun chap. vi. 6. by shewing its exceeding sinfulness in this respect, that it makes the law, which was intended for life, the occasion of men's death.

Ver. 14.—1. *Besides we know that the law is spiritual.* The law enjoins actions conformable to the dictates of our spiritual part, our *reason* and *conscience.*

2. *But I am carnal.* This word is used, 1 Cor. iii. 1. to denote such a state of imperfection in knowledge and goodness, as persons may be in who are newly converted. But in most other passages, it signifies the highest state of alienation from God, Rom. viii. 5.—8. And the being *carnal*, is said, Ephes ii. 3. to consist *in fulfilling the desires of the flesh.* That the apostles used the word *carnal* in the worst sense here, is evident from his adding, *being sold under sin.* In his note on the words *spiritual* and *carnal*, Beza thus expresses himself: *Nec is esse velim, cui Paulinæ istæ formulæ displiceant, quibus nihil unquam gravius, aut expressius inveniri posse puto.*

3. Being

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

15 Ὁ γαρ κατεργαζομαι, ου γινωσκω· ου γαρ ὁ θελω, τουτο πρασσω, αλλ' ὁ μισω, τουτο ποιω.

16 If then I do that which I would not, I consent unto the law, that *it is* good.

16 Ει δε ὁ ου θελω, τουτο ποιω, συμφημι τῳ νομῳ ὁτι καλος.

17 Now then, it is no more I that do it, but sin that dwelleth in me.

17 Νυνι δε ουκ ετι εγω κατεργαζομαι αυτο, αλλ' ἡ οικουσα εν εμοι ἁμαρτια.

---

3. *Being ſold under ſin*; that is, ſold as a ſlave to remain under the dominion of ſin, and be obliged to do whatever evil actions ſinful inclinations prompt to. In this ſenſe, the phraſe is uſed in ſcripture, Judg. iii. 8. *He ſold them into the hand of the king of Meſopotamia, and the children of Iſrael ſerved*, &c.—1 Kings xxi. 25. *There was none like unto Ahab, which did ſell himſelf to work wickedneſs.*—Becauſe the apoſtle in this paſſage uſes the firſt perſon, *I am ſold*, &c. Auguſtine in the latter part of his life, and moſt of the commentators after his time, with many of the moderns, eſpecially the Calviniſts, contend, that in this, and in what follows, to the end of the chapter, the apoſtle deſcribed his own ſtate at the time he wrote this epiſtle, conſequently the ſtate of every regenerated perſon. But moſt of the ancient Greek commentators, all the Arminians, and ſome Calviniſts, hold, that though the apoſtle ſpeaks in the firſt perſon, he by no means deſcribes his own ſtate, but the ſtate of an unregenerated ſinner awakened, by the operation of law, to a ſenſe of his ſin and miſery. And this opinion they ſupport, by obſerving that in his writings the apoſtle often perſonates others. See Rom. xiii. 11.—13. Wherefore, to determine the queſtion, the reader muſt conſider, to which of the two characters the things written in this chapter beſt agree; and in particular, whether the apoſtle could ſay of himſelf, or of other regenerated perſons, That *they are carnal, and ſold under ſin.*

Ver. 15.—1. *What I thoroughly work:* So the original word κατεργαζομαι ſignifies, denoting earneſtneſs and perſeverance in working.

2. *I do not approve.* The word γινωσκω, which literally ſignifies *I know*, is uſed in the ſenſe of *approving*, Matth. vii. 21.

3. *For I practiſe not that which I incline.* Θελω, *I incline*, in this paſſage, cannot ſignify the laſt determination of the will; for action always follows that determination: But it marks ſuch a faint ineffectual deſire, as reaſon and conſcience, oppoſed by ſtrong paſſions, and not ſtrengthened by the Spirit of God, often produce.——They who think the apoſtle is here deſcribing his own caſe, and the caſe of other regenerated perſons, ſhould conſider that he does not ſpeak of ſingle inſtances of omiſſion of duty, and commiſſion of ſin; for the words which he uſes, κατεργαζομαι, πρασσω, ποιω, all denote *a continuation*, or *habit*

15 For *what I thoroughly work*,[1] *I do not approve.*[2] *For I practise not that* (ὃ θελω) *which I incline*; but what I hate that I do.

15 The spirituality of the law we know; *for what evil things* in an unregenerate state *I habitually work*, *I do not approve*: and our slavery to sin we know: *for I practise not the things which reason and conscience incline, but what they hate that I do.*

16 *And if I do that which I incline not*, (συμφημι.) *I assent to* the law that IT IS good. (ver. 12.)

16 *And if*, as often as I disobey the law, *I do that which reason and conscience incline not*; by thus condemning these actions, *I acknowledge the law to be good.*

17 (Νυνι δε, 106.) Now *therefore*, it is no more I[1] *who work it out*, but *sin dwelling* in me.[2]

17 *Now therefore, it is not reason and conscience which work out these evil actions, but* they are wrought out by *the sinful inclinations which prevail in my animal nature.*

---

habit of acting. Now how such a habit of doing evil, and neglecting good, can be attributed to any regenerated person, and especially to the apostle Paul, who, before this epistle to the Romans was written, told the Thessalonians, *Ye are witnesses, and God also, how holily and righteously and unblamably, we behaved among you*, I confess I do not comprehend. See also 2 Cor. i. 12. vii. 1, 2. x. 2, 3. To elude the force of this argument, Augustine affirms, that the apostle does not speak of his outward actions, but of the inward motions of his *concupiscence*, by which he means, *evil desire in general*; and that for the reason mentioned in the next note, he expresses these motions by the pronoun *I*. Be it so. On this supposition, ver. 15. will mean *what*, *I*, my concupiscence, *thoroughly worketh* in my mind, *I do not approve*. *For, I*, my concupiscence, *practiseth not* in my mind *that which I incline*, *but what I hate*, *that*, *I*, my concupiscence, *doth*. Now, not to insist on the impropriety of applying words which denote outward actions, to the motions of evil desire in the mind, I ask, what sense is there in the apostle's telling us, *That his concupiscence did not practise in his mind what he inclined?* For, if what he inclined was good, it could not possibly be practised by concupiscence, if concupiscence be evil desire; consequently it was foolish in him either to expect it from concupiscence, or to complain of the want of it, as he does, ver. 19. He might complain of the existence of concupiscence in his mind. But, if it was suffered to remain there uncontrolled, and if it hindered the actings of his sanctified will so effectually, that he never did that which he inclined, but always did the evil which his sanctified will did not incline, is not this the clearest proof that *concupiscence* or *evil desire* was the prevailing principle in his mind, and that his sanctified will had no power to restrain its workings? Now, could the apostle give any plainer description of an unregenerate person than this?

Ver. 17.—1. *It is no more I who work it out.* Here the apostle considers man as composed of two parts, *flesh* and *spirit*, each of which has distinct

18 For I know, that in me, (that is, in my flesh) dwelleth no good thing: for to will is present with me, but *how* to perform that which is good, I find not.

18 Οιδα γαρ ὁτι ουκ οικει εν εμοι (τουτεστιν εν τῃ σαρκι μου) αγαθον· το γαρ θελειν παρακειται μοι, το δε κατεργαζεσθαι το καλον, ουχ εὑρισκω.

19 For the good that I would, I do not: but the evil which I would not, that I do.

19 Ου γαρ ὁ θελω, ποιω αγαθον· αλλ' ὁ ου θελω κακον, τουτο πρασσω.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

20 Ει δε ὁ ου θελω εγω, τουτο ποιω, ουκ ετι εγω κατεργαζομαι αυτο, αλλ' ἡ οικουσα εν εμοι ἁμαρτια.

---

distinct *volitions*, *affections*, and *passions*. And because the influence of these on men's actions, is very powerful, he calls the one *the law of the members*, and the other *the law of the mind*, ver. 23.—And, like the ancient philosophers, he considers these two principles as distinct persons. The one he calls *the spirit*, or the spiritual part, Rom. viii. 1.—And ὁ εσω ανθρωπος, *the inward man*, Rom. vii. 22.—And *the hidden man of the heart*, 1 Pet. iii. 4. And as in this discourse he personates mankind, he speaks of this *inward man*, or spiritual part of human nature, as his real self, and calls it εγω, *I*, ver. 17. 19. and αυτος εγω, *I myself*, ver. 25. because it is the part in which man was made after the image of God. The other person he calls, *his flesh*, or carnal part; and Ὁ εξω ανθρωπος, *The outward man*, 2 Cor. iv. 16.;—And *sin dwelling in him*, Rom. vii. 17.;—and *the body of sin*, Rom. vi. 6.;—and *the body of death*, Rom. vii. 24.;—and *the old man*, Rom. vi. 6. Eph. iv. 22. Col. iii. 9.;—and denies that this part is *his self*, Rom. vii. 17.;—and to prevent our confounding this with his real self, having said, Rom. vii 18. *I know that good dwelleth not in me*, he immediately corrects himself, by adding, *that is, in my flesh*.

But notwithstanding the apostle considered *the flesh* and *spirit* as distinct persons, who have different affections and members; and though he ascribes to those persons different volitions and actions, and denies that the actions of *the outward man* or *flesh*, are his actions, it does nor follow, that he thought himself no way concerned in, or accountable for the actions of his flesh. For he told the very persons to whom he said those things, chap. viii. 13. *If ye live according to the flesh, ye shall die.* But he thus spake, for the reasons to be mentioned in the following note, and to give a more lively idea of the struggle between reason and passion which subsists in the minds of those whose conscience is awakened by the operation of law, but who are not completely converted.—Doddridge, in his note on this verse, conjectures

18 For I know that *good dwelleth not* in me, that is, in my flesh. (Γαρ, 94.) *Indeed, to incline lies near me*; (ver. 21.) *but to work out what is* (καλον) *excellent, I do not find NEAR ME.*

18 These evil actions, I justly ascribe to the prevalence of fleshly appetites: *For I know that good is not predominant in me, that is in my flesh. Indeed to have an inclination* to what is good, *is easy for me*, or any one, whose conscience is not wholly seared; *but to practise what is excellent, I do not find easy.*

19 (Γαρ, 93.) *Therefore, I do not the good which I incline*; but the evil which *I do not incline*, that I *practise.*

19 *Therefore I*, and others, *do not the good which reason and conscience incline; but the evil which these higher parts of our nature are averse to, that we practise:* we omit many duties, and commit many sins, contrary to the dictates of reason and conscience.

20 Now, if I do that *which I do not incline*, it is no more I *who work it out*, but sin *dwelling* in me.

20 *Now if I omit good, and commit evil, contrary to the inclination of my reason and conscience*, which constitute my higher part, *it is no more I who practise it, but sin dwelling in my carnal part.* See ver. 17. notes 1, 2.

---

tures that St. Paul may have read the passage in Xenophon, lib. vi. where Araspes complains of two souls contending within him.

2. *Sin dwelling in me.* The Hebrews expressed absolute rule or dominion, by the figure of dwelling, Ezek. xliii. 7. 9. Zech. ii. 10, 11. Now, as the apostle had personified *sin*, he very properly represents it as *dwelling in him*; because this suggests to us the absolute and continued influence which sin hath, in controlling the reason and conscience of the unregenerated, and in directing all their actions.—By distinguishing his *real self*, that is *his spiritual part*, from the *self* or *flesh in which sin dwelt*, and by observing that the evil actions which he committed were done, not by him, but by *sin dwelling in him*, the apostle did not mean to teach that wicked men are not accountable for their sins, but to make them sensible of the evil of their sins, by shewing them, that they are all committed in direct opposition to reason and conscience, the superior part of their nature, at the instigation of passion and lust, the lower part. Farther, by appealing to the opposition which reason and conscience make to evil actions, he hath overturned the grand argument, by which the wicked justify themselves in indulging their lusts. Say they, since God has given us passions and appetites, he certainly meant that we should gratify them. True, says the apostle: but God hath also given you reason and conscience, which oppose the excesses of lust, and condemn its gratification. And as reason and conscience are the superior part of men's

21 I find then a law, that when I would do good, evil is present with me.

21 Εὑρισκω αρα τον νομον τῳ θελοντι εμοι ποιειν το καλον, ὁτι εμοι το κακον παρακειται.

22 For I delight in the law of God, after the inward man.

22 Συνηδομαι γαρ τῳ νομῳ τȣ Θεȣ κατα τον εσω ανθρωπον·

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

23 Βλεπω δε ἑτερον νομον εν τοις μελεσι μȣ αντιστρατευομενον τῳ νομῳ τȣ νοος μȣ, και αιχμαλοτιζοντα με τῳ νομῳ της ἁμαρτιας τῳ οντι εν τοις μελεσι μȣ.

24 O wretched man that I am, who shall deliver me from the body of this death!

24 Ταλαιπωρος εγω ανθρωπος· τις με ῥυσεται εκ τȣ σωματος τȣ θανατȣ τȣτȣ;

25 I thank God, through Jesus Christ our Lord. So

25 Ευχαριστω τῳ Θεῳ

---

men's nature, a more certain indication of the will of God may be gathered from their operation, than from the impulses of the other.—Beza observes, that, in all probability, the heresy of the Carpocratians took its rise from perverting this passage of Paul's epistle to the Romans. For they affirmed, that they were not guilty of the sins which the flesh committed, nor were they to be punished for them; and that they only sin, who, when they sin, think they sin.

Ver. 21. *Well then, I find this law*, &c. See Rom. ii. 12. note 1. By calling our sinful inclinations *a law*, the apostle teaches, that they are a principle action, as steady and constant in impelling us to evil, as the law of God is, in directing us to what is good.

Ver. 22. *I am pleased with the law of God, according to the inward man.* By appealing so often to that approbation, which the reason and conscience of men give to all the good actions enjoined by the law of God, and to that disapprobation and hatred which are raised in their minds by the evil actions which it forbids, the apostle has clearly established the holiness and excellence of the law of God. And his argument will appear the stronger, when we consider, that these feelings are never wholly extinguished in men's minds, not even by the longest course of vice.

Ver. 23. *I see another law in my members, warring against the law of my mind.* What the members are, see Rom. vi. 13. note 1.—This con-

21 *Well then, I find,* (τον, 71.) *this law* [1] *to me inclining to do what is excellent, that evil* (παρακειται) *lies near me.* (See Rom. x. 8. note 1.)

21 *Well then,* what experience discovers to me, and to every one, is, *we find this law in us, inclining to do what is excellent, that evil lies near at hand;* is easy to be practised, being agreeable to our strongest passions.

22 For *I am pleased with* the law of God, *according to* the inward man.[1]

22 *For I am well pleased with the law of God, according to the* dictates of my *inward man,* or better self.

23 (Δε) But I see another law [1] in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

23 *Yet I, and all other men,* while unregenerated, *find* in ourselves a variety of lusts, whose influence is so strong and constant, that it may be called *another law in our animal part, warring against the law of our mind,* and *making us abject slaves to the law of sin which is in our animal part.*

24 O wretched man that I am, (τις ῥυσεται) who *will* deliver me from the body of this death![1]

24 In this miserable situation, having from law no assistance to subdue my lusts, nor any hope of pardon, I, in the name of mankind, cry out, *O wretched man that I am, who will deliver me from* the slavery of *the body, ending in this death!*

25 I thank God,[1] (ρυσαντι με, from ver. 24.)

25 Our deliverance from these evils does not come from the law,

---

flict between reason and passion, is mentioned Gal. v. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary, the one to the other.* This conflict was taken notice of by the heathens also,

> ———————— *aliudque cupido,*
> *Mens aliud suadet. Video meliora proboque;*
> *Deteriora sequor.*

Ver. 24. *From the body of this death.* Some think the translation here may run, *from this body of death;* joining τουτου with σωματος, as is done in the Vulgate version. But I think this an emphatical Hebraism, signifying *the body,* that is, the lusts of the body, *which cause this death,* the death threatened in the curse of the law.

Ver. 25 —1. *I thank God who delivers me, through Jesus Christ our Lord.* The Clermont, and some other copies, with the Vulgate, read here χαρις τω Θεω, *The grace of God* But the common reading being

 supported

then, with the mind I myself serve the law of God; but with the flesh the law of sin.

δια Ιησȣ Χριςȣ τȣ Κυριȣ ἡμων.

Αρα ουν αυτος εγω τω μεν νοι δȣλευω νομω Θεȣ, τη δε σαρκι, νομω ἁμαρτιας.

supported by almost all the ancient MSS. and by the Syriac version, is to be preferred; especially as it contains an ellipsis, which if supplied, according to the apostle's manner, from the foregoing sentence, will give even a better sense than the Clermont reading, thus, *Who will deliver me*, &c. *I thank God* who delivers me, *through Jesus Christ.* See ch. viii. 2. note 2.

2. *Do I myself then as a slave, serve with the mind the law of God, but with the flesh the law of sin?* Αρα ȣν αυτος εγω, &c. Here αρα is a particle of interrogation. See Ess. iv. 88. This question is an inference from what the apostle had said concerning his being delivered from the body of death, through Jesus Christ. Being delivered, *Do I myself then as a slave serve with*, &c.? Translated in this manner, interrogatively, the passage contains a strong denial, that the person spoken of, after being delivered from the body of this death, any longer serves, as formerly, with the mind only, the law of God, and with the flesh the law of sin in his members, Whereas, translated as in our English bible; *So then with the mind I myself serve the law of God,*

CHAP. VIII.

View and Illustration of the Sentiments contained in this Chapter.

IN farther answer to the objection mentioned, chap. iii. 31. the apostle, in this chapter, with great feeling and energy, displays the many powerful motives which the doctrines of the gospel, explained in the preceding chapters, suggest for engaging both the understanding and the affections of believers, to a continued pursuit of holiness.

The *first* motive which he mentions, is, That under the new covenant, there is no condemnation to believers, who walk not according to the flesh, but according to the Spirit, ver. 1.—This greatest of all considerations, the apostle begins with, after having pathetically described the terror of the awakened sinner, arising from his consciousness of guilt, because if mercy were not with God, he could neither be loved nor obeyed by men.

The

WHO DELIVERS ME through Jesus Christ our Lord.

(Ἀρα ουν) *Do I myself then as a slave, serve with the mind* the law of God, but with the flesh the law of sin? [1] *BY NO MEANS.*

but from the the gospel: therefore *I thank God who delivers us through Jesus Christ our Lord.*

Being thus delivered, *Do I myself then*, or any delivered person, *as slaves, still serve with the mind the law of God*, by ineffectual approbations of good, and disapprobations of evil, *but with body the law of sin*, (ver. 23.) performing wicked actions habitually? *No*, as becomes delivered persons, we serve God both with the mind and with the body.

God, but with the flesh the law of sin, it represents the delivered person as still continuing in that very slavery to sin, from which he says he was delivered by God through Christ, and utterly overturns the inference drawn, chap. viii. 1. from what is said in this passage: *There is therefore now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit.* 2. *For the law of the Spirit*, &c. But if those to whom there is no condemnation, *walk not according to the flesh, but according to the Spirit*, it surely cannot be said of such in any sense, that *with the flesh they serve the law of sin*; so that the common translation of ver. 25. is utterly wrong, and even dangerous.

The *second* motive is, That under the new covenant, sufficient assistance being given to all, to free them from the law of sin and death, they cannot excuse their evil actions by pleading the strength of their sinful passions, ver. 2.—This deliverance from the law of sin and death, God hath accomplished by sending his son in the flesh, to die as a sin-offering, to procure pardon for sinners, and to destroy the power of sin in their flesh by his word and Spirit, that they may attain the righteousness which the law of faith, the new covenant, requires, ver. 4.—And to shew the nature and extent of that righteousness, the apostle explains what it is *to walk after the flesh*, and what to walk *after the Spirit*, ver. 5.

The *third* motive to holiness is, That according to the new covenant, all who live a wicked sensual life, shall die eternally; but every one who lives in a holy spiritual manner, shall be rewarded with life eternal, ver. 6—8.

 The

The *fourth* motive is, The Spirit of God dwells with believers, whereby the lufts of their body are mortified, and their rational powers are habitually ftrengthened, ver. 10.—And even the animal part of their nature, after being fubdued, is made fubfervient to righteoufnefs, by the indwelling of the fame fpirit, ver. 11.—Such being the effects of the gracious affiftances promifed in the gofpel, no perfon under the new covenant is irrefiftibly forced, either by the corruptions of his nature, or by outward temptations, to live according to the flefh, ver. 12.; —and therefore God hath juftly decreed, that all who live according to the flefh, fhall die eternally, ver. 13. This declaration concerning future retributions under the new covenant, the apoftle had made before, ver. 6.; but he repeats it here, to fhew that, although the curfe of the law, in fo far as it allows no mercy to the penitent finner, does not take place under the new covenant, men's obligations to holinefs are not weakened. The fanctions of law are ftill continued under the gofpel, but in a different form, and with a more happy efficacy.—Farther, to correct the error of the Jews, who contended that no Gentile could obtain eternal life, who did not obey the law of Mofes, and to comfort the believing Gentiles, whom the Jews thus excluded from the favour of God, the apoftle declared, that according to the tenor of the new covenant, all who are led by the Spirit of God to mortify the deeds of the body, are the fons of God, whether they be Jews or Gentiles. And to fhew the excellent difpofition of the fons of God, he obferves that, notwithftanding under the new covenant, the fevereft punifhment is threatened againft finners, the fons of God do not obey him from that flavifh fear of punifhment, which was bred in the minds of the Jews by the curfe of the law, but from the filial difpofitions of gratitude and love to their Father, ver. 15.—This excellent temper the apoftle terms *the witnefs of our fpirit* that we are children of God, and obferves, that the Spirit of God alfo confirms that witnefs, by his gifts and graces, beftowed indifcriminately upon the believing Gentiles, as well as on the Jews, ver. 16.

Having thus fhewn, that all who obey God fincerely, from a principle of faith, are his fons, the apoftle, as *the fifth motive* to holinefs, furnifhed by the gofpel, gives a particular account of the *honours, privileges, and poffeffions* of the fons of God. They are *heirs of God.* And to fhew what an heir of God is, he adds, and *joint heirs with Chrift*; fo that the whole felicity of that immortal life, which Chrift now enjoys in the human nature, really belongs to the other fons of God, whether they be Jews or Gentiles; and they fhall be put in poffeffion thereof, if, when called to it, they fuffer as Chrift did, for righteoufnefs fake, ver.

ver. 17. This concerning ſuffering, the apoſtle introduced, to teach the Romans, that their being the ſons of God would not ſecure them againſt, but rather expoſe them to ſufferings. And to prevent the Jews, who conſidered proſperity as a token of God's favour, from being ſcandalized at the goſpel, on account of the ſufferings which accompanied it, and even to encourage them to ſuffer, he obſerved that that glorious reſurrection, by which the ſons of God are to be diſtinguiſhed, is a bleſſing ſo great, that the pious Gentiles ſupported the miſeries of life, by earneſtly looking for it, ver. 18, 19.—Nor was their expectation without foundation, inaſmuch as not for their own ſin, but for the ſin of the firſt man, the human race was ſubjected to death by God, ver. 20.—in the firm reſolution that he would deliver all mankind from the grave, through the obedience of Chriſt, ver. 21.—By inſinuating that the expectation which the Gentiles entertained of a future life in the body, was derived from God's reſolution to raiſe all mankind from the dead, the apoſtle, I ſuppoſe, meant God's reſolution made known at the fall, that the ſeed of the woman ſhould bruiſe the head of the ſerpent. For that promiſe, in its true meaning, being preſerved among the Gentiles by tradition, was the foundation of the hope which many of them, in different parts of the world, entertained of the reſurrection of the body, and of a future ſtate. See Chap. I. View, remark 2. p. 177. Then by a beautiful rhetorical figure, the apoſtle introduces the whole Gentile world as ſuffering extreme pain under the miſeries of life, and earneſtly wiſhing for deliverance, ver. 22.—Believers alſo groan within themſelves, while they wait for the redemption of their body from the bondage of corruption, ver. 23.—But they wait patiently, and thereby ſhew the ſtrength of their faith, ver. 24, 25.—And to this exerciſe of patience, they are helped by the Spirit, who, by afflictions, produces in them ſuch a diſpoſition of mind, as is an effectual complaint to God, ver. 26.—And being wrought in them by the Spirit, it is juſtly termed *the Spirit's complaining for the ſaints*, ver. 27.

The *ſixth* motive to holineſs, furniſhed by the diſcoveries made in the goſpel, is this: God having determined to ſave believers, they know that every thing, whether proſperous or adverſe, ſhall work together for that end; ſo that their ſalvation is abſolutely certain. The reaſon is, God hath *called* or denominated believers the ſeed of Abraham, and the ſons of God, 1 John iii. 1. and heirs of immortality, according to his purpoſe, ver. 28.—And whom he foreknew to be his ſons, them he alſo predeſtinated to be conformed to the image of his Son Chriſt, both in their body and mind, ver. 29.—Moreover, whom he predeſtinated to be conformed to the image of Chriſt, them

 he

he alſo called or denominated the ſeed of Abraham, and gave them a right to all the bleſſings promiſed to Abraham's ſeed; and whom he ſo called, them he alſo juſtified and glorified, ver. 30.—And having thus deſcribed the ſalvation of believers, in its origin, its intermediate ſteps, and its iſſue, the apoſtle ſtrongly impreſſed with the certainty thereof, aſks, What ſhall we ſay to theſe things? Since God is for us believing Jews and Gentiles, no perſon can hinder our being accounted the ſeed of Abraham, and the ſons of God, or prevent us from receiving the inheritance promiſed to ſuch, ver. 31.—For he who delivered his own ſon to death for us all, for the Gentiles as well as for the Jews, will with him alſo freely give us all the bleſſings promiſed to the ſeed of Abraham, and ſons of God, ver. 32.—Then, as enraptured with the view which he had taken of thoſe grand ſubjects, and to ſhew that there is no condemnation to them who are in Chriſt Jeſus, he cries out, who ſhall dare to bring any accuſation againſt God's elect, ſince God hath declared that he will juſtify ſuch by faith? ver. 33.—Who is he that will pretend to condemn them, ſince Chriſt hath died to procure their pardon, and now governs the world for their benefit, and makes interceſſion with the Father in their behalf? ver. 34.—Then perſonating the whole body of believers, ſtrongly affected with the goodneſs of God ſhewn in their ſalvation, and highly elated with the view of their privileges ſo unanſwerably eſtabliſhed, he, in their name, profeſſes their firm reſolution of adhering to the goſpel, that they may continue the objects of Chriſt's love, however many or ſtrong the temptations may be with which they are aſſaulted, ver. 35. to the end of the chapter.

The latter part of this chapter, beginning at ver. 31. if compared with the moſt ſhining paſſages of the ſo much admired writings of the Greeks and Romans, will be found not inferior to any of them in ſublimity of thought, variety of figures, and beauty of language. It contains a deſcription in moſt forcible and glowing expreſſions, of the privileges, the hopes, and the temper of a true Chriſtian, and ſhews what magnanimity, and what greatneſs of ſentiment the goſpel is able to infuſe into them

Old Translation.

CHAP. VIII. 1 *There is* therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.

Greek Text.

Ουδεν αρα νυν κατακριμα τοις εν Χριϛῳ Ιησȣ, μη κατα σαρκα περιπατȣσιν, αλλα κατα πνευμα.

them who underſtand and believe its doctrines. It is therefore a moſt proper concluſion of a diſcourſe, in which, by the ſtrongeſt reaſoning, practices are recommended, which ennoble the human mind, yield the greateſt and the moſt permanent joys, and prepare men for becoming the companions of angels, and for living with God himſelf through all eternity.

On reviewing the encouragements to holineſs propoſed by the apoſtle in this and the three foregoing chapters, the reader muſt be ſenſible, that the ſcheme of ſalvation revealed in the goſpel, ſuggeſts motives to perſuade men to forſake ſin and follow holineſs, and even to ſuffer for well doing, more in number and of greater efficacy, than any preacher, either of the law of nature, or of Moſes, ever propoſed, or indeed had it in his power to propoſe. And therefore the calumny of the Jewiſh ſcribes and heathen philoſophers, mentioned chap. iii. 31. that by teaching the juſtification of ſinners, through faith, without works of law, the apoſtles of Chriſt made void the obligations of morality, and encouraged men to ſin, was altogether without foundation. That doctrine, inſtead of weakening the obligation of law, ſtrengthens it in the higheſt degree.—Farther, becauſe in the chapters above mentioned, the apoſtle hath ſhewn that God's counting men's faith to them for righteouſneſs, on account of the death of his Son, furniſhes ſuch a variety of powerful motives for perſuading ſinners to repent and return to God, theſe chapters do in effect demonſtrate the natural efficacy of the death of Chriſt, in delivering believers from the power of ſin. Whence it follows, that the goſpel method of pardoning ſinners through the death of Chriſt, is an exerciſe of mercy, which inſtead of weakening, hath greatly ſtrengthened the authority of the law of God; conſequently, it is perfectly ſuitable to his character, and ſubſervient to the end of his moral government. The efficacy, therefore, of Chriſt's death, in delivering us from the power of ſin, being thus evident, we cannot doubt of its efficacy, as an atonement in delivering us from the puniſhment of ſin, notwithſtanding we are ignorant of the manner in which it operates for that end. See Heb. ii. 10. note 4.

NEW TRANSLATION.	COMMENTARY.
CHAP. VIII. 1 THERE IS therefore now no condemnation *to thoſe in* Chriſt Jeſus,[1] who walk not (κατα σαρκα) *according to THE* fleſh, but *according to THE* Spirit;	CHAP. VIII. 1 Mankind under the new covenant being delivered from the curſe of the law, *there is therefore now no condemnation to thoſe Chriſtians who walk not according to the* inclinations of their *fleſh, but according to the* inclinations of their *ſpirit*, enlightened and ſtrengthened by the Spirit of God.

2 For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.

2 Ὁ γαρ νομος τȣ πνευματος της ζωης εν Χριστῳ Ιησȣ, ελευθερωσε με απο τȣ νομȣ της ἁμαρτιας και τȣ θανατȣ.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh:

3 Το γαρ αδυνατον τȣ νομȣ εν ᾧ ησθενει δια της σαρκος, ὁ Θεος τον ἑαυτȣ υἱον πεμψας εν ὁμοιωματι σαρκος ἁμαρτιας, και περι ἁμαρτιας, κατεκρινε την ἁμαρτιαν εν τῃ σαρκι.

Ver. 1. *To those in Christ Jesus, who walk not*, &c. The character of the persons to whom there is no condemnation consists of two parts. *First*, They are in Christ Jesus; they are members of that great society consisting of all believers, called *Christ's body*, Col. i. 24. John xv. 2. *Next*, they walk not according to the flesh, (Ess. iv. 43) but according to the Spirit.—*To walk according to the flesh*, is to be wholly governed by those inordinate appetites which have their seat in the flesh. *To walk according to the Spirit*, is to be habitually governed by reason and conscience, enlightened and strengthened by the Spirit of God. Hence such are said to be *led by the Spirit*, ver. 14.

Ver. 2.—1. *For the law of the Spirit of life by Christ Jesus*. This, according to some commentators, is, *The law of the mind*, (ch. vii. 23.) consisting in the predominancy of reason and conscience through the assistance of Christ; so that the person who is guided by that law, is qualified for eternal life. But I rather think the apostle speaks of *the gospel* called *the law of the Spirit*, because it was given by the Spirit, and confirmed with his gifts. See Gal. iii 3. note. And *the law of life*, because it promises *life* to those who live according to the Spirt.

2. *Hath freed me from the law of sin and of death*; that is, the power of sin, which brings on men the curse of death. This happy effect may with more propriety be attributed to *the law of the Spirit*, if thereby *the gospel* is meant, than if we understand it of *the law of the mind*.—It is observable, that the person who speaks in the foregoing chapter, is introduced here as continuing the discourse, and shewing the method in which his deliverance from the body of death, mentioned vii. 25. was accomplished.

Ver. 3.—1. *In the likeness of sinful flesh*. Christ's flesh was as real as ours; but it was *like sinful flesh*, in being exposed like ours, to pain, misery, and death.

2. *And of a sin-offering*. The expression περι ἁμαρτιας, Whitby tells us, is used by the LXX. as an indeclinable word. But from Heb. x. 18.

2 For the law of the Spirit of life [1] *by* Christ Jesus, hath *freed me* from the law [2] of sin and *of* death. (Rom. vii. 25.)

2 We the disciples of Christ are able so to walk, *because the law of the gospel, which promises eternal life by Jesus Christ, has delivered us from the power of sin* in our members, *and* from *the curse of death*.

3 For God sending his own Son in the likeness of sinful flesh, [1] *and of a sin-offering*, [2] *hath condemned* [3] *sin in the flesh*, (*the thing impossible to the law*, [4] *because* it was weak through the flesh,[5])

3 *For God sending his own Son in the likeness of sinful men* to teach us, *and of a sin-offering* to procure pardon for us, *hath destroyed* the power of *sin in the flesh*, so that it can neither enslave nor kill believers, (which is *the thing impossible to be done by* the precepts and threatenings of *the law, because it was weak through the corruption of our nature.*)

---

18. it appears to be an elliptical phrase, for προσφορα περι ἁμαρτιας, consequently may be in any case. Here it is in the genitive, being governed by εν ὁμοιωματι. The Son of God was sent in the likeness of two things, in the likeness of sinful flesh, and in the likeness of a sin-offering. He was like the old sin-offerings in this, that whereas they sanctified to the purifying of the flesh, he, by making a real atonement for sin, sanctifieth to the purifying of the spirit.

3. *Hath condemned sin in the flesh;* he hath put sin to death in our flesh; *condemnation* the cause, being put for *death* the effect. The apostle in the two preceding chapters having represented *sin* as a person, he expresses himself in this verse very appositely, when he tells us, Christ put sin to death *in the flesh*, that is, in our body, where he had introduced himself at the fall. The word κριθωσι is used, 1 Pet. iv. 6. in the sense of putting to death: for it is there opposed to the being made alive.

4. *The thing impossible to the law.* Sin was condemned in men's flesh under the law, as well as under the gospel: for under the law, there were many pious and holy men; but sin was condemned in their flesh, not by any power inherent in, or derived from the law: their sanctification came from the grace of the gospel, preached to them in the covenant with Abraham,, Gal. iii. 8. darkly set forth in the types of the law.

5. *Because it was weak through the flesh.* The law was not *weak* or defective, in itself. Its moral precepts were a perfect rule of duty, and its sanctions were sufficiently powerful to enforce obedience, in those who were able to obey. But it was weak through the depravity of men's nature, which it had neither power to remedy nor to pardon; and so could not destroy sin in men's flesh. These defects of law are all remedied in the gospel. For therein pardon is promised to encourage the sinner to repent, and the assistance of the Spirit of God is offered to enable him to obey.

Ver. 4.

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.	4 Ἱνα το δικαιωμα τȣ νομȣ πληρωθῃ εν ἡμιν τοις μη κατα σαρκα περιπατȣσιν, αλλα κατα πνευμα.
5 For they that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit.	5 Οἱ γαρ κατα σαρκα οντες τα της σαρκος φρονȣσιν, οἱ δε κατα πνευμα, τα τȣ πνευματος.
6 For to be carnally minded, *is* death; but to be spiritually minded, *is* life and peace:	6 Το γαρ φρονημα της σαρκος, θανατος· το δε φρονημα τȣ πνευματος, ζωη και ειρηνη·
7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.	7 Διοτι το φρονημα της σαρκος, εχθρα εις Θεον. Τῳ γαρ νομῳ τȣ Θεȣ ȣχ ὑποτασσεται· ȣδε γαρ δυναται.

Ver. 4. *That the righteousness* (δικαιωμα, See Rom. ii. 26. note.) *of the law may be fulfilled by us, who walk*, &c. *The righteousness of the law*, to be fulfilled by us, through the condemnation of sin in the flesh, and through our not walking according to the flesh, but according to the Spirit, is not perfect obedience to any law whatever, for that is not attainable in the present life: but it is such a degree of faith and holiness as believers may attain through the influence of the Spirit. And being the rigteousness required in the gracious new covenant made with mankind after the fall and fully published in the gospel, that covenent and the gospel in which it is published, are fitly called, *The law of faith*, Rom. iii. 27.; and *the law of the spirit of life in Christ Jesus*, Rom. viii. 2.; and *the law of Christ*, Gal. vi. 2.; and *the law of liberty*, James i. 25.; and *the law* foretold *to go forth out of Zion*, Is. ii. 3; *and the law for which the isles* or Gentiles *were to wait*, Is. xlii. 4.—Beza gives a quite different turn to this passage by translating it, *Ut jus illud legis: That that right of the law*, namely, its right to perfect obedience from men, *might be fulfilled in us* by the imputation of Christ's righteousness. But δικαιωμα no where has this signification: not to mention that Beza's translation represents the believer as absolutely passive in fulfilling the righteousness of the law; directly contrary to the apostle's meaning, who in so many words teaches, that the righteousness of the law is fulfilled not *in*, but *by* believers, through their walking not according to the flesh, but according to the Spirit.

Ver. 5.—1. *Now they*, οἱ οντες, *who live according to the flesh.* One of the senses of ειμι, is *to exist* or *live*, Matt. ii. 18. Ουκ εισι, *They do not live*, they are dead. See Parkh. Dict. *voce* ειμι.

2. *Mind*

4 That the righteousness of the law[1] *may be* fulfilled (εν, 165.) *by* us who walk not *according to the flesh, but according to the Spirit.* (See Rom. viii. 1.)

4 This destruction of sin in our flesh, God accomplished, *that the righteousness* enjoined *in the law* of the gospel, (ver. 2.) *may be fulfilled by us, who walk not according to the flesh,* the law in our members, (ch. vii. 23.) *but according to the spirit,* the law of our mind.

5 *Now,* they (οι οντες) *who live*[1] *according to the flesh,* mind[2] the things of the flesh, *and* they *who* LIVE *according to the spirit,* the things of the Spirit.

5 *Now they who live according to the flesh, employ themselves in enjoying sensual pleasures,* and in making provision for these enjoyments: *and they who live according to the spirit, employ themselves in the things which reason and conscience dictate,* Gal. v. 16.—26

6 (Γαρ, 98.) *But the minding of the flesh*[1] IS death, *and the minding of the spirit* IS life and peace:

6 *But* whatever wicked men may think, *the minding of the body,* to the neglect of the soul, *is* eternal *death; and the minding of the soul, is* the road to *eternal life.*

7 (Διοτι) Because *the minding of the flesh* IS enmity[1] against God: for to the law of God it is not subject, neither indeed can be.[2]

7 The minding of the body to the neglecting of the soul, will be justly punished with death: First, *Because to mind the body* in that manner, *is enmity against God;* secondly, *Because this temper of mind is not subject to the law of God, neither indeed can be;* it is actual rebellion against God.

---

2. *Mind the things of the flesh.* The original word φρονειν, signifies to set one's affection on an object, and to use great pains in obtaining it, Col. iii. 2. Wherefore, *to mind the things of the flesh,* is to love and pursue sensual pleasure, as our chief happiness.

Ver. 6. *But the minding of the flesh is death.* According to the remark in the foregoing note, Φρονημα της σαρκος, *The minding of the flesh,* is the employing of our whole thought, and pains, and time, in gratifying and in providing for the gratification of the lusts of the flesh. What Socrates said to his Judges may with propriety be mentioned here: "My whole employment is to persuade the young and old "against too much love for the body, for riches, and all other precarious things, of whatsoever nature they be, and against too little "regard for the soul, which ought to be the object of their affec- "tion."

Ver. 7.—1. *Because the minding of the flesh is enmity against God.* This is an argument for punishing them who live sensual lives, which deserves

8 So then they that are in the flesh, cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead, because of sin; but the Spirit *is* life, because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by

8 Οἱ δε εν σαρκι οντες, Θεῳ αρεσαι ου δυνανται.

9 Ὑμεις δε ουκ εστε εν σαρκι, αλλ' εν πνευματι, ειπερ πνευμα Θεου οικει εν ὑμιν. Ει δε τις πνευμα Χριστου ουκ εχει, ουτος ουκ εστιν αυτου.

10 Ει δε Χριστος εν ὑμιν, το μεν σωμα νεκρον δι' ἁμαρτιαν· το δε πνευμα, ζωη δια δικαιοσυνην.

11 Ει δε το πνευμα του εγειραντος Ιησουν εκ νεκρων οικει εν ὑμιν, ὁ εγειρας τον Χριστον εκ νεκρων, ζωοποιησει και τα θνητα σωματα ὑμων,

---

deserves attention. God, out of friendship to men, sent at different times prophets and righteous men, and last of all his own Son, to warn them against the immoderate love of sensual pleasures, and to train them to the love of spiritual enjoyments, that they might be capable of living with him in heaven as his friends. Wherefore, the minding of the things of the flesh, to the neglecting of the things of the spirit, disqualifying men for heaven, stands in direct opposition to God's friendly intentions; consequently is enmity against God, and is deservedly punished with death. Besides, the sensualist, looking on the law of God, as obstructing his happiness, hates it. Nay, he hates even God himself, on account of his law, as too difficult and severe.

2. *For unto the law of God it is not subject, neither indeed can be.* A second reason why the minding of the things of the flesh shall be punished, is, it is a rebellion against the law of God, which he cannot suffer to pass unpunished, without overturning that eternal rule of righteousness, by which he preserves the moral order of the world

Ver. 8. *They who live to the flesh* (see ver. 5. note 1.) *cannot please God.* According to Locke οἱ εν σαρκι οντες, *They who are in the flesh*, are the Jews who were under the carnal dispensation of the law of Moses; a sense which the word *flesh* sometimes hath. But as the apostle's affirmation is true neither in that sense, nor in the sense of men's living *in the flesh* or body, I think εν here, as in many other passages, signifies *to*; and that *the living to the flesh* means, *the minding of the things of the flesh*, or *the performing the works of the flesh*, mentioned Gal. v. 19. by which men become the enemies of God.

Ver. 9.

8 (Δε, 106.) *Wherefore, they* (εν σαρκι οντες) *who live to the flesh* cannot please God.

8 *Wherefore they who live after the flesh, cannot be the objects of God's favour* in any dispensation whatever.

9 *Now ye live not* (εν, 163.) *to* the flesh, but *to* the Spirit, *because* the Spirit of God dwells [1] in you. But, [2] if *any one* have not the Spirit of Christ, he is none of his.

9 *Now ye live not* to *the flesh, but* to *the spirit*, (ειπερ, 128. 138.) *because the Spirit of God dwells in you. But if any one have not the Spirit of Christ* dwelling in him, and forming him into the temper and behaviour of Christ, whatever such a person's profession may be, *he is none of Christ's* disciples.

10 And, if Christ BE in you, the body, *verily*, IS *dead* (δια) *with respect to* [1] *sin*, but the Spirit IS life (δια) *with respect to* righteousness.

10 *And if* the Spirit of *Christ be in you, the body*, with its lusts, which formerly governed you, (ch. vii. 18.) *will certainly be dead with respect to sin; but the spirit*, your rational powers, *will be alive*, or vigorous, *with respect to righteousness.*

11 (Δε, 105.) *For*, if the Spirit of him *who* raised up Jesus from the dead dwell in you, he WHO raised up *Christ* from the dead, [1] *will make*

11 *For, if the Spirit of him who raised up Jesus from the dead, abide in you* by his influences, *he who raised up Christ from the dead, will make even* your dead bodies, (ver. 10.) *your* animal passions, together with

---

Ver. 9 —1. *Because the Spirit of God dwells in you.* See ver. 11 note 2. By *the indwelling of the Spirit of God*, believers are delivered from the reigning power of sin, and are raised to true nobility. They become *the sons of God*, ver. 14. and *heirs of immortality*.

2. *But if any man have not the Spirit of Christ.* Εχει signifies to *hold fast, retain, possess*, 1 John v. 12. Ὁ εχων, *He that hath the Son, hath life.*

Ver. 10. *The body verily is dead* (δια) *with respect to sin.* Here I have followed Chrysostom, Photius, and Oecumenius, who explain δια in this verse by κατα, according to the usage of the Attics, and the true meaning of the passage. For what sense would there be in saying, "that the bodies of men are dead through sin, if Christ be in them." Men's bodies certainly are dead through sin, whether Christ be in them or not. See Raphelius here, who has shewn that Polybius uses the preposition δια in this sense. It is so used likewise, Rom. iii. 25. Heb. v. 12.

Ver. 11.—1. *He who raised*, &c. Ὁ εγειρας τον Χριστον εκ νεκρων, ζωοποιησει και τα θνητα σωματα. This is an allusion to our Lord's words, John v. 21. where, speaking of the spiritual resurrection, he says, *As the Father* εγειρει τους νεκρους και ζωοποιει. *raiseth and maketh alive the dead,* *even*

his Spirit that dwelleth in you.

δια τȣ ενοικȣντος αυτȣ πνευματος εν ὑμιν.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

12 Αρα ȣν, αδελφοι, οφειλεται εσμεν ȣ τη σαρκι, τȣ κατα σαρκα ζην·

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

13 Ει γαρ κατα σαρκα ζητε, μελλετε αποθνησκειν· ει δε πνευματι τας πραξεις τȣ σωματος θανατȣτε, ζησεσθε.

14 For as many as are led by the Spirit of God, they are the sons of God.

14 Ὁσοι γαρ πνευματι Θεȣ αγονται, ἑτοι εισιν υἱοι Θεȣ.

15 For ye have not received the spirit of bondage

15 Ου γαρ ελαβετε πνευμα δȣλειας παλιν εις φοβον,

---

even so the Son, ζωοποιει, *maketh alive whom he will,* namely from the death of sin; as is plain from ver. 25. The apostle had told the Romans, ver. 10. that by the Spirit of Christ dwelling in them, their body was dead with respect to sin. Here, lest they might fancy that that death indisposed their bodies for works of righteousness, he added, *If the Spirit of him who raised up Jesus from the dead dwell in you—He will make even your mortal bodies alive,* namely, to perform works of righteousness.

2. *Through his Spirit who dwells in you.* He had told them, Rom. vii. 17. that *sin dwelling in them* was the ruling principle, from which formerly all their actions proceeded. But now, *the Spirit of God dwelling in them,* was the principle which directed both their body and soul. And as under a sense of indwelling sin, they formerly cried out, *Who will deliver me from the body of this death?* It is now, *God will make alive even my dead body,* my animal faculties and appetites, so that they shall become subservient to the spiritual life.

Ver. 12.—1. *Well then, brethren.* The conclusion introduced with these words, arises from the reasonings contained in the foregoing part of this and in the two preceding chapters.

2. *We are not debtors to the flesh, to live according to the flesh.* To be *a debtor,* is to be under a *constraining* obligation, Rom. i. 14. The apostle's meaning is, since men are under the gracious dispensation of the gospel, which furnishes them with the most powerful assistances, for correcting the depravity of their nature, and for performing good actions, they are under no necessity, either moral or physical, to gratify the lusts of the body, as they would be, if in their present weakened state they had no advantages but what they derived from mere law. Farther, we are under no obligation to live according to the flesh, as it offers

even (θνητα) *your mortal bodies alive, through* his Spirit *who* dwelleth in you.

12 Well then, brethren, *we are not debtors* to the flesh, to live *according to* the flesh.

13 (Γαρ, 93.) *Wherefore*, if ye live *according to* the flesh ye shall die; but, if through the Spirit *ye put to death* the deeds of the body, ye shall live.

14 (Γαρ, 90.) *Because*, as many as are led by the Spirit of God, *these* are the sons of God.

15 For ye have not received the spirit of bond-

the members of your *mortal bodies, alive*, that is, subservient to the spiritual life, *through his Spirit who dwelleth in you.*

12 *Well* then, *brethren*, having such assistances, *we are not constrained by the corruptions of our nature to live according to the flesh:* we may overcome our evil inclinations.

13 *Wherefore*, I say a second time, *if ye live according to* the lusts of *the flesh, ye shall die* eternally; *but if through the Spirit* of God, (ver. 9.) *ye put to death the lusts of the body*, by continually restraining them, *ye shall live* eternally with God.

14 *Because*, in every nation, *as many as are habitually guided by the Spirit of God, these are the sons of God;* they partake of his nature, and are heirs of immortality.

15 That ye Romans are the sons of God, appears from your dispo-

---

offers no pleasures of any consequence to counterbalance the misery which God will inflict on all who mind the things of the flesh.

Ver. 13. *But if through the Spirit, ye put to death the deeds of the body.* Here *the deeds of the body* are personified, and represented as so many enemies, whom we must slay. They are mentioned, Gal. v. 19. under the name of *the works of the flesh.—If the deeds of the body* are put for the *lusts and appetites of the body*, from which the deeds of the body proceed, the meaning will be, that we must subdue them in such a manner, that they shall not lead us to commit sin habitually, but rather, by lending their vigour to our better inclinations, become subservient to piety and virtue.

Ver. 14. *These are the sons of God.* Isaac, by his supernatural birth, being in a peculiar manner *the son of God*, the Israelites his children, were called by God himself *his sons*, Exod. iv. 22. But they were God's sons only in an inferior sense: for by that relation they were entitled to nothing but the earthly inheritance. Whereas believers are in a higher sense the sons of God. Being spiritually begotten of God they partake of his nature, are heirs of the heavenly country, and by the redemption of their body, become immortal like God, Rom. ix. 8. note, they are capable of enjoying the everlasting inheritance. Perhaps also the high title of *the sons of God* is given to believers, to convey an affecting idea of their dignity and felicity; because of all things men glory in, noble birth is the chief.

Ver. 15.

again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The fpirit itfelf bearing witnefs with our fpirit, that we are the children of God.

17 And if children, then heirs; heirs of God, and joint-heirs with Chrift: if fo be that we fuffer with *him*, that we may be alfo glorified together.

18 For I reckon, that the fufferings of this prefent time, *are* not worthy *to be*

αλλ' ελαβετε πνευμα υἱοθεσιας, εν ᾧ κραζομεν, Αββα ὁ πατηρ.

16 Αυτο το πνευμα συμμαρτυρει τῳ πνευματι ἡμων ὁτι εσμεν τεκνα Θεȣ.

17 Ει δε τεκνα, και κληρονομοι· κληρονομοι μεν Θεȣ, συγκληρονομοι δε Χριϛȣ· ειπερ συμπασχομεν, ἱνα και συνδοξασθωμεν.

18 Λογιζομαι γαρ ὁτι ȣκ αξια τα παθηματα τȣ νυν

Ver 15.—1. *Ye have received the Spirit of adoption.* In proof that the Gentile, as well as the Jewifh believers are the fons of God, the apoftle appealed to thefe fentiments of reverence and love, and to that affurance of God's favour, with which their minds were filled fince they had believed the gofpel, and which he very properly terms *the Spirit of adoption;* that is, the fpirit of *children*.

2. *By which we cry Abba, Father.* To the fame purpofe the apoftle told the Galatians, ch. iv. 6. *Becaufe ye are fons, God hath fent forth the Spirit of his Son into your hearts, cying, Abba, Father.*—Crying, fignifies praying with a loud voice, from a ftrong emotion of mind: Exod. xiv. 15.— *And the Lord faid unto Mofes, wherefore crieft thou unto me?*—*Father*, being the fiducial appellation, wherewith Chrift in his laft fufferings addreffed God, Luke xxiii. 46. it fuggefts to us, that in their greateft diftreffes, they who are led by the Spirit of God, may, after the example of Chrift, exprefs entire confidence in the fatherly affection of God, that he will not forfake them, but will make their troubles iffue in good to them.—Becaufe the article fhews ὁ πατηρ to be the nominative cafe, fome commentators think the apoftle added the Greek word πατηρ, as the interpretation of the Syriac word αββα. But if that had been his intention, he would have written ὁ εστι πατηρ. In the LXX. there are many examples of the nominative put for the vocative. So alfo Luke xviii. 13. Ὁ Θεος, *God be merciful to me a finner.*

Ver. 16. *The Spirit itfelf beareth witnefs together with our Spirit, that we are children,* &c. By this argument, the apoftle proved that the great honour of being the *fons of God,* was not reftricted to the Jews. All who believe, are *the fons of God;* as is evident from their poffeffing the fpirit of God's children. Befides, in the firft age, the fonfhip of the Gentiles was demonftrated by the fpiritual gifts beftowed on them.

 The

age (see Gal. iv. 3. note.) again to fear; but ye have received the Spirit of adoption,[1] *by which* we cry Abba,[2] Father.

fitions. *For ye have not received the spirit of slaves again to* serve God from *fear;* that disposition the law produces: *but* through the discovery of the mercy of God in the gospel, *ye have received the spirit of children, by which* in our prayers *we call him, Father*, each in our own language.

16 *ALSO*, the Spirit itself beareth witness *together with* our spirit[1] that we *are children* of God.

16 *Also the Spirit itself*, bestowed on us in his extraordinary operations, *beareth witness along with* the filial dispositions of *our own minds, that we are children of God.*

17 And if children, then heirs; heirs, *verily*, of God, and joint-heirs with Christ: *if we jointly suffer, that also we may be jointly glorified.*[1]

17 *And if children, then* we are *heirs; heirs verily of God*, heirs of immortality, and of the felicity of God's house *jointly with Christ, if we jointly suffer* with him, what afflictions God appoints, *that also we may be jointly rewarded.*

18 *However*, I reckon that the sufferings of *the* present time, ARE not

18 *However*, the thoughts of suffering with Christ need not terrify you. *For, I reckon that the sufferings*

The former of these attestations,t he apostle had described under the name of *the spirit of adoption.* The lattter he speaks of in this verse, and calls it *the spirit.* because the spiritual gifts come from the Spirit. And as these testimonies concurred in establishing the same fact, the apostle justly affirmed, that the Spirit of God in the first age, bare witness with the spirit of believers, that they were the *children of God.* Hence God is said to have *sealed* the believing Gentiles as his sons, by giving them the Spirit, see 2 Cor. i. 22. v. 5. but especially Ephes. i 13, 14.—Because συμμαρτυρεω is thought to be used for μαρτυρέω, Rom. ii. 15 ix. 1. Rev xxii. 18, some translate the clause thus, *The Spirit itself bears witness to our spirit.* But this translation makes no alteration in the sense; provided by the *Spirit's witness* we do not understand a particular revelation to individuals, but the common witness which the Spirit bears, by producing filial dispositions in the hearts of the faithful.

Ver. 17. *If we jointly suffer, that we may be jointly glorified.* Taylor's remark on this passage is very proper: "Observe how prudently the apostle advances to the harsh affair of suffering. He does "not mention it till he had raised their thoughts to the highest object "of joy and pleasure; the happiness and glory of a joint inheritance "with the ever blessed son of God." In this excellent passage, the apostle opens a source of consolation to the children of God in every age, by drinking at which they may not only refresh themselves under the severest sufferings, but derive new strength to bear them with fortitude.

compared with the glory which ſhall be revealed in us.

19 For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God.

20 For the creature was made ſubject to vanity, not willingly, but by reaſon of him who had ſubjected *the ſame* in hope:

καιρȣ προς την μελλȣσαν δοξαν αποκαλυφθηναι εις ἡμας.

19 Ἡ γαρ αποκαραδοκια της κτισεως την αποκαλυψιν των υἱων τȣ Θεȣ απεκδεχεται.

20 Τῃ γαρ ματαιοτητι ἡ κτισις ὑπεταγη, ȣχ ἑκȣσα, αλλα δια τον ὑποταξαντα

Ver. 19.—1. *For the earneſt deſire.* The word αποκαραδοκια, tranſlated *earneſt deſire*, ſignifies, as Blackwall obſerves, the lifting of the head, and the ſtretching of the body as far as poſſible, to hear and ſee ſomething very agreeable, or of great importance: it is therefore fitly uſed to denote the greateſt earneſtneſs of deſire.

2. *Creature.* Κτισις in this paſſage ſignifies *every human creature.* See ver. 22. note 1.

3. *Looketh for.* The word απεκδεχεται, which I have tranſlated *looketh for*, hath that ſignification, ver. 24. *Looking for the adoption.* And it is ſo tranſlated in our Engliſh bible, Philip. iii. 20.

4. *The revelation*, αποκαλυψιν, *of the ſons of God.* Though the Gentiles in particular knew nothing of the *revelation of the ſons of God*, the apoſtle calls their *looking for a reſurrection from the dead*, a looking for that revelation, becauſe the ſons of God are to be revealed by their being raiſed with incorruptible and immortal bodies.—Farther, it is here inſinuated, that the pious Gentiles comforted themſelves under the miſeries of life, by that hope of immortality, and of the reſurrection of the body, which they entertained. At the fall God declared his purpoſe of rendering the malice of the devil, in bringing death on the human ſpecies, ineffectual, and thereby gave mankind not only the hope of a future life, but the hope of the reſurrection of the body, as the apoſtle intimates, ver. 21. And that hope preſerved in the world by tradition, as was obſerved in the illuſtration of ver. 21. may have been the foundation of the earneſt deſire of the Gentiles, here taken notice of. Accordingly, it is well known that the Egyptians, Perſians, Arabians, Indians, and all the Pythagoreans, with even the northern nations, entertained the hope of a future life, and of the reſurrection of the body.—The apoſtle having appealed to the general expectation of mankind concerning a future life, leaves his readers to draw the concluſion; namely, that if the Gentiles bare the miſeries of the preſent life by the power of this hope, which in them was rather a deſire, than a hope well founded, the firſt Chriſtians who in the gifts of the Spirit had a demonſtration, and as it were, an anticipation of their immortality, were much more to ſhew fortitude and patience, in bearing

worthy TO BE COMPARED with the glory which *is about to be revealed* (εις) in us. 1 Pet. i. 4.

of the present time are not worthy to be compared with that glorious resurrection which is about to be revealed, to the whole universe, *in* the persons of *us* the heirs thereof.

19 For the earnest *desire*[1] of the creature,[2] *looketh for*[3] the *revelation*[4] of the sons of God.

19 What a blessing a resurrection to immortality is, may be understood by this, *That the earnest desire of mankind hath ever been to obtain that glorious endless life* in the body, *by which the sons of God shall be made known*.

20 For the creature[1] was *subjected* (τη ματαιοτητι) to vanity, not *willing IT*,[2] but *by him* who hath subjected *IT*.

20 Nor is their expectation without foundation; *for mankind were subjected to misery and death, not by their own act, but by God, who*, for the disobedience of the first man, *hath subjected all his offspring* to these evils,

---

bearing the sufferings to which they were exposed for the cause of their master.

Ver. 20.—1. *For the creature was subjected to vanity. The creature* here, as in ver. 19. signifies *all mankind*. See ver. 22. note 1. Vanity, denotes mortality or *corruption*, ver. 21. and all the miseries of the present life. These the apostle expresses by *vanity*, in allusion to Ps lxxxix. 47 where the Psalmist, speaking of the same subject says, *Why hast thou made all men in vain?* ματαιως, LXX. The truth is, if we consider the noble faculties with which man is endowed, and compare them with the occupations of the present life, many of which are frivolous in themselves, and in their effects of short duration, we shall be sensible that the character which Soloman has given of them is just; *vanity of vanities, all is vanity*. And that if so excellent a creature as man, were designed for nothing but to employ the few years of this life in these low occupations, and after that to lose his existence, he would really be made in vain.

2. *Not willing it.* Mankind are not made mortal and miserable, on account of their own offence, but by the sentence of God, passed for the offence of the first man and woman, Gen. iii. 19. Nevertheless they were not by that sentence doomed always to remain subject to mortality God passed that sentence in the purpose of delivering them from corruption, as the apostle affirms, ver. 21.—Some commentators consider this verse as a parenthesis, and join the 19th and 21st verses together thus, 19. *The earnest desire of the creature looketh for the revelation of the sons of God,* 21. *In hope*, &c.

21 Becaufe the creature itfelf alfo fhall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

21 επ' ελπιδι, ὁτι και αυτη ἡ κτισις ελευθερωθησεται απο της δȣλειας της φθορας εις την ελευθεριαν της δοξης των τεκνων τȣ Θεȣ.

22 For we know that the whole creation groaneth, and travaileth in pain together until now:

22 Οιδαμεν γαρ ὁτι πασα ἡ κτισις συϛεναζει και συνωδινει αχρι τȣ νυν.

23 And not only *they*, but ourfelves alfo, which have the firft-fruits of the Spirit, even we ourfelves groan within ourfelves, waiting for the adoption, *to wit*, the redemption of our body.

23 Ου μονον δε, αλλα και αυτοι την απαρχην τȣ πνευματος εχοντες, και ἡμεις αυτοι εν ἑαυτοις ϛεναζομεν, υἱοθεσιαν απεκδεχομενοι, την απολυτρωσιν τȣ σωματος ἡμων.

Ver. 21.—1. *In hope.* See ver. 19. note 4.

2. *That even the creature itfelf will be liberated from the bondage of corruption.* Φθορα, *corruption*, being here oppofed to *the freedom of the glory of the children of God*, muft fignify the deftruction of the body by death; and *the bondage of corruption*, the continuation of the deftroyed body in the grave. Befides, the word φθορα fignifies bodily deftruction, Col. ii. 22. note 1.

Ver. 22.—1. *We know that every creature groaneth.* According to fome commentators, the words πασα ἡ κτισις, denote *the whole creatures of God*, animate and inanimate, which as they were curfed for the fin of the firft man, may by a beautiful rhetorical figure be reprefented as groaning together under that curfe, and earneftly wifhing to be delivered from it. Such figures indeed are not unufual in fcripture. For example, Pf. xcvi. 12. The *trees of the wood* are faid to *rejoice:* and *the floods to clap their hands*, Pf. xcviii. 8. Neverthelefs, ver. 21. where it is faid, that *the creature itfelf will be liberated from the bondage of corruption, into the freedom of the glory of the children of God*, and the antithefis, ver. 23. *Not only they but ourfelves alfo*, fhew that the apoftle is fpeaking, not of the brute and inanimate creation, but of mankind, and of their earneft defire of immortality. For thefe reafons, and efpecially becaufe, Mark xvi. 15. *Preach the gofpel*, παση τῃ κτισει, *to every creature*, means to every human creature, I think, πασα ἡ κτισις, in this verfe, and ἡ κτισις, in the three preceding verfes, fignify *mankind* in general, Jews as well as Gentiles. See alfo Col. i. 23. where παση τῃ κτισει, fignifies *every human creature*.

2. *Groaneth together, and travaileth in pain together, until now.* How David groaned under the miferies of the prefent life, may be feen, as Locke

21 *In hope*,[1] (ὅτι) *that even* the creature itſelf ſhall be *liberated* from the bondage of corruption,[2] *into the freedom of the glory* of the children of God.

21 *In the reſolution that*, on account of the obedience of the ſecond man, *even the heathens themſelves ſhall be ſet free from the bondage of the grave*, and thoſe who believe, be brought *into the full poſſeſſion of the happineſs which belongs to the children of God.*

22 (Γαρ, 91.) *Beſides*, we know that *every creature*[1] (συϛεναζει) *groaneth together*, and travaileth in pain together until now.[2]

22 *Beſides*, *we know that every* human *creature hath groaned together* under the miſeries of life, *and hath undergone together ſharp pain*, like that of child-bearing, till now, on account of their uncertainty with reſpect to a future ſtate.

23 And not only THEY, but ourſelves alſo, *who* have (απαρχην) the *firſt-fruit* of the Spirit,[1] even we ourſelves groan[2] within ourſelves, waiting for the adoption, *NAMELY* the redemption[3] of our body.

23 *And not only* do *they* groan under theſe evils, *but ourſelves alſo*, who are the ſons of God by faith in Chriſt, and *who have the chief gifts of the Spirit*, as the earneſt of eternal life, *even we ourſelves groan within ourſelves, while we wait for* that great event, by which *our ſonſhip* will be conſtituted and manifeſted, (ver. 19.) *namely the deliverance of our body* from corruption, by raiſing it glorious and immortal.

Locke obſerves, from Pſ. lxxxix. 47, 48, &c. The original word συνωδινει, may be tranſlated, *ſuffereth acute pain together*; for ωδινω does not ſignify *to bring forth*, but *to ſuffer pain in child-bearing*. Accordingly ωδιν, from which this word is derived, ſignifies any acute pain whatever, Matth. xxiv. 8. Mark xiii. 8.—The apoſtle, very properly on this occaſion, mentions the miſeries of the preſent ſtate, and particularly that greateſt of all temporal evils, *death*, as unſupportable, were it not for the hope which mankind have all along entertained of a happy life after death, called, ver. 21. *The glory of the children of God.*

Ver. 23.—1. *Who have the firſt-fruit of the Spirit.* Becauſe *firſt-fruits* ſignify the beſt things of their kind, it is thought that the apoſtles, and ſuch as poſſeſſed the moſt excellent ſpiritual gifts, are ſpoken of in this paſſage. But as the privileges deſcribed, ver. 24, 25, 26. equally belong to all, I rather think the apoſtle ſpeaks of believers in general, who had the gifts of the Spirit beſtowed on them as *firſt-fruits*, or as *the earneſt* of thoſe greater virtues, and ſpiritual endowments, which they ſhall enjoy in heaven. See 2 Cor. i. 22. note 2.

24 For we are ſaved by hope: but hope that is ſeen is not hope: for what a man ſeeth, why doth he yet hope for?

25 But if we hope for that we ſee not, *then* do we with patience wait for it.

26 Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered.

24 Τη γαρ ελπιδι εσωθημεν. Ελπις δε βλεπομενη, ουκ εστιν ελπις· ὁ γαρ βλεπει τις, τι και ελπιζει;

25 Ει δε ὁ ου βλεπομεν, ελπιζομεν, δι᾽ ὑπομονης απεκδεχομεθα.

26 Ὡσαυτως δε και το πνευμα συναντιλαμβανεται ταις ασθενειαις ἡμων· το γαρ τι προσευξωμεθα καθο δει, ουκ οιδαμεν, αλλ᾽ αυτο το πνευμα ὑπερεντυγχανει ὑπερ ἡμων, στεναγμοις αλαλητοις.

---

2. *Groan within ourſelves.* This groaning of the perſons who had the firſt-fruits of the Spirit, was not the effect of impatience. See 2 Cor. v. 4. For it is ſaid afterwards, that the Spirit by theſe groanings made complaint for the ſaints.

3. *Waiting for the adoption, namely, the redemption of our body.* This is an alluſion to our Lord's words, Luke xx. 36. *And are the children of God, being the children of the reſurrection.* For if men are the children of God, by being the children of the reſurrection, the apoſtle had good reaſon to call *the redemption of our body* from the bondage of corruption, υἱοθεσιαν, *the adoption.* Beſides, it is that by which the ſaints are enabled, as the children of God, to inherit the kingdom of their father.—And as this high and happy adoption, was ſignified by the adoption of Iſaac and his deſcendants as God's ſons, whereby they obtained a right to the inheritance of Canaan, the apoſtle, in ſpeaking hereof, does not allude to the cuſtoms, either of the Greeks or of the Romans, but to the phraſeology of God himſelf, concerning his church and people, Exod. iv. 22. *Iſrael is my ſon, even my firſt-born.* ——Perhaps the phraſe απολυτρωσιν του σωματος ἡμων, *redemption of our body*, is uſed, becauſe the reſurrection of the children of God to eternal life, is obtained by the merit of the blood of Chriſt; agreeably to the meaning of the original word, Rom. iii. 24. note.

Ver. 24. *Now hope ſeen, is not hope. Hope*, by an unuſual metonymy, is put for the object of hope.—And in ſcripture *to ſee*, ſignifies *to enjoy*, and ſometime *to ſuffer.*

Ver. 26.—1. *The Spirit helpeth our infirmities.* Properly the Greek word αντιλαμβανομαι ſignifies, *I bear together with another*, by taking hold of the thing borne on the oppoſite ſide, as perſons do who aſſiſt one

24 For we are ſaved (τῃ ελπιδι, 25.) *in* hope: *now hope* ſeen, is not hope:[1] for what a man ſeeth, (τι, 302.) *How alſo can he hope for it?*

24 The redemption of the body is not beſtowed at preſent; *for we are ſaved* only *in hope*, that our faith and patience may be exerciſed. *Now hope, which hath obtained its object, is no longer hope: for what a man poſſeſſes, how alſo can he hope for it?*

25 But, if we hope for *what we do not ſee, we wait* (δι) *with patience for it.*

25 *But if we hope for what we do not poſſeſs, we wait with patience for it*, and ſo diſplay our faith in the promiſes of God.

26 (Ωσαυτως δε και) *And* likewiſe, *even* the Spirit[1] helpeth our infirmities: For *what we ſhould pray for as we ought, we do not know;*[2] but the Spirit *himſelf ſtrongly complaineth for us by inarticulate groanings*,[3] (ver. 23.)

26 *And likewiſe* for your encouragement to ſuffer with Chriſt, know that *even the Spirit helpeth our weakneſſes*, by ſtrengthening us to bear. *For what we ſhould pray for as we ought, we do not know*, being uncertain what is good for us; *but the Spirit himſelf*, who ſtrengthens us, *ſtrongly complaineth for us, by* thoſe *inarticulate*, but ſubmiſſive *groanings*, which our diſtreſſes force from us.

---

one another in carrying heavy loads. The word ασθενειαις, tranſlated *infirmities*, ſignifies *weakneſſes and diſeaſes of the body*. But it is often transferred to the mind. Ambroſe interprets it of the weakneſs of our prayers; an interpretation which ſeems to be confirmed by what follows in the text. Perhaps the apoſtle meant that the Spirit helped their infirmity, by inſpiring them with a proper prayer. See 1 Cor. xiv. 15.

2. *For what we ſhould pray for as we ought, we do not know.* Of this Paul himſelf was an example, when he prayed thrice to be delivered from the thorn in the fleſh, 2 Cor. xii. 8, 9.

3. *But the Spirit himſelf ſtrongly complaineth for us, by inarticulate groanings.* Στεναγμοις αλαλητοις; literally, *unſpoken groanings.* For the meaning of ὑπερεντυγχανει, ſee ver. 27, note.——The apoſtle having obſerved, ver. 22. that every creature groaneth, to be delivered from vanity and corruption; alſo having told us ver. 23. that they who have the firſt-fruit of the Spirit, groan within themſelves, waiting for the redemption of the body, he now aſſures us, that theſe ſecret groanings, and vehement deſires, eſpecially under the preſſure of affliction, are not fruitleſs. For although we utter no words, becauſe we do not know what we ſhould pray for as we ought, the Spirit himſelf complaineth for us, by theſe inarticulate groanings under afflictions, patiently borne through his aſſiſtance.

27 And he that fearcheth the hearts, knoweth what *is* the mind of the Spirit, becaufe he maketh interceffion for the faints according to *the will of* God.

28 And we know that all things work together for good, to them that love God, to them who are the called according to *his* purpofe.

29 For whom he did foreknow, he alfo did predeftinate *to be* conformed to the image of his Son, that he might be the firft-born among many brethren.

27 Ὁ δε ερευνων τας καρδιας, οιδε τι το φρονημα τȣ πνευματ☉, ὁτι κατα Θεον εντυγχανει ὑπερ ἁγιων.

28 Οιδαμεν δε ὁτι τοις αγαπωσι τον Θεον, παντα συνεργει εις αγαθον, τοις κατα προθησιν κλητοις ȣσιν·

29 Ὁτι ȣ̔ς προεγνω, και προωρισε συμμορφȣς της εικονος τȣ υἱȣ αὐτȣ, εις το ειναι αυτον πρωτοτοκον εν πολλοις αδελφοις.

Ver. 27.—1. *And God who fearcheth the hearts, knoweth what the mind*, or defign, *of the Spirit is ;* in working patience and refignation in the afflicted; that is to prepare them for deliverance, and to move God to deliver them. In this manner the Spirit by his powerful aids converts thofe inarticulate groanings, which are mere expreffions of diftrefs, into ftrong arguments for deliverance. This interpretation is confirmed by Exod. ii. 23. *And they cried, and their cry came up to God, by reafon of their bondage.* 24. *And God heard their groaning, and God remembered his covenant.* So alfo Chrift twice *groaned in fpirit*, John xi. 33 —38.

2. *That*, κατα Θεον, *to God he complaineth for the faints.* Beza tranflates κατα Θεον, *according to the will of God.*—I have tranflated εντυγχανει in this verfe, *He complaineth ;* and ὑπερεντυγχανει, in ver. 26. *He ftrongly complaineth*, becaufe the former word hath the fenfe I have given it, Acts xxv. 24 where Feftus fays, the Jews, ενετυχον μοι περι, *complained to me concerning Paul.* Alfo Rom. xi. 2. where Elijah is faid εντυγχανειν κατα, to have *complained againft Ifrael.* 1 Maccab. viii. 32. Εαν ȣν ετι εντυχωσι κατα σοι, *If they complain any more againft thee* — Befides, no where in fcripture is the Spirit faid *to intercede for men*, in the proper fenfe of *interceffion*, which is the merit of the interceffor pleaded in behalf of another. In this proper fenfe, there is but one interceffor with God, the man Jefus Chrift. See ver. 34. note 3.

Ver. 28. *Called according to his purpofe.* If the apoftle alludes here to God's words, Gen. xxi. 12. *In Ifaac fhall thy feed be called, The called* are thofe, whether they be Jews or Gentiles, whom God hath *called* or denominated his children, Rom. ix. 8. 1 John iii. 1. And the *purpofe* here fpoken of, is God's purpofe or determination of beftowing the title and privileges of fons on all who believe and obey him fincerely; or, as it is expreffed in the following verfe, all who

27 And he *who* searcheth the hearts, knoweth what the mind of the Spirit is,[1] (ὁτι, 253. κατα Θεον εντυγχανει ὑπερ) *that to God he complaineth*[2] for the saints.

27 *And God who searcheth the hearts* of men, *knoweth what the design of the Spirit is*, in strengthening us to bear afflictions, *that to God he complaineth for the saints*, by these submissive groanings, that he may deliver them, when the end of their affliction is attained.

28 (Δε, 104.) *Besides* we know that all things work together for good to them *who* love God, to them who *are called* according to HIS purpose.[1]

28 *Besides*, we patiently suffer, because *we know*, from God's love and from Christ's power, *that all things*, whether prosperous or adverse, *co-operate for the salvation of them who love God*, whether they be Jews or Gentiles, even *to them who are called* the children of God, *according to his purpose*.

29 (Ὁτι οὑς) For whom *he foreknew*,[1] he also *predestinated*[2] TO BE conformed to the image of his Son, (1 Cor. xv. 49.) that he might be the first-born among many brethren.

29 *For* those *whom God foreknew* were to be called his sons, *he also predestinated to be conformed to the image of his Son*, by having their minds adorned with his virtues, and their bodies fashioned like to his glorious body, *that he might be the first-born of many brethren*, the children of God.

---

are conformed to the image of God's Son; all who imitate the faith and obedience which the Son of God shewed while he lived on the earth as a man. This *purpose* or determination, God made known to men in his covenant with Abraham. See ver. 30. note 1.

Ver. 29 — 1. *For whom he foreknew*. Ὀυς προεγνω. This *foreknowledge* is different from that mentioned, Rom. xi. 2. *God hath not cast away his people*. ὁν προεγνω, *whom he foreknew*. For since it is connected with *sanctification, justification*, and *glorification*, it must be a foreknowledge of individuals as heirs of eternal life: whereas the other was the foreknowledge of a whole nation or race of men, to be the people or visible church of God. Besides, that God foreknows and determines all things which come to pass, is evident from other passages of scripture. For example, the delivery and crucifixion of Christ is said by the apostle Peter, Acts ii. 23. to have happened *according to the determinate counsel and foreknowledge of God*. And Acts iv. 28. Herod and Pontius Pilate, with the Gentiles and people of Israel, *were gathered together, to do whatever the hand and counsel of God determined before to be done*. And Matth. xi. 26. The blindness of the wise and learned is said by Christ to have happened *according to the good pleasure of God*.—This verse, and what follows, is a beautiful addition to the arguments,

30 Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.

31 What ſhall we then ſay to theſe things? If God *be* for us, who *can be* againſt us?

30 Ους δε προωρισε, τουτους και εκαλεσε· και ους εκαλεσε, τουτους και εδικαιωσεν· ους δε εδικαιωσε, τουτους και εδοξασε.

31 Τι ουν ερουμεν προς ταυτα; ει ὁ Θεος ὑπερ ἡμων, τις καθ' ἡμων;

---

arguments, whereby the apoſtle has proved, that the Gentiles as well as the Jews are juſtified by faith, without obedience to the law of Moſes. Says he, the ſalvation of the believing Jews and Gentiles is no alteration of God's plan: it was determined from eternity, in the wiſe purpoſe and foreknowledge of God.

2. *He alſo predeſtinated to be conformed to the image of his Son.* From this it appears that *predeſtination* has for its object, to render believers perfect in holineſs.

Ver. 30.—1. *And whom he called, them he alſo juſtified.* Seeing many who are called with the external call of the goſpel, ſhall not be juſtified, the *call* ſpoken of in this paſſage, cannot be the external call. And therefore, ſome underſtand it of an inward call from the Spirit of God, producing faith and holineſs in individuals. But I rather think the perſons here ſaid to be *called* by God, are thoſe who in ver. 28. are denominated *the called according to his purpoſe.* For to ſhew what the purpoſe of God is, the apoſtle adds, ver. 29. *For whom he foreknew,* he would call his ſons, *them he alſo predeſtinated to be conformed to the image of his Son;* and whom he thus predeſtinated, *them he alſo called.* He actually called *his ſons,* by a ſolemn covenant with Abraham, in which he promiſed, that all in every age and nation who believe and obey God, ſhall be accounted righteous perſons, and inherit heaven, on account of the coming of God's only Son in the fleſh. Hence the Gentiles are ſaid, Eph. iii. 6. to be *partakers of God's promiſe concerning Chriſt through the goſpel.*

2. *Whom he juſtified, them he alſo glorified.* Becauſe the Greek verbs in this and the preceding verſe, are all in the *aoriſt* or *indefinite tenſe,* Le Clerc thinks they ſhould be tranſlated thus: *Whom he foreknows, them he alſo predeſtinates,* &c. Beza likewiſe thinks the paſt time in this paſſage is uſed for the preſent. The truth is, when it is conſidered, that it cannot be ſaid in ſtrictneſs of ſpeech, of the many thouſands of the *foreknown* and *predeſtinated,* who are not yet born, that they are actually *called,* and *juſtified,* and *glorified,* the propoſed amendment will not ſeem improper. Nevertheleſs the common tranſlation may be retained; becauſe, though ſome of the things mentioned are future, they may according to the uſage of ſcripture be repreſented as paſt, to ſhew the certainty of their happening. Thus, before his death, Chriſt ſpake of his body as already *given,* Luke xxii. 19.; and

broken,

30 (Δε) Moreover, whom *he predestinated*, them he also called: and whom he called, them he also justified:[1] and whom he justified, them he also glorified.[2]

30 *Moreover, whom he predestinated* to be conformed to the image of his Son, *them he also called* his sons (ver. 28.): *and whom he called* his sons, *them he also justified*, by counting their faith for righteousness: *and whom he justified, them he also glorified*, by putting them in possession of the eternal inheritance.

31 What shall we say then to these things? *Since*[1] God IS for us, who CAN BE against us?[2]

31 *What shall we say then to these things*, whereby believers are proved to be the sons and heirs of God? *Since God*, who hath the whole power of this matter in his hand, *is for us*, since he sustains our claim to these honours, *who can be against us?*

---

broken, 1 Cor. xi. 24.—Whitby, following the Greek commentators, affirms that the blessings mentioned in this and the preceding verse, belong to all without distinction who profess to believe the gospel. Accordingly, by their being *justified*, he understands their having their past sins pardoned, immediately on their believing the gospel; and by their being *glorified*, their receiving the Spirit as the earnest of their future glorification. But these interpretations I think cannot be admitted. For the apostle tells us, ver. 29. *Whom God hath called, them he hath predestinated to be conformed to the image of his Son;* and in this verse, he represents that conformity as going before their justification and glorification. Farther, in ver 18. he tells us, that the glory of the sons God is a thing not yet bestowed on them, but to be revealed in them, namely, at the resurrection.—In these verses, the apostle sets before us the scheme of our salvation, in its beginning and ending, and in the intermediate steps by which it is carried on. It began in the purpose of God to bestow salvation upon believers, and it will end in their actual glorification. And his purpose of thus saving believers, God accomplished in the following manner: Those whom he foreknows he will call his sons, he predestinates to be conformed to the image of his Son: those whom he thus predestinates, *he calls* his children: those whom he thus calls, he justifies: and those whom he justifies, he glorifies. But notwithstanding the whole steps by which God accomplisheth his purpose, are thus arranged and connected in the divine decree, human liberty remains entire, and man's salvation, or damnation, is imputable to themselves. See Illustration prefixed to chap. ix. 2d remark.

Ver. 31.—1. *Since God is for us.* Ει here, is not a conditional particle; for that would imply *doubting*. But it stands for επει, *since*, and is an affirmation.

2. *Who*

32 He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

32 Ὁς γε τȣ ιδιȣ υἱȣ ȣκ εφεισατο, αλλ᾽ ὑπερ ἡμων παντων παρεδωκεν αυτον, πως ȣχι και συν αυτῳ τα παντα ἡμιν χαρισεται;

33 Who ſhall lay any thing to the charge of God's elect? *It is* God that juſtifieth:

33 Τις εγκαλεσει κατα εκλεκτων Θεȣ; Θεος ὁ δικαιων.

34 Who *is* he that condemneth? *It is* Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

34 Τις ὁ κατακρινων; Χρισος ὁ αποθανων, μαλλον δε και εγερθεις, ὁς και εϛιν εν δεξια τȣ Θεȣ, ὁς και εντυγχανει ὑπερ ἡμων.

---

2. *Who can be againſt us?* Can Satan, or the world, or the unbelieving Jews, with any ſucceſs, oppoſe our enjoying the inheritance of the children of God, with the other bleſſings promiſed to the ſeed of Abraham?

Ver. 32. *He who ſpared not* (ιδιȣ υιȣ) *his proper Son.* The word ιδιȣ is much more emphatical here, than the word αυτȣ: as it is likewiſe, John v. 18. *But ſaid alſo that God was,* πατερα ιδιον, *his proper Father.* Chriſt is called God's *proper Son,* to diſtinguiſh him from others, who are ſons of God by creation, or by *adoption,* that is, by ſome temporal dignity conferred on them.—No argument was ever addreſſed to creatures capable of being perſuaded and obliged, equal to this. For while it convinces the underſtanding, it raiſes every tender and devout feeling in the heart, and is a continual ſource, both of hope and gratitude.

Ver. 33.—1. *Who will bring an accuſation againſt the elect of God?* In this paſſage, the phraſe *elect of God,* hath a more reſtricted meaning than it has Rom. ix. 11. 1 Theſſ. i. 4. 1 Pet. i. 1. For it is applied to ſuch of the Jews and Gentiles only, as God *calls* or acknowledges to be his ſons, and whom he has predeſtinated to be conformed to the image of his Son, and to be heirs of glory.—It is reaſonable to think, the apoſtle had the believing Jews in his eye here, as well as the Gentiles, becauſe their unbelieving brethren accuſed them of apoſtaſy from the law of Moſes.

2. *It is God who juſtifies them;* Ὁ δικαιων being oppoſed to εγκαλεσει in this verſe, muſt be underſtood in the forenſic ſenſe, for *a judicial acquittal* from ſome crime, of which the juſtified perſon was accuſed, and from all the conſequences which would have followed, if the crime had been proved. See Rom. ii. 13. note 2.—God is ſaid *to juſtify his elect,* not becauſe he will judge them, for that office belongs to

32 He *certainly* who ſpared not *his proper*[1] *Son*, but delivered him up for us all, (See 2 Cor. v. 15. note 1.) How *will* he not with him alſo *graciouſly* give us all things?

32 *He certainly who ſpared not his proper Son, but delivered him up* to die *for us all*, for believers among the Gentiles, as well as among the Jews, *how* do ye think, *will he not with him alſo gratuitouſly give us all the other bleſſings* promiſed to the children of God?

33 Who *will bring an accuſation againſt the elect*[1] *of God?* It is God *who juſtifieth THEM*,[2] ver. 30.

33 At the judgment, *who will bring an accuſation againſt the elect of God?* Since *it is God who juſtifieth them* by faith, neither angel nor man can fruſtrate his ſentence.

34 Who is he *who* condemneth *THEM?* It is Chriſt *who* died, *or* rather (και, 219.) *who hath riſen*,[1] who *alſo is* at the right hand of God,[2] *and who* maketh interceſſion[3] for us.

34 *Who is he who can condemn* us believers? Since *it is Chriſt who died* to obtain pardon for us, *or rather who hath riſen* from the dead, to take poſſeſſion of the government of the univerſe for our behoof; *who alſo is at the right hand of God* as ruler; *and who maketh interceſſion for us.*

---

to Chriſt, but becauſe he authoriſes Chriſt to juſtify them.—This clauſe and the following, Auguſtine tranſlated interrogatively: *Will God who juſtifies* accuſe them? *Will Chriſt who died* for them, condemn them? But the common tranſlation, at leaſt of the firſt clauſe, is better, as it avoids the impropriety of repreſenting God as an accuſer at the tribunal of his Son. Beſides, it is fully as emphatical as the other. God having declared his purpoſe of juſtifying his elect through faith, Will any one after that preſume to bring any accuſation againſt them?

Ver. 34.—1. *It is Chriſt who died, or rather who hath riſen.* Chriſt who died to ſave God's elect, and who ſince his reſurrection governs the world for their benefit, and maketh interceſſion for them, will neither condemn them himſelf when he ſitteth in judgment upon them, nor ſuffer any other to condemn them.

2. *Who alſo is at the right hand of God;* that is, who now governs the univerſe for their benefit. There is here an alluſion to Pſalm cx. 1. where the empire of the Chriſt after his reſurrection is foretold.

3. *Who maketh interceſſion for us.* Chriſt's interceſſion is foretold, Iſa. liii. 12. *And made interceſſion for the tranſgreſſors.* Aquinas in his commentary on the verſe before us, explains Chriſt's interceſſion in the following manner. Chriſt makes interceſſion for us "quatenus "humanitatem pro nobis aſſumptam et myſteria in ea celebrata, con- "ſpectui paterno repreſentat, utiq; cum deſiderio noſtræ ſalutis." See ver. 27. note. Alſo Heb. vii. 25. And Whitby's note on Rom. iv. 23, 24, 25. towards the end.

35 Who ſhall ſeparate us from the love of Chriſt? *ſhall* tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?

35 Τις ἡμας χωρισει απο της αγαπης τȣ Χριςȣ; Θλιψις, η ςενοχωρια, η διωγμος, η λιμος, η γυμνοτης, η κινδυνος, η μαχαιρα;

36 (As it is written, For thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter.)

36 (Καθως γεγραπται, Ὁτι ἑνεκα σȣ θανατȣμεθα ὁλην την ἡμεραν· ελογισθημεν ὡς προβατα σφαγης.)

37 Nay, in all theſe things we are more than conquerors, through him that loved us.

37 Αλλ' εν τȣτοις πασιν ὑπερνικωμεν δια τȣ αγαπησαντος ἡμας.

38 For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come,

38 Πεπεισμαι γαρ ὁτι ȣτε θανατος, ȣτε ζωη, ȣτε αγγελοι, ȣτε αρχαι, ȣτε δυναμεις, ȣτε ενεςωτα, ȣτε μελλοντα,

39 Nor height, nor depth, nor any other creature, ſhall

39 Ουτε ὑψωμα, ȣτε βαθος, ȣτε τις κτισις ἑτε-

Ver. 35.— 1. *Who will ſeparate us?* By ſaying τις, *who*, the apoſtle hath perſonified the things he is going to mention; namely, *affliction, diſtreſs, perſecution.*

2. *From the love of Chriſt?* By this ſome underſtand the love which we bear to Chriſt. But *ſeparate us from our own love*, is an unuſual expreſſion.

3. *Will affliction or diſtreſs?* Eſthius thinks the word θλιψις tranſlated *affliction*, ſignifies ſickneſs, and other bodily evils: whereas ςενοχωρια, *diſtreſs*, is trouble of mind, ariſing from doubtful and perplexed affairs.

Ver. 36. *For thy ſake we are put to death all the day long: we are accounted as ſheep for the ſlaughter.* The Pſalm from which this quotation is taken is thought to have been written during the Babyloniſh captivity, when the Jews ſuffered great perſecution for their religion.

Ver. 37. *Nay in all theſe things we do more than overcome.* Ὑπερνικαν is to obtain a great victory. The victory which the people of God obtain over their perſecutors is of a very ſingular nature. It conſiſts in their patient bearing of all the evils which their perſecutors inflict upon them, and that through the aſſiſtance of Chriſt, and in imitation of his example. For by ſuffering in this manner they maintain his cauſe in ſpite of all oppoſition, and confound their perſecutors.

Ver. 38.

35 (Τις ἡμας χωρισει) Who *will* ſeparate[1] us from the love of Chriſt?[2] *WILL affliction*, or diſtreſs,[3] or perſecution, or famine, or nakedneſs, or peril, or ſword?

35 Elated with our privileges, we cry out, *will any thing* induce us to renounce our faith, and *make us no longer the objects of Chriſt's love? will affliction* in body, *or diſtreſs* in our affairs, *or perſecution, or famine, or nakedneſs, or danger, or deadly weapons*, be able to do this?

36 As it is written, *Truly* for thy ſake we are *put to death* all the day long: we are accounted as ſheep for the ſlaughter.[1]

36 Sufferings have always been the lot of God's people: *As it is written*, Pſ. xliv. 22. (ὁτι, 240.) *truly for thy ſake, we are put to death in a lingering manner; we are accounted as ſheep for the ſlaughter*, by our perſecutors.

37 Nay, in all theſe things *we do more than overcome*,[1] (δια) through him *who hath loved* us.

37 Theſe evils have not hitherto made us forfeit the love of Chriſt. *Nay, in all theſe things, we do more than overcome, through* the aid of *him who hath loved us.*

38 For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers,[1] nor things preſent, nor things to come,[2]

38 *For I am perſuaded, that neither* the fears of *death, nor* the allurements of *life, nor all the different orders of evil angels*, againſt whom we fight, (Epheſ. vi. 12.) *nor things preſent, nor things to come*, whether good or evil,

39 Nor height,[1] nor depth, nor any other crea-

39 *Nor proſperity, nor adverſity, nor any thing elſe made* by God, *will*

Ver. 38.—1. *Nor angels nor principalities, nor powers.* Becauſe *angels* are diſtinguiſhed from *principalities* and *powers*, Beza and Druſius are of opinion, that *powers* in this paſſage, as in Luke xii. 11. ſignify the perſecuting rulers and potentates of the earth, who endeavoured to make the firſt Chriſtians renounce their faith. But as evil angels, in other paſſages of ſcripture, are called *principalities* and *powers*, and as the apoſtle riſes in his deſcription, it is probable that he ſpeaks of theſe malicious ſpirits, the inveterate enemies of mankind; and that he calls them *principalities* and *powers*, by an unuſual metonymy of the office or power poſſeſſed, for the perſons poſſeſſing it.

2. *Nor things preſent, nor things to come.* The apoſtle does not mention things *paſt*, becauſe they have no influence on the mind, unleſs in ſo far as the like things are either hoped or feared.

Ver. 39.—1. *Nor height.* Ὕψωμα, *height*, ſeems to have the ſame ſignification with ὕψος, *height*, 2 Cor. x. 5. where it denotes a thing *raiſed*

be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.	ϱα δυνησεται ἡμας χωϱισαι απο της αγαπης τȣ Θεȣ, της εν Χϱιςῳ Ιησȣ τῳ Κυϱιῳ ἡμων.

raiſed up; only it is here uſed metaphorically for an height of honour or of office.

2. *Nor*

CHAP. IX.

View and Illuſtration of the Matters handled in this Chapter.

THE apoſtle having inſinuated, ch. iii. 3. that God would caſt off the Jews, becauſe they refuſed to believe on Jeſus, a Jew was there introduced replying, that their rejection would *deſtroy the faithfulneſs of God.* To this the apoſtle anſwered, that the faithfulneſs of God would be eſtabliſhed, rather than deſtroyed, by the rejection of the Jews for their unbelief; becauſe God had expreſsly declared, Gen. xviii. 19. That Abraham's children were *to keep the way of the Lord*, in order to their obtaining the promiſed bleſſings; and thereby inſinuated, that if they did not keep the way of the Lord, they would loſe theſe bleſſings, of which their being made the viſible church of God was one. See chap. iii. 4. note 1. This was all the anſwer the apoſtle thought proper to make in that part of his letter. But the objection being ſpecious, and much inſiſted on by the unbelieving Jews, he introduced it a ſecond time in this place, that he might reply to it more fully.

His anſwer the apoſtle introduced with a ſolemn aſſeveration, that he felt the bittereſt grief when he conſidered the induration and rejection of the Jewiſh nation, and the many miſeries that were coming on them, ver. 1, 2.—Inſomuch that he could have wiſhed to be cut off from the viſible church of Chriſt on earth, by excommunication, and even by death, if it could have prevented theſe evils, ver. 3.—For he loved the Jews as his kinſmen, and reſpected them as the ancient people of God, and thought highly of their privileges, which he enumerated on this occaſion as juſt matter of glorying to them, ver. 4, 5.—Having therefore ſuch a love and reſpect for his brethren, they could not

ture,[2] *will* be able to separate us from the love of God which is *through* Christ Jesus our Lord.

be able to make us, the elect, (ver. 33.) through apostacy, *forfeit the love of God, which is* bestowed on us *through Christ Jesus our Lord.*

---

2. *Nor any other creature.* In this general clause, the apostle includes whatever else could be named, as having any influence to separate believers from the love of God, exercised towards us through Christ.

---

not suspect that, in speaking of their rejection, he was moved either by ill will or envy.

Having thus endeavoured to gain the good opinion of the Jews, the apostle proceeded to give a full answer to the objection above mentioned. He told them, the promises in the covenant would not fall to the ground, though the whole natural seed of Abraham should be cast off. For, said he, all who are descended of Israel according to the flesh, meaning the twelve tribes, these are not the whole Israel of God. There is a spiritual Israel, to whom likewise the promises belong, ver. 6 — To shew this, he observed, that because persons are the seed of Abraham, according to the flesh, it does not follow that they are the children of Abraham, to whom the promises in their first and literal meaning were made. His children according to the flesh, who are heirs of the promises in their first meaning, were limited to Isaac, by the declaration, *In Isaac shall thy seed be called*, ver. 7.—That is, Abraham's children according to the flesh, are not all of them the children of God, and heirs of Canaan; but only those who were given to him by promise, are *counted to him for seed*, ver. 8.—Now the promise by which they were given to Abraham for seed, was this, *Lo Sarah shall have a son*, ver. 9.

The limitation of the natural seed to the children of promise, the apostle hath mentioned, without applying it to the spiritual seed, as his argument required. The reason was, his readers could easily make the application in the following manner: Since in the covenant with Abraham, those only of his natural progeny are counted to him for seed and made heirs of Canaan, who were given to him by promise, namely Isaac and his descendants by Jacob, and since by this limitation, all his other children according to the flesh were excluded from being ac-

counted the children of God, and heirs of the promiſes in their firſt and literal meaning, it follows by parity of reaſon, that none of the children of Abraham, not even his deſcendants by Iſaac, are the children of God, and heirs of the promiſes, in their ſecondary, ſpiritual, and higheſt meanings, but thoſe who were given to Abraham by the promiſe, *A father of many nations I have conſtituted thee.* Theſe are believers of all nations and ages; as is plain from what the apoſtle told the Galatians, ch. iv. 28. *We brethren, as Iſaac was, are the children of promiſe.* And becauſe believers are counted to Abraham for ſeed, in reſpect of their faith, they are called *his ſeed by faith*, Rom. iv. 16. For by partaking of his diſpoſitions, they are more really his children, than thoſe whoſe only relation to him is by natural deſcent.—Thus it appears that Abraham's natural deſcendants by Iſaac are not the whole of his ſeed, who are heirs of the promiſes. He hath a *ſeed* alſo *by faith*, who are far more numerous than his natural ſeed by Iſaac. And they being the ſeed principally ſpoken of in the covenant, if the promiſes are fulfilled to them, the faithfulneſs of God will not be deſtroyed, though the whole of the natural ſeed ſhould be rejected for their unbelief.

Theſe things the Jews might eaſily have underſtood. Nevertheleſs, privileges conferred on them by a covenant with their progenitor, and which were ſolemnly confirmed to them at Sinai, they perſuaded themſelves could not be taken from them, and given to the Gentiles, without deſtroying God's veracity. But to ſhew them their error, the apoſtle put them in mind, that as Iſaac was choſen to be the root of the people of God, in preference to Iſhmael, by mere favour, ſo afterwards Jacob had that honour conferred on him, in preference to Eſau, by a gratuitous election, before Jacob and Eſau were born. As therefore the Jews, Jacob's poſterity, were the church of God by mere favour, God might, without any injuſtice to them, or violation of his covenant with Abraham, admit the Gentiles into his church, at any time he pleaſed, ver. 10.—13.

To enforce this argument, the apoſtle obſerved, that in preferring Jacob the younger brother, to Eſau the elder, God neither acted unjuſtly towards Eſau, nor violated his promiſe to Abraham, becauſe he might beſtow his favours on whichever of Abraham's ſons he pleaſed, ver. 14.—As appears from what he ſaid to Moſes, when he forgave the Iſraelites their ſin reſpecting the golden calf: *I will have mercy on whom I will have mercy*, &c.: for this implies, that in pardoning national ſins, as well as in conferring national favours, God acts according to his own good pleaſure, ver. 15.—So then, it did not depend on Iſaac, who

who willed to make Efau the heir of the promifes, by giving him the bleffing; nor on Efau, who ran to bring venifon, that his father might eat and blefs him; but on the good pleafure of God, who willed to confer that honour on Jacob, preferably to Efau, ver. 16.—He might therefore, without any injuftice, admit the believing Gentiles to fhare with the Jews, in thofe privileges which he had gratuitoufly beftowed on the defcendants of Jacob, in preference to thofe of Efau.

But the apoftle in his difcourfes to the Jews, had on different occafions carried this matter farther, and had declared to them that they were to be deprived of their privileges, and driven out of Canaan, for their fin in crucifying Jefus of Nazareth. To this it feems they replied, that the unbelief, and even the rebellion of their fathers, had not been fo punifhed; and inferred, that although the prefent generation, in crucifying Jefus, had really difobeyed God, it was not to be thought that he would now caft off and deftroy his people on that account. In anfwer, the apoftle told them, that in punifhing nations, God exercifes the fame fovereignty as in conferring favours. Of the wicked nations which deferve to be punifhed, he choofes fuch as it pleafeth him to make examples of, and he defers punifhing them, until the meafure of their iniquity is full, that their punifhment may be the more confpicuous. This appears from God's words to Pharaoh: I have upheld thee and thy people hitherto, that the meafure of your iniquity, as a nation, becoming full, I might fhew my power and juftice in punifhing you the more feverely, ver. 18.—If fo, God's upholding the Jews fo long, was no proof that he would not at length caft them away, and drive them out of Canaan, for their fin in crucifying the Chrift.—But thou wilt reply, fince God hath determined to deftroy the Jewifh nation for its wickednefs, why hath he not done it ere now, and thereby put an end to his ftill finding fault with them, on account of their repeated rebellions, to which his fparing them fo long, hath given occafion; for who hath refifted his will? ver. 19.—To this the apoftle anfwers, who art thou that prefumeft to find fault with God's government of the world? Shall the thing formed fay to him that formed it, why haft thou made me thus? ver. 20.—Hath not the potter power over the clay? &c. ver. 21.—But, faid he, not to reft my anfwer wholly on the fovereignty of God, what can be faid againft God's forbearing for fo long a time to deftroy the Jewifh nation, if it was done to fhew, more fully, his difpleafure againft the greateft national abufe of religious privileges long continued in, and the more fignally to punifh the nation guilty of fuch an abufe, ver. 22.—Alfo, that he might take in their place, believers of all nations, whom he had determined

 from

from the beginning to make his church and people, and whom by his dispensations towards the Jews, he had been preparing for that great honour, ver. 23, 24.—Which calling of the believing Jews and Gentiles, was long ago foretold by Hosea, ver. 25, 26.—Besides, the destruction of the greater part of the Jewish nation, for crucifying the Christ, is not more contrary to the covenant with Abraham, than their almost total subversion by the Assyrians and Babylonians, for their repeated idolatries, ver. 27.-29.—Thus it appears, that the believing Gentiles were called into the visible church of God, and received the great blessing of faith counted for righteousness, promised to Abraham's spiritual seed, agreeably to God's covenant with him, and to the predictions of the prophets, ver. 30.—But the unbelieving Jews who sought to become righteous, by obeying the law of Moses, have not attained righteousness, ver. 31.—because they sought it not by *faith*, according to the tenor of the covenant with Abraham, but by *works of law*, and stumbled at the promised seed, as at a stumbling stone, ver. 32.—Agreeably to what Isaiah had foretold concerning them, ver. 33.: so that they are now justly cast off.

I shall finish this illustration with two remarks. The first is, that in discoursing of the election of the Jews to be the people of God, and of their degradation from that high honour, the apostle has established such general principles, as afford a complete answer to all the objections which Deists have raised against revelation, on account of its want of universality. They affirm, that if the ancient revelations, of which the Jews are said to have been the keepers, had been from God, the knowledge of them would not have been confined to an inconsiderable nation, pent up in a corner of the earth, but would have been universally spread. In like manner they assert, that if the Christian religion were from God, it would long ago have been bestowed on all mankind. To these, and to every objection of the like nature, the apostle has taught us to reply, That God has an indisputable right to bestow his favours on whom he pleases. And therefore, without unrighteousness, he may withhold the benefit of revelation from whom he will, since he was under no obligation to bestow it on any; just as in the distribution of his temporal favours, he bestows on some a more happy country and climate, or a better bodily constitution, or greater natural talents, or a better education, than on others. And if Deists ask, Why God, in the distribution of his spiritual favours, hath preferred one nation or person before another, the apostle bids us answer, *Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, to make out of the same lump one vessel to honour, and another to dishonour?*

dishonour? The very same right which entitled God to make some of his creatures angels, and some of them men, entitled him to place men, in the endlessly various situations in which we see them. Nor can those who seem to be most unkindly treated, complain of the want of revelation, or of any other advantage, which God hath thought fit to withhold from them, since at the last day none shall be condemned for the want of these things: and in judging men, due regard will be had to the circumstances of each; so that the sentences passed will all be according to truth, as the apostle hath taught in the second chapter. Wherefore, since men may be saved, who have not enjoyed revelation, the giving or the withholding of that benefit is to be considered, not as an appointing of men, either to salvation or damnation, but merely as a placing them in more or less advantageous circumstances of trial. To conclude, God hath been pleased, in many instances, to make the reasons of his conduct incomprehensible to us, on purpose to teach us humility. At the same time, from what we know, we may believe, that however unsearchable God's judgments are, and his ways past finding out, they are full of wisdom and goodness. We ought therefore to change our doubts into adoration, and should join the apostle in crying out, *O the depth of the riches, both of the wisdom and of the knowledge of God!* chap. xi. 33.

My second remark is, That although some passages in this chapter, which pious and learned men have understood of *the election* and *reprobation* of individuals, are, in the foregoing illustration, interpreted of *the election of nations* to be the people of God, and to enjoy the advantage of an external revelation, and of their losing these honourable distinctions, the reader must not, on that account, suppose the author rejects the doctrines of the decree and foreknowledge of God. These doctrines are taught in other passages of Scripture. See Rom. viii. 29. note 1.: not to mention, that being founded in the nature of God, and in his government of the world, they are suggested by the light of nature, as well as by revelation, and have been subjects of disputation among philosophers in all ages. It is true, to reconcile the decree and foreknowledge of God, with the liberty and accountableness of man, is beyond the power of human reason, and therefore, persons of great probity and learning, have ranged themselves, some on the side of the divine decree, and some on the side of human liberty, in the imagination that the two are incompatible. In such an arduous question, however, the safest course perhaps is, to hold both doctrines, and to leave it to the light of a future state to discover how the liberty of man can stand with the decree of God. Nor will this appear an improper course, when it

is remembered, that many things muſt be held for certain, which to human reaſon appear as inconſiſtent, and as inconceivable, as that God hath decreed all things which come to paſs, and yet that men are free agents, and accountable for their actions. For example, we muſt hold the creation of matter, the eternity and infinitude of ſpace, the union of ſpirit with body: or if the exiſtence of ſpirit is denied, the capability of matter to think muſt

OLD TRANSLATION.

CHAP. IX. 1 I ſay the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſs in the Holy Ghoſt,

2 That I have great heavineſs and continual ſorrow in my heart.

3 For I could wiſh that myſelf were accurſed from Chriſt, for my brethren, my kinſmen according to the fleſh:

4 Who are Iſraelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving

GREEK TEXT.

1 Αληθειαν λεγω εν Χριϛῳ, ȣ ψευδομαι, (συμμαρτυρȣσης μοι της συνειδησεως μȣ εν πνευματι ἁγιῳ,)

2 Ὁτι λυπη μοι εϛι μεγαλη, και αδιαλειπτος οδυνη τῃ καρδιᾳ μȣ.

3 Ηυχομην γαρ αυτος εγω αναθεμα ειναι απο τȣ Χριϛȣ ὑπερ των αδελφων μȣ, των συγγενων μȣ κατα σαρκα·

4 Οἱτινες εισιν Ισραηλιται, ὡν ἡ υἱοθεσια, και ἡ δοξα, και αἱ διαθηκαι, και ἡ

Ver. 1. *I ſpeak the truth in Chriſt*, &c. This being an appeal to Chriſt and to the Holy Ghoſt, as knowing the apoſtle's heart, it is of the nature of an oath.

Ver. 2 *That I have great grief, and unceaſing anguiſh in my heart.* The apoſtle, when he wrote this chapter, being exceedingly grieved on account of the deſtruction which Chriſt had foretold was coming on the Jewiſh nation, he ſtopped after declaring his ſorrow without explaining the cauſe of it, as perſons in perplexity are wont to do But in the next verſe, by wiſhing to be devoted to deſtruction inſtead of his brethren, he ſhews plainly enough that their ruin as a nation, foreſeen by him, was the cauſe of his unceaſing anguiſh.

Ver. 3 *For I myſelf*, ηυχομην for ευχομην αν, *could wiſh to be ſeparated from Chriſt, inſtead of my brethren.* The word αναθεμα, which I have tranſlated *ſeparated*, anſwers to the Hebrew word *Hherem*, which ſignifies *a thing ſeparated* by the ſentence of men to be deſtroyed, as Achan was, Joſh. vii. 25 The word is elegantly uſed on this occaſion for a violent death, becauſe, as Locke obſerves, the Jewiſh nation was now αναθεμα, a thing *caſt away* by God, and *ſeparated* to be deſtroyed. The apoſtle was willing to ſuffer death, if thereby he could

muſt be maintained, with other things of a like nature, as indubitable facts. Yet whoever puſhes his ſpeculations concerning theſe matters to any length, will find himſelf utterly loſt in them, without reaping any benefit from theſe ſpeculations, except it be to teach him humility, from the experience which they will afford him of the limitedneſs and weakneſs of his own underſtanding.

NEW TRANSLATION.

CHAP. IX. 1 I *ſpeak* the truth in Chriſt,[1] I lie not, my conſcience bearing me witneſs in the Holy Ghoſt,

2 That I have great *grief and unceaſing anguiſh*[1] *IN* my heart.

3 For *I myſelf could wiſh to be ſeparated*[1] *from Chriſt*, (ὑπερ, 308.) *inſtead of my brethren*, my kinſmen according to the fleſh:

4 Who are Iſraelites (ſee ver. 6. note 2.) *Whoſe ARE* the adoption, (ſee Rom. viii. 14. note) and

COMMENTARY.

CHAP. IX. 1 *I ſpeak the truth in* the preſence of *Chriſt, and do not lie, my conſcience bearing me witneſs* in the preſence of *the Holy Ghoſt*, when I aſſure you,

2 *That I have great grief and unceaſing anguiſh in my heart*, becauſe the Jews are to be caſt off, the temple is to be deſtroyed, and the nation to be driven out of Canaan.

3 *For I myſelf could wiſh to be cut off from the church, inſtead of my brethren, my kinſmen by deſcent from Abraham:* and therefore in what I am going to write, I am not influenced by ill will towards my nation;

4 *They are the ancient people of God, theirs is the high title of God's ſons, and the viſible ſymbol of God's preſence, and the* two *covenants, and*

---

could have prevented the terrible deſtruction which was coming upon the Jews. Wherefore, *ſeparated from Chriſt*, means, cut off by death from the viſible church, called *Chriſt*, Rom. xvi. 7. *Who were in Chriſt before me*, who were *in the church of Chriſt* before me.—The apoſtle's wiſh, thus underſtood, was not contrary to piety. Becauſe if he had been cut off from the church of Chriſt, either by the hand of God or man, that evil might have been cheerfully borne by him, on account of the great good that was to follow from it.—In this wiſh, the apoſtle ſeems to have imitated Moſes, who deſired to be blotted out of God's book, rather than that the Iſraelites ſhould be deſtroyed, Exod. xxxii. 32.—Waterland, Serm. vol. i. p. 77, 78. obſerves, that as απο των προγονων, 2 Tim. i. 3. ſignifies, *after the example of my forefathers*, απο τε Χριςε, in this paſſage, may ſignify, *after the example of Chriſt*.—Others tranſlate αναθεμα απο Χριςε, *ſeparated by Chriſt*, that is, *put to death by Chriſt*. For St. John, 1 Ep. iii. 16. ſays, *Becauſe Chriſt laid down his life for us, therefore we ought to lay down our lives for the brethren.*

of the law, and the ſervice *of God*, and the promiſes.

5 Whoſe *are* the fathers, and of whom, as concerning the fleſh Chriſt *came*, who is over all, God bleſſed for ever. Amen.

νομοθεσια, και ἡ λατρεια, και αἱ επαγγελιαι.

5 Ὧν οἱ πατερες, και εξ ὧν ὁ Χριστος το κατα σαρκα, ὁ ων επι παντων Θεος ευλογητος εις τους αιωνας. Αμην.

Ver. 4.—1 *And the glory*. The viſible ſymbol of the divine preſence, which reſted above the ark, was called *the glory*, 1 Sam iv. 21. and *the glory of the Lord*. Hence the introduction of the ark into the temple, is called *the entrance of the King of glory*, Pſ xxiv. 7.—The apoſtle enumerated the privileges of the Jews, not only to ſhew, that he reſpected them on account of theſe privileges, but to make them ſenſible of the loſs they were about to ſuſtain, by God's caſting them off. They were to be excluded from the better privileges of the goſpel church, of which their ancient privileges were but the types. For their relation to God as his people, ſignified by the name *Iſraelite*, prefigured the more honourable relation which believers, the *true Iſrael*, ſtand in to God.—Their *adoption* as the ſons of God, and the privileges they were entitled to by that adoption, were types of believers being made partakers of *the divine nature*, by the renewing of the Holy Ghoſt, and of their title to the inheritance of heaven.—The reſidence of the *glory*, firſt in the tabernacle and then in the temple, was a figure of the reſidence of God by the Spirit in the Chriſtian church, his temple on earth, and of his eternal reſidence in that church, brought to its perfect form in heaven.—The *covenant with Abraham*, was the new or goſpel covenant, the bleſſings of which were typified by the temporal bleſſings promiſed to him and to his natural ſeed: and the *covenant at Sinai*, whereby the Iſraelites, as the worſhippers of the true God, were ſeparated from the idolatrous nations, was an emblem of the final ſeparation of the righteous from the wicked for ever.——In the *giving of the law*, and the formation of the Iſraelites into a nation, or community, the formation of the city of the living God, and of the general aſſembly and Church of the firſt-born, was repreſented.——Laſtly, The heavenly country, the habitation of the righteous, was typified *by Canaan*, a country given to the Iſraelites by God's promiſe. See ver. 8. laſt part of the note.

Ver. 5.—1. *From whom the Chriſt deſcended according to the fleſh*. This limitation, *according to the fleſh*, intimates, that Chriſt has another nature, according to which he did not deſcend from the fathers. See chap. i. 3, 4.

2 *Who is over all*. Ὁ ων επι παντων. See the uſe of επι, as diſtinguiſhed from εν and δια, Eph. iv. 6. alſo 1 Cor. xv. 28. note 2. where the import of the general expreſſion is explained.

3. *God bleſſed for ever*, that is God honoured and praiſed for ever by all. Mill on this verſe proves againſt Eraſmus, that the omiſſion of

the glory,[1] and the covenants, (Gal. iv. 24.) and the giving of the law, and *the worship, and* the promises.

the giving of the law, which, though a political law, was dictated by God himself, *and the* tabernacle *worship*, formed according to a pattern shewed to Moses, *and the promises* concerning the Christ.

5 Whose ARE the fathers, and (ἐξ ὧν) *from whom* (ὁ Χριστος) *the Christ DESCENDED according to the flesh*, who is over all,[2] God[3] blessed for ever. Amen.

5 *Theirs are the fathers*, Abraham, Isaac, and Jacob, persons eminent for piety, and high in favour with God: *and from them the Christ descended, according to his flesh, who is over all God blessed for ever. Amen.* The Jews therefore by their extraction and privileges, are a noble and highly favoured people.

---

of the word Θεος, *God*, in some MSS. of Cyprian's works, and its not being commented upon by Chrysostom, is of no value, in opposition to the best and most ancient MSS. and versions, the Syriac not excepted, who all have the word Θεος here.—Whitby in his Last Thoughts, says the true reading of this verse is, ὠν ὁ επι παντων Θεος, *Whose is the God over all*: because by this reading the climax is completed, and the privilege in which the Jews gloried above all others, of having the true God for their God, is not omitted. But as this reading is found in no copy whatever, it ought not to be admitted on conjecture. The Greek text runs thus; και εξ ὠν ὁ Χριστος το κατα σαρκα ὁ ων επι παντων Θεος ευλογητος εις τους αιωνας αμην. Erasmus proposed two methods of pointing and translating this passage. The first is, to place the comma after the word παντων, *all*, so as to join *who is over all*, with Christ thus, *Christ descended according to the flesh, who is over all*; and to make a separate sentence of the clause, *God be blessed for ever.* The second is to end the sentence with the word σαρκα, *flesh*, in this manner: *Christ descended according to the flesh*, and to make what follows a new sentence, *God who is over all, be blessed for ever*, namely, for the great privileges bestowed on the Jews. But as the phrase, *blessed be God*, occurs above twenty times in scripture, and as often as it occurs (See Luke i. 68. 2 Cor. i. 3. Ephes. i. 3. 1 Pet. i. 3.) ευλογητος goes before Θεος, and Θεος always hath the article prefixed, the common pointing and translation of the clause ὁ ων επι παντων Θεος ευλογητος ought to be retained, even in Socinus's opinion, as more agreeable to the scripture phraseology, than the pointing proposed by Erasmus. Besides, to declare, that the *Christ*, who is both the subject and the author of the gospel, *is God over all*, was highly necessary, because while it shews the great honour which the Jews derived from Christ's being one of them according to the flesh, Luke ii. 32. it adds the greatest authority to the doctrines of the gospel.—It need not surprise us, that Christ in the flesh, is called *God over all blessed for ever*; since *God hath highly exalted him* in the human nature, *and given him a name* above

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

7 Neither because they are the seed of Abraham, *are they* all children: but in Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

6 Ουχ οἱον δε ὁτι εκπεπτωκεν ὁ λογος τȣ Θεȣ· ȣ γαρ παντες οἱ εξ Ισραηλ, ȣτοι Ισραηλ·

7 Ουδ' ὁτι εισι σπερμα Αβρααμ, παντες τεκνα· αλλ' εν Ισαακ κληθησεται σοι σπερμα.

8 Τȣτεστιν, ȣ τα τεκνα της σαρκος, ταυτα τεκνα τȣ Θεȣ· αλλα τα τεκνα της επαγγελιας λογιζεται εις σπερμα.

---

above every name, Philip. ii. 9.—And *hath put all things under his feet,* 1 Cor. xv. 27.—*And will judge the world in righteousness, by that man whom he hath ordained,* Acts xvii. 31.

Ver. 6.—1. *Now it is not possible that the promise of God hath fallen.* Ουχ οἱον δε ὁτι, verbatim, *Non quale autem quod; it is not such as that the promise of God hath fallen.* Erasmus translates the clause thus: *Non autem hoc loquor quod exciderit. I do not say this, that the word of God hath fallen;* in which he follows the Greek scholiast, who supplies the words τȣτο δε ȣ λεγω.—Εκπεπτωκε, is a metaphor taken from ships which miss their port, Acts xxvii. 29. Or from flowers, whose leaves wither and fall to the ground, 1 Pet. i. 24.

2. *For all who are of Israel.* Jacob, the father of the twelve tribes, was named *Israel,* by an angel with whom he wrestled, in token of his being high in favour with God: and the name was given to all Jacob's descendants, to signify that they were Abraham and Isaac's posterity, not by Esau, but by Jacob, and that as God's visible church and people, they were the objects of his favour, and types of his invisible church, consisting of believers of all nations.

3. *These are not Israel.* Here *Israel* denotes not the natural seed of Abraham only, but the spiritual seed also, namely, believers of all nations, called *the Israel of God,* Gal. vi. 16. because they were typified by the natural Israel. In that large sense alone, the apostle's affirmation is true, that *all who are of Israel, these are not Israel.* The natural descendants of Israel, do not constitute the whole of the people of God. Besides them, there is the *spiritual Israel,* of whom the invisible church consists, who are more truly the children of Abraham, than his natural descendants by Jacob, and to whom the promises of the covenant belong, in their second and highest meaning.

Ver. 8. *That is, the children of the flesh, these are not the children of God; but the children of promise are counted for seed.* (See the Illustration.) *The children of the flesh* are Ishmael and Abraham's children by

6 *Now* IT IS *not possible that* (ὁ λόγος, 60.) *the promise of God* (ver. 9.) *hath fallen.*[1] *For all who* ARE *of Israel, they* ARE *not Israel.*[3]

7 Neither because they are the seed of Abraham, ARE THEY all children. But in Isaac shall thy seed be called, (Gen. xxi. 12.)

8 That is, *The children of the flesh, these* ARE *not* the children of God: but the children of the promise are counted *for seed.*

6 *Now, it is not possible that the promise of God hath fallen* to the ground; nor will it fall, though the Jews be cast off. *For all who are* descended *of Israel, these are not Israel;* they do not constitute the whole of the people of God.

7 *Neither, because persons are the seed of Abraham* according to the flesh, *are they all* the *children* to whom the promises belong; otherwise Ishmael would not have been excluded from the covenant, (Gen. xvii. 20. 21.) *But* God said, *In Isaac shall thy seed be called.*

8 *That is, the children* of Abraham *by natural descent, these are not* all *the children of God* and heirs of Canaan, of whom God spoke to Pharaoh; Exod. iv. 22. *But* only *the children* given to him *by the promise, are counted* to him *for seed.*

---

by Keturah, all of whom he begat in the ordinary course. But the *children of promise* are Isaac and his descendants, called *the children of promise,* because Isaac was begotten through the strength which God communicated to his parents along with the promise, *Lo Sarah shall have a son.* In calling the children of the flesh, which Abraham had by that promise, *the children of God,* the apostle followed both God himself, who said to Pharaoh, Exod. iv. 20. *Israel is my son*; and Moses, who said to the Israelites, Deut. xiv. 1. *Ye are the children of the Lord your God,* thereby intimating to them, that the honourable appellation of *the children of God* was given them, because they were God's visible church and people. Accordingly, Hosea i. 10. foretelling the calling of the Gentiles into the church, expresses it by their being named *the sons of the living God.* Farther, Abraham's natural seed by Isaac were called *God's sons,* and had the land of Canaan given them to inherit, because they were *types of the invisible church,* consisting of believers of all nations, who, partaking the nature of God by faith and holiness, are truly the sons of God; and because Canaan their inheritance, was *a type of the heavenly country,* the inheritance of the children of God. See ver. 4. note 1.—Now, in making the natural seed the type of the spiritual, and the temporal blessings the emblems of the eternal, there was the greatest wisdom, not only because the emblematical method of representing things was usual in the early ages, but because the birth of Isaac was a pledge of the birth of the spiritual seed, and because, when the temporal blessings

9 For this *is* the word of promiſe, At this time will I come, and Sarah ſhall have a ſon.

10 And not only *this*; but when Rebecca alſo had conceived by one, *even* by our father Iſaac,

11 (For *the children* being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth,)

9 Επαγγελιας γαρ ὁ λογος ὁυτος· κατα τον καιρον τουτον ελευσομαι, και εϛαι τῃ Σαρρᾳ ὑιος.

10 Ου μονον δε, αλλα και Ῥεβεκκα, εξ ἑνος κοιτην εχουσα, Ισαακ του πατρος ἡμων,

11 Μηπω γαρ γεννηθεντων, μηδε πραξαντων τι αγαθον ἠ κακον, ἱνα ἡ κατ' εκλογην του Θεου προθεσις μενῃ, ουκ εξ εργων, αλλ' εκ του καλουντος,

---

promiſed to the natural ſeed, particularly their introduction into Canaan, was accompliſhed by moſt extraordinary exertions of the divine power, it was ſuch a pledge and proof of the introduction of the ſpiritual ſeed into the heavenly country, as muſt in all ages, till that event happen, ſtrengthen their faith, and give them the greateſt conſolation.

Ver. 10. *Having conceived twins by one.* Iſaac being the only ſon of Abraham, to whom the promiſes were made, he is called by God himſelf, Abraham's *only ſon*, Gen. xxii. 2.

Ver. 11.—1. *They verily not being yet born, neither having done any good or evil.* The apoſtle makes this obſervation, to prevent the Jews from imagining that Eſau loſt the honour of being the root of the people of God, on account of his profaneneſs in deſpiſing that honour, Heb. xii. 16 —The apoſtle's obſervation, that theſe children before they were born, had done neither good nor evil, overthrows, as Whitby remarks, the doctrine of the pre-exiſtence of ſouls. For if theſe children had pre-exiſted before they were born, they might have done good or evil, for which the one was favoured, and the other rejected.

2. *That the purpoſe of God might ſtand by an election, not on account of works, but*, &c. The apoſtle, according to his manner, cites only a few words of the paſſage on which his argument is founded; but I have inſerted the whole in the commentary, to ſhew that Jacob and Eſau are not ſpoken of as individuals, but as repreſenting the two nations ſpringing from them: *Two nations are in thy womb*, &c. and that *the election*, of which the apoſtle ſpeaks, is not an election of Jacob to eternal life, but of his poſterity to be the viſible church and people of God on earth, and heirs of the promiſes in their firſt and literal meaning, agreeably to what Moſes declared, Deut. vii. 6, 7, 8. and

9 (Γαρ, 97.) *Now, the word of promiſe* WAS *this, According to* this time *I will* come, and Sarah ſhall have a ſon, (Gen. xviii. 10.)

10 And not only *WAS THERE THAT* (ſupp. ὁρισμὸς) *LIMITATION; but Rebecca also having conceived TWINS* by one EVEN *Iſaac* our father,

11 *They* (Γαρ, 94.) *verily not being yet born,* neither having done any good or evil, that the purpoſe of God *might ſtand by an election, not on account of* works, but of him *who* calleth,

9 *Now, the word of promiſe was this: I will return to thee according to the time of life, and Sarah thy wife ſhall have a ſon.* Wherefore, Iſaac is the only ſeed whom God acknowledged for his ſon and heir.

10 *And not only was there that limitation* of the ſeed to the promiſed ſon, *but* to prevent the Jews from thinking Iſhmael was excluded on account of his character, *when Rebecca alſo had conceived twins, by the one ſon of Abraham, even by Iſaac our father,*

11 *And these twins verily not being yet born, neither having done any good or evil, that the purpoſe of God* in making the one twin the root of his viſible church rather than the other, *might ſtand by an election,* made, *not on account of works, but* from the mere pleaſure *of him who called* Iſaac the ſeed preferably to Iſhmael. See ver. 7.

---

and Paul preached, Acts xiii. 17.—That this is *the election* here ſpoken of, appears from the following circumſtances: 1. It is neither ſaid, nor is it true of Jacob and Eſau perſonally, that *the elder ſerved the younger*. This is only true of their poſterity. 2. Though Eſau had ſerved Jacob perſonally, and had been inferior to him in worldly greatneſs, it would have been no proof at all of Jacob's election to eternal life, nor of Eſau's reprobation. As little was the ſubjection of the Edomites to the Iſraelites in David's days, a proof of the election and reprobation of their progenitors. 3. The apoſtle's profeſſed purpoſe in this diſcourſe, being to ſhew that an election beſtowed on Jacob's poſterity by God's free gift, might either be taken from them, or others might be admitted to ſhare therein with them, it is evidently not an election to eternal life, which is never taken away, but an election to external privileges only. 4. This being an election of the whole poſterity of Jacob, and a reprobation of the whole deſcendants of Eſau, it can only mean, that the nation which was to ſpring from Eſau, ſhould be ſubdued by the nation which was to ſpring from Jacob; and that it ſhould not, like the nation ſpringing from Jacob, be the church and people of God, nor be entitled to the poſſeſſion of Canaan, nor give birth to the ſeed in whom all the families of the earth were to be bleſſed. 5. The circumſtance of Eſau's being elder than Jacob was very properly taken notice of, to ſhew that Jacob's election

was

12 It was ſaid unto her, The elder ſhall ſerve the younger.

12 Ερρηθη αυτη· ὁτι ὁ μειζων δȣλευσει τω ελασσονι·

13 As it is written, Jacob have I loved, but Eſau have I hated.

13 Καθως γεγραπται· τον Ιακωβ ηγαπησα, τον δε Ησαυ εμισησα.

14 What ſhall we ſay then? *Is there* unrighteouſneſs with God? God forbid.

14 Τι ȣν ερȣμεν; μη αδικια παρα τω Θεω; Μη γενοιτο.

15 For he ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.

15 Τω γαρ Μωσῃ λεγει· Ελεησω ὁν αν ελεω, και οικτειρησω ὁν αν οικτειρω.

16 So then, *it is* not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.

16 Αρα ȣν ȣ τȣ θελοντος, ȣδε τȣ τρεχοντος, αλλα τȣ ελεȣντος Θεȣ.

---

was contrary to the right of primogeniture, becauſe this circumſtance proved it to be from pure favour. But if his election had been to eternal life, the circumſtance of his age ought not to have been mentioned, becauſe it had no relation to that matter whatever.

Ver. 13.—1 *Jacob I have loved.* See Deut. vii. 6.—3. Hoſea uſes the word *beloved,* to expreſs God's reſtoring the Jews to the honour of being his church and people, after having caſt them off for a time. See ver. 25.

2. *But Eſau I have hated.* What God's hatred of Eſau was, is declared in the words of the prophecy which immediately follow, namely, *and laid his mountain waſte.*

Ver. 14. *What ſhall we ſay then? is not injuſtice with God?* To judge of God's conduct in this election, we muſt diſtinguiſh between his juſtice and his benevolence. For whereas juſtice ſuppoſes ſome good or bad action, as the foundation of the rewards and puniſhments which it diſpenſes, benevolence in its operations ſuppoſes neither, but diffuſes itſelf to all ſorts of men. And therefore in making the Iſraelites his church and people, and in denying that honour to the poſterity of Eſau, God was guilty of no injuſtice whatever: he might do with his own what he pleaſed.

Ver. 15. *For he ſaith to Moſes, I will have mercy on whom I will have mercy.* Here *mercy* is not an eternal pardon granted to individuals, but the receiving of a nation into favour, after being diſpleaſed with it; for theſe words were ſpoken to Moſes, after God had laid aſide

12 It was said *to* her, (Gen. xxv. 23.) The elder shall serve the younger:

12 *It was said to Rebecca*, "Two "nations are in thy womb, and two "manner of people shall be separated from thy bowels, and the "one people shall be stronger than "the other people, and *the elder* "*shall serve the younger*."

13 As it is written, Jacob[1] *I have* loved, but Esau *I have* hated.[2]

13 This election proceeded from God's own pleasure, *as it is written*, Mal. i. 2. 3. *I loved Jacob and I hated Esau*, "and laid his mountain "waste."

14 *JEW*, What shall we say then? (μη) *Is not injustice* with God?[1] *APOSTLE*, *By no means*.

14 *What shall we say then*, concerning the election of Isaac preferably to Ishmael, and of Jacob preferably to Esau, to be the seed to whom the temporal promises were made? *Is not injustice with God? By no means.*

15 For he saith to Moses (Exod. xxxiii. 19.) I will have mercy[1] on whom I will have mercy, and I will have compassion on whom I will have compassion.

15 *For*, to shew that God may bestow his favours on whom he pleases, *he saith to Moses*, *I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy*. In conferring favours on nations, and in pardoning those who deserve destruction, I act according to my own pleasure.

16 So then, IT IS not of him *who* willeth,[1] nor of him *who* runneth (Gen. xxvii. 3, 4.) but of God *who* sheweth mercy.

16 *So then, the election did not depend on Isaac, who willed* to bless Esau, *nor on Esau, who ran* for venison, that his father might eat and bless him; *but* it depended *on God, who may bestow his favours* as he pleaseth.

---

aside his purpose of consuming the Israelites for their sin in making and worshipping the golden calf, Exod. xxxiii. 19. See Rom. xv. 9. note 1.

Ver. 16. *So then it is not of him who willeth*, &c. It may be thought that this conclusion should have been introduced immediately after ver. 13. But the apostle reserved it to this place, that he might have God's answer to Moses, as its foundation likewise. For as in electing the Israelites to be his church and people, so in pardoning them as a nation for worshipping the golden calf, God acted from his mere good pleasure.

17 For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth.

17 Λεγει γαρ ἡ γραφη τῳ Φαραω· Ὁτι εις αυτο τȣτο εξηγειρα σε, ὁπως ενδειξωμαι εν σοι την δυναμιν μȣ, και ὁπως διαγγελῃ το ονομα μȣ εν παση τῃ γῃ.

---

pleaſure. But if God from mere good pleaſure, elected them at the firſt, and afterwards continued them his people, notwithſtanding they deſerved to have been caſt off for their idolatry, why might he not under the goſpel, make the Gentiles his people, although formerly idolaters?

Ver. 17.—1. *Beſides, the ſcripture ſaith to Pharaoh.* Though Pharaoh alone was ſpoken to, it is evident that this, and every thing elſe ſpoken to him in the affair of the plagues was deſigned for the Egyptian nation in general, as we learn from Exod. iv. 22. *Say unto Pharaoh, thus ſaith the Lord, Iſrael is my ſon even my firſt born.* 23. *And I ſay unto thee, let my ſon go that he may ſerve me. And if thou refuſeſt to let him go, behold I will ſlay thy ſon, even thy firſt-born.* For as *Iſrael* here, ſignifies the nation of the Iſraelites, ſo *Pharaoh* ſignifies the nation of the Egyptians: and Pharaoh's *ſon*, even his *firſt-born*, is the firſt born of Pharaoh and of the Egyptians. In like manner, Exod. ix. 15. *I will ſtretch out my hand, that I may ſmite thee and thy people with peſtilence, and thou ſhalt be cut off from the earth;* that is, thou and thy people ſhall be cut off; for the peſtilence was to fall on the people as well as on Pharaoh. Then follow the words quoted by the apoſtle, ver. 16. *And in very deed, for this ſame purpoſe I have raiſed thee up, for to ſhew in thee my power,* &c. Now, as no perſon can ſuppoſe, that the power of God was to be ſhewn in the deſtruction of Pharaoh ſingly, but in the deſtruction of him and his people, this that was ſpoken to Pharaoh was ſpoken to him and to the nation of which he was the head.—Laſtly, as in this diſcourſe, *Jacob* and *Eſau* ver. 12, 13. ſignify the people that ſprang from them, it is reaſonable to ſuppoſe, that in the ſame diſcourſe, *Pharaoh* ſignifies the people over whom he reigned, and for whom he appeared in all his tranſactions with Moſes. See alſo Rom. x. 1. xi. 2. where *Iſrael* ſignifies the people deſcended from Iſrael.

2. *Even for this ſame purpoſe I have raiſed thee up.* This being ſpoken to Pharaoh as king of Egypt, it is to be underſtood of the nation which he governed, and not of himſelf as an individual. In the Hebrew, the words addreſſed to Pharaoh literally ſignify *ſtare te feci: I have made thee to ſtand.* Accordingly they are tranſlated by the LXX. ενεκεν τȣτȣ διετηρηθης, *For the ſake of this,* namely, of ſhewing my power, *thou haſt been preſerved;* thou and the people whom thou governeſt have been raiſed to their preſent celebrity, and have been preſerved amidſt the plagues hitherto ſent on you, that thou and thy people,

17 (Γαρ, 91.) *Besides*, the scripture saith *to* Pharaoh,[1] Even for this same purpose *I have raised* thee up,[2] that I might shew *in thee my power*,[3] and that my name might be *published through* all the earth.[4]

17 *Besides*, the punishment of nations is sometimes deferred, to shew more conspicuously the divine justice and power in their after punishment; *for the scripture saith* to Pharaoh, *even for this same purpose I have raised thee* and thy people to great celebrity, and have upheld you during the former plagues, that, in punishing you, *I might shew my power, and that my name*, as the righteous Governor of the world, *might be published through all the earth.*

---

people, having an opportunity by your actions, to shew your wickedness, I might shew the greatness of my power in punishing you. The apostle's translation of this passage, εις αυτο τυτο εξηγειρα σε, *For this same purpose I have raised thee up*, does not alter its meaning. For the LXX. have used the original word εγειρειν, in the sense of *preserving*, Isaiah xlv. 13. &c. Taylor understands this of Pharaoh's being recovered from the plague of the blains, which is said to have been on him, Exod. ix. 11.

3. *That I might shew in thee*, δυναμιν, LXX. ισχυν, *my power*. God made Pharaoh and the Egyptians to stand in the midst of the plagues, by removing the plagues one after another, on Pharaoh's promising to let the people go. But this lenity being the occasion of hardening them, new plagues were sent to humble them, whereby God still farther shewed his power. At last the prince and his people, having discovered the greatest obstinacy, God destroyed them in the Red Sea, and thereby made an illustrious display of the greatness, both of his power and justice in the government of the world.

4. *And that my name might be published through all the earth.* According to Warburton, God in this speech to Pharaoh declared, that Egypt was chosen by him as the scene of his wonders, and that the Israelites were sent thither, for this very purpose, that through the celebrity of the Egyptian nation, the fame of the power of the true God, in destroying the people of that nation, and in delivering the Israelites, might be published far and wide, and draw the attention of all the nations who had any intercourse with the Egyptians. Accordingly, Rahab told the Israelitish spies, that the Canaanites had heard of the drying up of the waters of the Red Sea, Josh. ii. 9.—11. 1 Sam. iv. 8. And considering the communication which the other nations had with Egypt, on account of its being so early advanced in legislation, sciences, and arts, it is reasonable to believe that any thing extraordinary, which happened in that country, would soon be divulged through all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will, he hardeneth,

18 Αρα ȣν ὁν θελει ελεει, ὁν δε θελει σκληρυνει.

19 Thou wilt ſay then unto me, Why doth he yet find fault? For who hath reſiſted his will?

19 Ερεις ȣν μοι· τι ετι μεμφεται; τῳ γαρ βȣληματι αυτȣ τις ανθεστηκε;

20 Nay, but, O man, who art thou that replieſt againſt God? ſhall the thing formed ſay to him that formed *it*, Why haſt thou made me thus?

20 Μενȣνγε, ω ανθρωπε, συ τις ει ὁ ανταποκρινομενος τῳ Θεῳ; μη ερει το πλασμα τῳ πλασαντι· τι με εποιησας ȣτως;

21 Hath not the potter power over the clay, of the

21 Η ȣκ εχει εξȣσιαν ὁ κεραμευς τȣ πηλȣ, εκ τȣ αυ-

Ver. 18.—1. *And whom he will he hardeneth.* If this is underſtood of nations, God's *hardening* them, means his allowing them an opportunity to harden themſelves, by exerciſing patience and long-ſuffering towards them. See Eſſ. iv. 5. This was the way God hardened Pharaoh and the Egyptians, Exod. vii. 3. *I will harden Pharaoh's heart, and multiply my ſigns and my wonders in the land of Egypt.* For when God removed the plagues one after another, the Egyptians took occaſion from that reſpite to harden their own hearts. So it is ſaid, Exod. viii. 15. *But when Pharaoh ſaw that there was a reſpite, he hardened his heart, and hearkened not unto them, as the Lord had ſaid.* See Ex. viii. 32.—If the expreſſion, *whom he will he hardeneth,* is underſtood of individuals, it does not mean that God hardens their hearts, by any poſitive exertions of his power upon them, but that by his not executing ſentence againſt their evil works ſpeedily, he allows them to go on in their wickedneſs, whereby they harden themſelves. And when they have proceeded to a certain length, he withholds the warnings of prophets and righteous men, and even withdraws his Spirit from them, according to what he declared concerning the antediluvians, Gen. vi 3. *My Spirit ſhall not always ſtrive with man.* The examples of Jacob and Eſau, and of the Iſraelites and the Egyptians, are very properly appealed to by the apoſtle on this occaſion, to ſhew that, without injuſtice, God might puniſh the Iſraelites for their diſobedience, by caſting them off, and make the believing Gentiles his people in their place. Here it is proper to obſerve, that the unbelieving Jews and Judaizing Chriſtians, by putting an active ſenſe on the verſe under conſideration, and on Rom. i. 24. xi. 7. and on ſome expreſſions in the Old Teſtament, made God the author of men's ſin, a blaſphemy which the apoſtle James was at great pains to confute. Chap. i. 13.

Ver. 19.

18 *Well, then, he hath mercy on whom he will, and* whom he will he hardeneth.[1]

18 *Well, then,* from the election of Jacob, it appears, that *God bestows his favours on what nations he will; and* from the destruction of Pharaoh and the Egyptians, it appears, that *whom he will he hardeneth,* by enduring their wickedness with much long-suffering, ver. 22.

19 (Ουν, 262.) *But* thou wilt say to me, Why doth he *still* find fault? For who hath resisted his will?[1]

19 *But thou wilt reply to me,* since God is to cast off the Jews, *why doth he still find fault?* By destroying them, he might easily have put an end to their provocations. *For who hath resisted his will?*

20 (Μενουγε) Nay, but O man, Who art thou that repliest against God?[1] Shall the thing formed say to him *who* formed IT, Why hast thou made me thus?[2]

20 *Nay, but, O man, who art thou that arguest to the dishonour of God? Is it reasonable for the thing formed,* who hath its being merely by the will and power of its maker, *to say to him who made it, why hast thou made me thus?*

21 Hath not the potter (εξουσιαν) *a just power*

21 To use the argument whereby God formerly illustrated his

Ver. 19.—1. *Why doth he still find fault; for who hath resisted his will?* By this question, the Jew who objects to the apostle's doctrine, insinuates, that since God had not rejected his people formerly for their wickedness, as he might easily have done, there was no reason to think tha the would ever cast them off.

Ver. 20.—1. *Who art thou that repliest against God?* In this question, the impiety of forming arguments against God on account of his distributing to some nations, or to some individuals, favours which he denies to others, is strongly represented. What God is obliged to give to none, he may, without injustice, withhold from whom he will.

2. *Shall the thing formed, say to him who formed it, why hast thou made me thus?* The apostle alludes to If. xlv. 9 where, in answer to the Jews, who seem to have taken it amiss, that their deliverance was to be accomplished by Cyrus, a heathen prince, the prophet says, *Wo unto him that striveth with his Maker; let the potsherds strive with the potsherds of the earth: shall the clay say to him that fashioned it, what makest thou? or thy work, he hath no hands?* Questions which imply, that nations who derive their existence and continuance, merely from the power and goodness of God, have no right to find fault with him, because he hath denied them this or that advantage, or because he bears with the wickedness of some nations for a long time, while he instantly punishes others.

 Ver. 21.

ſame lump to make one veſſel unto honour, and another unto diſhonour?

τυ φυραματος ποιησαι, ὁ μεν εις τιμην σκευος, ὁ δε εις ατιμιαν;

22 *What* if God, willing to ſhew *his* wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction:

22 Ει δε θελων ὁ Θεος ενδειξασθαι την οργην, και γνωρισαι το δυνατον αὐτυ, ηνεγκεν εν πολλῃ μακροθυμιᾳ σκευη οργης κατηρτισμενα εις απωλειαν;

Ver. 21.—1. *Hath not the potter a juſt power over the clay?* This is the ſimilitude which God himſelf uſed, for illuſtrating his power and ſovereignty, whereby he is entitled to make ſome nations great and happy, and to puniſh and deſtroy others. Jer. xviii. 6. *O houſe of Iſrael, cannot I do with you as this potter, ſaith the Lord? Behold, as the clay is in the potter's hand, ſo are ye in mine hand, O houſe of Iſrael.* 7. *At what inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to pluck up,* &c. Here every reader muſt be ſenſible, that nothing is ſaid concerning God's creating individuals, ſome to be ſaved and ſome to be damned, by an exercife of abſolute ſovereignty. It is his power and ſovereignty in the diſpoſal of nations only, that is deſcribed by the figure of the potter.

2. *To make out of the ſame lump, one veſſel to honour, and another to diſhonour. The ſame lump* ſignifies the maſs of mankind, out of which particular nations are formed; conſequently the *one veſſel* means, not any particular perſon, but a nation or community. And *a veſſel to honour,* or an honourable uſe, means a nation made great and happy by the favour and protection of God, and by the advantages which he confers on them. On the other hand, a *veſſel to diſhonour,* ſignifies a nation which God depreſſes, by denying it the advantages beſtowed on others, or by depriving it of the advantages which it formerly enjoyed, Acts xiii. 17. The meaning of this queſtion is, May not God, without injuſtice, exalt one nation, by beſtowing privileges upon it, and depreſs another, by taking away the privileges which it has long enjoyed?

Ver. 22.—1. *And make known his power.* As this is the reaſon aſſigned by God, for his upholding Pharaoh and the Egyptians, amidſt the plagues, ver. 17. we may reaſonably ſuppoſe the apoſtle is ſpeaking of God's dealings, not with individuals, but with nations. Beſides, God's power is not made known in the preſent life, by the puniſhment of individuals.

2. *Hath carried with much long ſuffering,* &c. The word ηνεγκεν, literally ſignifies *to bear* or *carry,* in which ſenſe I think it is uſed here. For as the apoſtle had termed the nations of the world *veſſels,* in alluſion to the ſimilitude of the potter, he terms the Jews, *veſſels of wrath,* becauſe God would in wrath ſoon daſh them in pieces. See the next note.

over the clay [1] to make of the same lump, one vessel *to* honour, and another *to* dishonour? [2]

sovereignty in the disposal of nations, Jer. xviii. 6. *Hath not the potter power over the clay, to* make *of the same lump, one vessel* fitted *to an honourable use, and another to a meaner service?*

22 (Ει δε, 100.) *Yet*, if God, willing to shew HIS wrath, *and make* known his power, [1] (ηνεγκεν) *hath carried* [2] with much long-suffering, the vessels of wrath, [3] fitted *for* destruction: [4]

22 *Yet*, not to rest the matter on God's sovereignty, *if God, willing to shew his wrath* for the abuse of privileges bestowed, *and to make known his power* in the punishment of such wickedness, *hath upheld, with much long-suffering, the* Jews, who, because they are to be destroyed, may be called *vessels of wrath fitted for destruction*, where is the fault?

---

note. Farther, he represents God as bearing these vessels in his hand for a long space of time before he cast them from him, that his power and justice might become the more conspicuous, when he actually threw them away and broke them.

3. *The vessels of wrath.* The apostle, by giving the Jews the appellation *of vessels of wrath, fitted for destruction*, carries on the similitude of the potter, by which he had illustrated God's sovereignty in his dealings with nations, ver. 21. For as a potter, when he finds that a vessel which he hath made, does not answer the use he intended it for, casts it from him in anger, and breaks it, and hath a just title so to do, God, in like manner, was about to cast the Jewish nation away, and to destroy it in his displeasure; and he had a right to do so, on account of its multiplied idolatries and rebellions, and more especially for their crucifying Christ. See Ps. ii. 9. where the figure of a potter's vessel dashed in pieces, is introduced to express the destruction of a nation.—By assigning the same reason, for God's bearing the Jewish nation in his hand, so long before he cast them from him, which God assigned for his upholding Pharaoh and the Egyptians, the apostle shewed the Jews the absurdity of inferring, that God would never cast off their nation because he had not done it hitherto. He had preserved them for so long a time, notwithstanding their manifold and great iniquities, that when he should punish them, it might be with the severest judgments; whereby his power as well as his justice would be displayed the more illustriously.

4. *Fitted for destruction.* The word κατηρτισμενα, in the middle voice, may be translated, *fitted themselves for destruction.* Or, if it is in the passive voice, it means, that by their wickedness, the Jews were fitted for destruction.—In ver. 23. a different phraseology is used concerning the vessels of mercy: for it is said of them; *Which he had before prepared for glory.*

23 And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory?

24 Even us whom he hath called, not of the Jews only, but alſo of the Gentiles.

25 As he ſaith alſo in Oſee, I will call them my people, which were not my people; and her, beloved, which was not beloved.

23 Και ἱνα γνωριση τον πλȣτον της δοξης αὑτȣ επι σκευη ελεȣς ἁ προητοιμασεν εις δοξαν;

24 Ους και εκαλεσεν ἡμας, ȣ μονον εξ Ιȣδαιων, αλλα και εξ εθνων.

25 Ὡς και εν τῳ Ωσηε λεγει· Καλεσω τον ȣ λαον μȣ, λαον μȣ· και την ȣκ ηγαπημενην, ηγαπημενην.

Ver. 23.—1. *On the veſſels of mercy.* As *the veſſels of wrath* are the whole Jewiſh nation continuing in unbelief, *the veſſels of mercy* are all who believed in Jeſus, whether they were Jews or Gentiles; as is plain from ver. 24. where this explication of the phraſe, *veſſels of mercy* is given. The believing Jews and Gentiles are appoſitely called *veſſels of mercy*, becauſe the prophet Hoſea, foretelling the converſion of the Gentiles, expreſſed it, chap. ii. 23. by *God's having mercy on her that had not obtained mercy.*

2. *Which he had before prepared for glory.* This is not the glory of eternal life; for the ſcripture never ſpeaks of that as to be beſtowed on nations, or bodies of men complexly, ver. 24. But it is the *glory* of being made the church and people of God. This honour, as beſtowed anciently on the Jews, might fitly be named *glory*, becauſe they had *the glory of the Lord*, or viſible ſymbol of the divine preſence, reſident among them. And with equal propriety, the ſame honour, as enjoyed by them who believe in Chriſt, may be called *glory*, becauſe the Chriſtian church is ſtill *an habitation of God through the Spirit*, Eph. ii. 22. who dwells in the hearts of the faithful by his graces. God had been preparing Jews and Gentiles for becoming his church, by ſuffering the latter to remain under the diſpenſation of the law of nature, and the former under the diſpenſation of the law of Moſes, ſo long as to make them ſenſible of the inſufficiency of theſe diſpenſations, for their juſtification. Gal. iv. 4. note 1.

In this verſe, the apoſtle aſſigns a ſecond reaſon for God's bearing the veſſels of wrath in his hand, with much long ſuffering, before he daſhed them in pieces. It was, that he might diſplay the riches of his goodneſs, in making the believing Jews and Gentiles his church and people. In other words, the exiſtence of the Jews as a nation, was neceſſary to the eſtabliſhment of the goſpel diſpenſation. For, according to the ancient oracles of God, of which they were the keepers, Chriſt was to come of them, and was to exerciſe his miniſtry among them, and to be put to death by them, and the firſt preachers of the goſpel were to carry the goſpel or new law from Zion, and

23 And that he might make known the riches of his glory (see Rom. i. 23. note 1.) on the vessels of mercy,[1] which he had *before* prepared (εις) *for* glory.[2]

23 *And* what fault is there, if God hath long preserved these vessels of wrath for this other purpose; *that he might make known the exceeding greatness of his goodness on the objects of his favour, whom*, by his dealings with the Jews, *he had before prepared for the honour of becoming his people?*

24 Even us whom he hath called,[1] *not only* (εξ, 157.) *among the Jews, but also* (εξ) *among the* Gentiles.

24 *Even us whom*, instead of the Jews, *he hath called* his church and people, *not only among the Jews, but also among the Gentiles*, because we have believed the gospel.

25 *Even as* he saith *by Hosea* (ii. 23.) I will call *that* my people,[1] which *WAS* not my people, and her beloved, *who WAS* not beloved.[2]

25 This need not surprise the Jews: *It is agreeable to what God saith by Hosea*, "I will have mercy "on her that had not obtained "mercy," on the ten tribes whom I cast off for their idolatry: "and I will "say to them which were not my "people, Thou art my people;" I will call the Gentiles my people.

---

they were to persuade both Jews and Gentiles to receive it, by shewing that in all points it agrees with the former revelations, and that it had been foretold by all the holy prophets of God, since the world began. Wherefore the existence of the Jewish nation being necessary for the preservations of the oracles of God, and for the establishment of the gospel, God upheld them from perishing, amidst the manifold and great oppressions of the Babylonians, Persians, Grecians, and other heathen nations, notwithstanding they had long merited to be destroyed, for their repeated rebellions.

Ver. 24. *Even us whom he hath called, not only among the Jews, but also among the Gentiles.* In the expression, *whom he hath called*, the apostle alludes to the phraseology of Hosea's prophecy concerning the conversion of the Gentiles, quoted in the following verse. Beza does not construe this verse as I have done. He makes τα σκευη the antecedent to ὀυς, because the relative may agree in gender, either with the antecedent or the consequent. According to this manner of construction, ὀυς και εκαλεσεν ἡμας, must be translated, *whom also he hath called*, namely, *us, not only of the Jews*, &c.

Ver. 25 —1. *Even as he saith by Hosea, I will call that my people, which was not my people.* In this passage it is foretold, that the decrease of the people of God, by the rejection and dispersion of the ten tribes, should be abundantly supplied, by the calling of the Gentiles to be God's people, and by bestowing on the posterity of the ten

 tribes,

26 And it ſhall come to paſs, *that* in the place where it was ſaid unto them, Ye *are* not my people; there ſhall they be called, The children of the living God.

26 Και εϛαι, εν τῷ τοπῳ ȣ̔ ερρηθη αυτοις· ȣ λαος μȣ ὑμεις, εκει κληθησονται υἱοι Θεȣ ζωντος.

27 Eſaias alſo crieth concerning Iſrael, Though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved.

27 Ἡσαιας δε κραζει ὑπερ τȣ Ισραηλ· εαν ῃ ὁ αριθμος των υἱων Ισραηλ ὡς ἡ αμμος της θαλασσης, το καταλειμμα σωθησεται.

28 For he will finiſh the work, and cut *it* ſhort in righteouſneſs: becauſe a ſhort work will the Lord make upon the earth.

28 Λογον γαρ συντελων και συντεμνων εν δικαιοσυνῃ, ὁτι λογον συντετμημενον ποιησει Κυριος επι της γης.

29 And as Eſaias ſaid before, Except the Lord of ſabaoth had left us a ſeed, we had been as Sodoma, and

29 Και καθως προειρηκεν Ἡσαιας· ει μη Κυριος Σαβαωθ εγκατελιπεν ἡμιν σπερ-

---

tribes, the mercy of the goſpel. In the prophetic writings, *to call* or *name* a thing, is to make it what it is called. For the power of God is ſuch, that he makes all things to be what he calls them. Perhaps Hoſea alludes to Moſes's hiſtory of the creation, where God is repreſented as calling things into being merely by ſaying, *Let them be.*

2 *And her beloved, who was not beloved.* This is the apoſtle's interpretation of Hoſea's words, *I will ſow her to me in the earth, and I will have mercy on her that had not obtained mercy.* The words of the apoſtle are different from thoſe of the prophet, but their meaning is the ſame. In the beginning of the chapter, Hoſea having deſcribed the idolatry of the Jews, under the figure of *whoredom,* and their chaſtiſement by hedging up their way with thorns, he foretells their return to their firſt huſband, who would ſpeak comfortably to them, and betroth them a ſecond time. Then adds, ver. 23 *I will have mercy on her that had not obtained mercy,* which the apoſtle very properly expreſſes by, *I will call her beloved, who was not beloved;* I will pardon her, and reſtore her to her former place in my affection, and to her ancient relation to me, by introducing her into the goſpel church. In quoting this paſſage from Hoſea, the apoſtle begins with the converſion of the Gentiles, becauſe it was to happen firſt; but the prophet ſpeaks firſt of the converſion of the Jews.

Ver. 28.—1. *For finiſhing and cutting ſhort the work.* This is the LXX. tranſlation of Iſ. x. 22, 23. with a ſmall variation. Elſner and Wolf have ſhewn, that συντεμνων ſignifies *to cut ſhort* or *execute ſpeedily.*—

The

26 And (chap. i. 10.) it ſhall come to *paſs, in* the place where it was ſaid *to* them, Ye ARE not my people, there *they ſhall* be called *the ſons* of the living God.

26 The calling of the Gentiles is foretold by Hoſea ſtill more plainly; *And it ſhall come to paſs*, that *in the countries where it was ſaid to the idolatrous Gentiles, Ye are not my people, there they ſhall be called the ſons of the living God:* the heirs of immortality, by believing the goſpel. See Rom. ix. 8. note.

27 (Ἡσαιας δε, 104.) *Beſides, Iſaiah crieth* (ὑπερ του Ισραηλ) concerning Iſrael, Though the number of the children of Iſrael be as the ſand of the ſea, *ONLY* a remnant ſhall be ſaved, (Iſaiah x. 22.)

27 *Beſides*, the rejection of the Jews at this time is not more contrary to the promiſes, than the rejection of the ten tribes, who were carried into captivity by the Aſſyrians, a rejection almoſt total; for *Iſaiah lamenteth concerning Iſrael*, that "though the number of the "children of Iſrael," who are carried away captives, "be as the ſand "of the ſea, only a remnant of "them ſhall return."

28 *For finiſhing and cutting ſhort*[1] (λογον) *the work in righteouſneſs*,[2] (ὁτι) *certainly* the Lord *will make IT a ſpeedy work* upon the earth.[3]

28 *For* as the ſame prophet adds, ver. 22. *Finiſhing and executing ſpeedily this rejection, according to the rigoteous threatening of God, certainly the Lord will make their rejection a ſpeedy work upon the land* of Iſrael.

29 And as Iſaiah *hath ſaid* before,[1] *Unleſs* the Lord *of Hoſts*[2] had left us a ſeed, *we ſhould have*

29 *And as Iſaiah hath ſaid before*, ch. i. 9. *Unleſs the Lord of Hoſts had left unto us a very ſmall remnant* of our nation, *we ſhould have become as*

The beſt Greek authors uſe λογος for *a matter, work,* or *thing* See Eſſ. iv 60.

2. *In righteouſneſs*, or *truth;* that is, according to the truth of his threatenings; a ſenſe which *righteouſneſs* hath, Dan. ix. 7.

3. *Will make it a ſpeedy work upon the earth*; that is, upon the land of Judea. For though in the LXX. it is οικουμενη ὁλη, *the whole world*, the ſcope of the paſſage reſtricts the ſenſe to the land of Judea. Beſides, οικουμενη is uſed in this reſtricted ſenſe, Luke ii. 1.

Ver. 29—1. *And as Iſaiah hath ſaid before.* The apoſtle means, that Iſaiah ſaid this before he ſpake the paſſage laſt quoted from him. In this ſenſe προειρηκεν is uſed, Gal. i. 9.

2. *Unleſs the Lord of hoſts.* In the original it is, *Lord of Sabaoth.* But the Hebrew word *Sabaoth*, ſignifies *Hoſts;* and is ſometimes uſed to denote the ſun, moon, and ſtars, and alſo the angels. *The Lord of Sabaoth,*

been made like unto Gomorrha.

μα, ὡς Σοδομα αν εγενηθημεν, και ὡς Γομοῤῥα αν ὡμοιωθημεν.

30 What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

30 Τι ουν ερουμεν; ὁτι εθνη τα μη διωκοντα δικαιοσυνην, κατελαβε δικαιοσυνην, δικαιοσυνην δε την εκ πιστεως.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

31 Ισραηλ δε διωκων νομον δικαιοσυνης, εις νομον δικαιοσυνης ουκ εφθασε.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone;

32 Διατι; ὁτι ουκ εκ πιστεως, αλλ' ὡς εξ εργων νομου. Προσεκοψαν γαρ τῳ λιθῳ του προσκομματος·

Sabaoth, therefore, as one of the titles of the Deity, marks his supreme dominion over the universe; and particularly over the different orders of angels, who on account of their multitude, and of their serving under the command of God, are named *Hosts*, 1 Kings xxii. 19.—The LXX. in the passages where this Hebrew word occurs, commonly express it in Greek letters; in which Paul has followed them. So also, James, ch. v. 4. supposing that it would be agreeable to the ears of the Jews.—Ainsworth on Exod. iii. 13. tells us, that the Rabbins teach, when God judgeth his creatures, he is called *Elohim*, when he sheweth them mercy, he is called *Jehovah*, and when he warreth against the wicked, he is called *Sabaoth*.

Ver. 30. *The Gentiles who did not pursue righteousness, have laid hold on righteousness.* Hammond observes, that the words in this and the following verse, are properly *agonistical*, being those which the Greeks used in speaking of the foot race in the Olympic Games. They who ran together for the prize, were said, διωκειν *to pursue*, and he who came first to the goal, and obtained it by the sentence of the judge, was said, καταλαμβανειν, *to lay hold* on the prize. The other word, φθανειν, *to get before another*, signifies *to gain the race*. The prize for which the Gentiles are said to have run, was *righteousness* or *justification*; which the Jews lost, because they did not pursue the real prize, *the righteousness of faith*, but a legal righteousness of works. Besides, in running, they stumbled at the rock of offence, so as not to rise and continue the race. See ver. 32. note.

Ver. 31.

become as Sodom, and been made like *to* Gomorrha.

Sodom, and been made like to Gomorrha; we ſhould have been utterly deſtroyed as a nation.

30 *What then do we ſay? That the Gentiles who did not purſue righteouſneſs,*[1] *have laid hold on righteouſneſs, a righteouſneſs, however,* which *IS of* faith.

30 *What then do we infer* from theſe propheſies? Why this: *That the Gentiles, who* being ignorant of the righteouſneſs neceſſary to ſalvation, *did not purſue righteouſneſs, have obtained righteouſneſs* by embracing the goſpel: not that righteouſneſs which conſiſts in a perfect obedience to law, *but a righteouſneſs of faith.*

31 But Iſrael, *who purſued* the law of righteouſneſs,[1] hath not attained to the law of righteouſneſs.

31 *But the Jews, who endeavoured to obtain righteouſneſs,* by obedience to the law, *have not obtained righteouſneſs,* by obedience to law.

32 *For what reaſon? Becauſe not by faith, but* (ὡς, 319.) *verily,*[1] *by works of law THEY PURSUED IT;* (from ver. 31.) for they ſtumbled[2] at *the ſtone of ſtumbling.*

32 *For what reaſon* have they not obtained it? *Becauſe not by* obedience to the law of *faith, but verily by obedience to the law of Moſes they purſued it: for they ſtumbled at the ſtumbling-ſtone,* and fell: they refuſed to believe on a crucified Meſſiah, and were broken.

Ver. 31. *Iſrael, who purſued the law of righteouſneſs, hath not attained to the law of righteouſneſs.* Eſtius and Beza think *the law of righteouſneſs* is an hypallage for *the righteouſneſs of law,* as Heb. vii. 16. *the law of a carnal commandment,* ſignifies *the carnal commandment of the law:* and that the apoſtle's meaning is, Iſrael who purſued the righteouſneſs of law, hath not attained it, becauſe they purſued it by works of law, which they could not pefectly perform, and ſtumbled, &c. Others are of opinion, that as the word *law,* when applied by the Hebrews to a quality of the mind, denotes the reality, ſtrength, and permanency of that quality, *the law of righteouſneſs* may ſignify *a real and permanent righteouſneſs,* juſt as *the law of kindneſs,* Prov. xxxi. 26. is a ſtrong and permanent kindneſs; and *the law of truth,* Mal. ii. 6. is a real and permanent truth.—By *attaining the law of righteouſneſs,* Locke underſtands their attaining the profeſſion of that religion in which the righteouſneſs neceſſary to juſtification is exhibited. But the Jews could not be ſaid to purſue ſuch a religion. They thought themſelves in poſſeſſion of it already in the law.

Ver. 32. *They ſtumbled at the ſtone of ſtumbling.* This is an alluſion to one, who in running a race, ſtumbles on a ſtone in his way, and falling, loſes the race.

Ver. 33.

33 As it is written, Behold, I lay in Sion a ſtumbling-ſtone, and rock of offence: and whoſoever believeth on him, ſhall not be aſhamed.

33 Καθὼς γεγραπται· Ιδε, τιθημι εν Σιων λιθον προσκομματος, και πετραν σκανδαλε· και πας ὁ πιςευων επ' αυτῳ, ε καταισχυνθησεται.

Ver. 33. *Behold, I place in Sion, a ſtone of ſtumbling, and a rock of offence? yet whoſoever*, &c. Here two paſſages of Iſaiah are joined in one quotation, becauſe they relate to the ſame ſubject. Iſ. xxviii. 16. *Behold, I lay in Sion for a foundation, a ſtone, a tried precious corner ſtone, a ſure foundation*, namely, of the new temple or church which God was about to build.—Iſ. viii. 14. *But for a ſtone of ſtumbling and a rock of offence.* See 1 Pet. ii. 8. note 1. Accordingly, thoſe in Iſrael who expected Meſſiah to be a great temporal monarch, *ſtumbled at Jeſus*,

---

CHAP. X.

View and Illuſtration of the Matters contained in this Chapter.

IN what follows, the apoſtle lays open the cauſes of the unbelief of the Jews, and anſwers the two chief objections, whereby they juſtified their oppoſition to the goſpel. The firſt objection was, that by teaching the juſtification of the Jews by faith without the work of law, the expiations of the law of Moſes were rendered of no uſe in their juſtification. The ſecond was, that by admitting the Gentiles into the church and covenant of God without circumciſion, the covenant with Abraham was made void.

His anſwer to the firſt of theſe objections, the apoſtle began with telling the Jews, his deſire and prayer to God was, that they might be ſaved, ver. 1.—Becauſe he knew they had a great zeal in matters of religion, though it was not directed by knowledge, ver. 2.—Wherefore being ignorant of the kind of righteouſneſs which God requires from ſinners, and miſtaking the nature of the law of Moſes, they ſought to become righteous by obſerving its precepts; and where they failed, by having recourſe to its expiations. So that vainly endeavouring to eſtabliſh a righteouſneſs of their own, they had not ſubmitted to the righteouſneſs

33 As it is written, (Iſ. viii. 14.) Behold *I place* in Sion *a ſtone of ſtumbling*, and *a* rock of offence; ' *Yet* whoſoever believeth on him ſhall not be aſhamed. (Iſ. xxviii. 16.)

33 This happened *according to what was foretold, Behold I place in Sion a ſtone of ſtumbling, and a rock of offence. Yet whoſoever believeth on* this crucified *Chriſt*, as a ſure foundation of the temple of God, and reſts his hope of righteouſneſs on that foundation, *ſhall not make haſte*, out of the preſence either of men or of God, *as aſhamed* of believing on him.

Jeſus, when they found him nothing but a teacher of religion, *and fell*. They loſt righteouſneſs, together with all their privileges as the people of God. The words in the original, πας ὁ πιστευων επ' αυτον ȣ, may more literally be tranſlated, *No one who believeth on him ſhall be aſhamed*. For to uſe Grotius's note on this verſe? "Univerſalis vox, ſequente "negativa, apud Hebræos eſt pro negativa univerſali."

---

righteouſneſs of God's appointment, now fully revealed in the goſpel, ver. 3.—But in all this they counteracted the true end of the law of Moſes, which, though a political law, being given by God, and requiring a perfect obedience to all its precepts under the penalty of death, was in fact a republication of the original law of works. See Gal. iii. 10. note 2. Rom. vii. Illuſtr. ver. 5. made, not for the purpoſe of juſtifying the Jews, but to ſhew them the impoſſibility of their being juſtified by law, that they might be obliged to go to Chriſt for that bleſſing, who was exhibited in the types of the law, ver. 4.——That the law required perfect obedience to all its precepts, the apoſtle proved from Moſes's deſcription of the righteouſneſs which it enjoined, and the reward which it promiſed. The former conſiſted in doing all the ſtatutes and judgments of God, delivered in the law. The latter in a long and happy life in Canaan. But an obedience of this kind is impoſſible, and its reward of no great value, ver. 5.—Whereas the righteouſneſs enjoined by the goſpel, and the reward which it promiſes, are very different. It enjoins a righteouſneſs of faith, which is eaſy to be attained; and promiſes eternal life, a reward no where promiſed in the law. For, ſaith the apoſtle, the goſpel which requires the righteouſneſs of faith, to ſhew that that righteouſneſs may eaſily be attained, thus ſpeaketh to all mankind to whom it is now preached:

preached: Do not object to the method of justification revealed in the gospel, that Christ the object of thy faith is removed far from thee, and there is no person to bring him down from heaven since his resurrection and ascension, that thou mayest see and believe on him, ver. 6.—Neither object to his being the promised seed, in whom all the families of the earth are to be blessed, that he was put to death, and there is no person to bring him up from the grave, that thou mayest see him crowned with glory and honour by the miracle of his resurrection, ver. 7.—For the gospel tells thee, the object as well as the duty of faith is brought nigh thee; it is explained and proved to thee in the clearest manner, and is easy to be performed, as it hath its seat in the mouth and in the heart, being the doctrine concerning Christ, which we preach by inspiration, and confirm by miracles, ver. 8.—namely, That if thou wilt confess with thy mouth before the world, that Jesus is *Lord* and *Christ*, and wilt believe in thine heart, that God raised him from the dead, and thereby declared him to be both *Lord* and *Christ*, thou shalt be saved: a reward which the law does not promise to any one, ver. 9.—For with the heart we believe, so as to obtain righteousness, and with the mouth confession of our faith is made, so as to have assurance of our salvation, ver. 10. The righteousness of faith, therefore, enjoined in the gospel, is in its nature and in its reward, entirely different from the righteousness enjoined in the law.

To the second objection, that the admission of the Gentiles into the church and covenant of God without circumcision, is contrary to the covenant with Abraham, the apostle replied, that the prophets have taught the salvation of the Gentiles by faith; particularly Isaiah, in these words: *Whosoever believeth on him shall not be ashamed*, ver. 11.—And to shew that the expression *whosoever*, does not mean *whosoever of the Jews* only, but *whosoever of the Gentiles* also, the apostle observed, that in bestowing salvation, God makes no distinction between Jew and Greek; but being equally related to all, is rich in goodness towards all who call upon him, ver. 12.—Besides, Joel hath expressly declared, ch. ii. 32. *That whosoever shall call on the name of the Lord shall be saved*, ver. 13.—But perhaps ye will reply, that Joel does not speak of the Gentiles, because it cannot be said, that they believe on the true God, and worship him, since he was never preached to them by any messengers divinely commissioned, ver. 14.—although such messengers ought to have been sent to them long ago, according to Isaiah, who insinuates, that they would have been received with joy, namely in that passage, where he says, *How beautiful are the feet of them, &c.* ver. 15.—But to this I answer, that in the passage last mentioned,

tioned, Isaiah declares what ought to have happened, and not what would have happened, if the true God had been preached to the Gentiles. For he foresaw, that even the Jews, who were well acquainted with the true God, would not believe the report of the preachers of the gospel, concerning the Christ, notwithstanding it ought to have been as acceptable to them, as the preaching of the true God to the Gentiles, ver. 16.—However, granting that faith in the true God cometh by hearing, and hearing by the word of God preached, it will not follow, that the Gentiles could not believe on the true God, ver. 17.—For though ye say, they have not heard concerning him, so as to be able to believe on him and worship him, I must tell you, yes verily they have heard; for from the beginning of the world, God hath preached to all men his own being, perfections, and worship, by that grand exhibition of himself which he hath made in the works of creation, as is plain from Ps. xix. 4. *Their sound hath gone through all the earth, and their words to the end of the world.* All mankind, therefore, may know and worship the true God, and be saved, agreeably to Joel's declaration above mentioned, ver. 18.—But ye will say, Is it not a great objection to this doctrine, that Israel, to whom the oracles of God were intrusted, is ignorant of the salvation of the Gentiles through faith, and of their reception into the church and covenant of God equally with the Jews? I answer, If the Jews are ignorant of these things, it is their own fault. For Moses foretold them in the law, ver. 19.—and Isaiah yet more plainly, ver. 20.—who insinuated, that the calling of the Gentiles to be the people of God, by the preaching of the gospel, would provoke the Jews exceedingly, and harden them in their infidelity; insomuch, that though Christ in person, and by his apostles, should long and earnestly endeavour to persuade them, they would not believe on him, ver. 21.

In this manner did the apostle lay open the true causes of the unbelief of his countrymen. They rejected the gospel, because it reprobated that meritorious righteousness, which they endeavoured to attain, by performing the sacrifices and ceremonies of the law of Moses; and because it required them to seek salvation, by believing on Jesus, as Lord and Christ, and offered salvation to all the Gentiles, who believed. But the Jews were greatly to blame in rejecting the gospel upon these grounds, seeing their own prophets had taught, that whosoever believeth on the true God, and worshippeth him sincerely, shall be saved, although he be preached to them no otherwise than by the works of creation. To conclude, the same prophets having expressly foretold, that the Jews, by the calling of the Gentiles,

Gentiles, would be provoked to reject the gospel, and for that sin should themselves be cast off, the apostle represented these things to them, in the hope that such among them as were candid, when they observed the events to correspond with the predictions,

OLD TRANSLATION.

CHAP. X. 1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of

GREEK TEXT.

1 Αδελφοι, ἡ μεν ευδοκια της εμης καρδιας, και ἡ δεησις ἡ προ τον Θεον, ὑπερ τȣ Ισραηλ εϛιν εις σωτεριαν.

2 Μαρτυρω γαρ αυτοις ὁτι ζηλον Θεȣ εχȣσιν, αλλ' ȣ κατ' επιγνωσιν.

3 Αγνοȣντες γαρ την τȣ Θεȣ δικαιοσυνην, και την ιδιαν δικαιοσυνην ζητȣντες ϛησαι, τη δικαιοσυνη τȣ Θεȣ ȣχ ὑπεταγησαν.

4 Τελος γαρ νομȣ Χριϛος, εις δικαιοσυνην παντι τω πιϛευοντι.

5 Μωσης γαρ γραφει την δικαιοσυνην την εκ τȣ νομȣ,

Ver. 1. *That they may be saved. Israel*, or the whole body of the Jewish nation, who were ignorant of the righteousness of God, being the subject of this wish, *saved* must mean *their coming to the knowledge and belief of the gospel;* a sense in which the word is used, 1 Tim. ii 4. *Who willeth all men to be saved, and to come to the knowledge of the truth.* Also Rom. xi. 26. *And so all Israel shall be saved.* Farther, if the vessels of wrath fitted for destruction, mentioned ch. ix. 22. were the unbelieving Jews, and if that description implied that they were under God's curse of reprobation, the apostle would not here have prayed for their salvation at all.

Ver. 4. *Christ is the end of the law for righteousness.* Estius and Elsner are of opinion, that by τελος νομȣ, is meant *the fulfilling of the law:* both because τελος is used in that sense, Luke xxii 37. *These things which are predicted of me,* τελος εχει, *are fulfilled;* and because in giving an account of what our Lord said when he expired, the evangelist John, chap. xix. 30. uses the derivative word in that sense, Τετελεϛαι, sup. παντα; *All thimgs are accomplished* Beza thinks, that as the law was designed to justify them who obeyed it perfectly, Christ may

dictions, would acquiesce in the appointment of God concerning the Gentiles; sensible, that it was proper to preach *him* to all the nations of the earth, in *whom* all nations were to be blessed.

New Translation.

CHAP. X. 1 Brethren, *indeed* my heart's desire and prayer *which IS to God* for Israel is, that they *may be* saved.[1]

2 For I bear them *witness* that they have (ζηλον Θεȣ) *a great zeal*, but not according to knowledge.

3 (Γαρ, 93.) *Wherefore*, *being* ignorant *of the righteousness of God*, (see ver. 10. note 1.) and *seeking* to establish their own righteousness, (Phil. iii. 9.) *they have not submitted to* the righteousness of God:

4 (Γαρ, 98.) *Although* Christ is the end[1] of the law for righteousness to every one *who* believeth.

5 For Moses (Levit. xviii. 5.) describeth the

Commentary.

CHAP. X. 1 *Brethren*, knowing the punishment which they shall suffer, who reject Jesus, *my earnest desire and prayer to God for Israel is, that they may be saved* from the sin of unbelief. See chap. xi. 26.

2 *For I bear them witness, that they have a great zeal* in matters of religion: (see examples, Acts xxi. 27.—31. ch. xxii. 3.) *But their zeal not being directed by knowledge*, hath misled them.

3 *Wherefore, being ignorant of the righteousness which God appointed* at the fall, as the righteousness of sinners; *and seeking to establish their own righteousness*, by observing the sacrifices and ceremonies, and other duties enjoined in the law of Moses, *they have not submitted to the righteousness of God's appointment* by faith.

4 *Although* the believing on *Christ*, as the Messiah, *is the end for which the law was given, that righteousness might be* counted *to every Jew who believeth.*

5 *For Moses* thus *describeth the righteousness which is by the law, That*

---

may be called the end of the law, because by his death he hath procured that justification for sinners through faith, which the law proposed to bestow through works. But in my opinion, *the end of the law* is neither of these, but the end or purpose for which the law was given, namely, to lead the Jews to believe in Christ. Accordingly, its types were intended to preserve among the Jews, the expectation of that atonement for sin, which Christ was to make by his death, and its curse, to make them sensible that they could not be justified by obeying the law, but must come to Christ for righteousness, that is, to the gospel concerning Christ, which was preached to Abraham in the covenant made with him, Gal. iii. 8. Hence the law is called, *a pedagogue to bring the Jews to Christ*, Gal. iii. 24.

the law, That the man which doth those things, shall live by them.

ὁτι ὁ ποιησας αυτα ανθρωπος, ζησεται εν αυτοις.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above.*)

6 Ἡ δε εκ πιστεως δικαιοσυνη ὁυτω λεγει· μη ειπῃς εν καρδια σου· τις αναβησεται εις τον ουρανον; τουτ᾽ εστι Χριστον καταγαγειν.

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

7 Ἡ· τις καταβησεται εις την αβυσσον; Τουτ᾽ εστι Χριστον εκ νεκρων αναγαγειν.

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is the word of faith which we preach;

8 Αλλα τι λεγει; εγγυς σου το ῥημα εστιν, εν τῳ στοματι σου και εν τῃ καρδια σου. Τουτ᾽ εστι το ῥημα της πιστεως ὁ κηρυσσομεν·

Ver. 5. *The man who doth these things shall live in them.* This is taken from Lev. xviii. 5. and is generally thought to be a promise of eternal life to those who obeyed the law of Moses perfectly. But any one who reads that chapter throughout, will be sensible, that though *the doing of these things* means a perfect obedience to the whole law, and more especially to the statutes and judgments written in that chapter, the life promised to the Israelites, as a reward of that general obedience, is only their living long and happily as a nation in Canaan. See Levit. xviii. 26.—29.

Ver. 6.—1. *But the righteousness which is by faith thus speaketh.* Here the apostle personifies the gospel, and makes it say of its doctrines and precepts, what Moses said concerning his *commandment* or law, Deut. xxx. 11.—14. though in a sense somewhat different.—We have a personification of the same kind in Plato's Apol. Socrat. where the laws of Athens are introduced addressing Socrates in a long speech, to dissuade him from escaping out of prison, as his friend Crito proposed, who had bribed the jailor for that purpose.

2. *Who shall ascend into heaven, that is to bring down Christ.* The Jews, it would seem, thought it not reasonable to believe on Jesus as the Christ, unless he was brought from heaven in a visible manner, to take possession of the kingdom. For they expected Messiah to appear in that manner, and called it *the sign from heaven,* Matth. xvi. 1.

Ver. 7. *Or who shall descend into,* την αβυσσον, *the deep, that is, to bring again Christ from among the dead.* The Jews expected that Messiah would abide with them for ever, John xii. 34. Wherefore, when the disciples saw Jesus expire on the cross, they gave up all hope of his being

righteoufnefs which is *by* the law, That the man *who* doth thefe things fhall live [1] *in* them.

the man who doth its ftatutes, fhall live by them. Now that kind of righteoufnefs being impoffible, the law obliges all to have recourfe to Chrift for righteoufnefs, ver. 4.

6 But the righteoufnefs *by faith thus fpeaketh,* [1] (Deut. xxx. 12— 4.) fay not in thine heart, Who fhall afcend into heaven? that is, *to bring down Chrift.* [2]

6 *But* the gofpel which enjoins *the righteoufnefs which is by faith,* to fhew that it is attainable, *thus fpeaketh, Say not in thine heart, who fhall afcend into heaven? that is, to bring down Chrift* to take poffeffion of the kingdom, as if that were neceffary to one's believing on him.

7 Or who fhall defcend into the deep? that is, *to bring again Chrift* (εκ, 157.) *from among the dead.* [1]

7 *Or who fhall defcend into the deep? that is, to bring again Chrift from among the dead,* raifed to life, as if the crucifixion of Jefus, had proved him an impoftor.

8 But what *does it fay?* (το ρημα, 60.) *The matter is nigh thee,* [1] *in thy mouth,* and in thy heart: that is, *the matter* of faith which we preach, [2] *IS NIGH THEE.*

8 *But what does it fay* farther? why this, *The matter* required of thee by the gofpel, *is nigh thee,* and hath its feat *in thy mouth, and in thy heart: that is, the matter of faith which we preach,* as the righteoufnefs appointed by God, *is nigh thee;* is eafily underftood and attained.

---

being *the Chrift,* Luke xxiv. 21. *We trufted that it had been he who fhould have redeemed Ifrael.* It is true the objection taken from Chrift's death, was fully removed by his refurrection. But the Jews pretending not to have fufficient proof of that miracle, infifted, that Jefus fhould appear in perfon among them, to convince them that he was really rifen. This they expreffed by one's defcending into the abyfs to bring Chrift up from the dead.—*The abyfs* here fignifies the receptacle of departed fouls, called *Hades,* becaufe it is an invifible place; fee 1 Cor. xv. 55. note; and *the abyfs,* or *deep,* becaufe the Jews fuppofed it to be as far below the furface of the earth, as heaven was thought to be above it, Pfal. cxxxix. 8.

Ver. 8.—1. *The matter is nigh thee.* Το ρημα, here tranflated *the matter,* anfwers to a Hebrew word which fignifies not only a *fpeech, doctrine, command, duty,* &c. but any *matter* or *thing* whatever, Eff. iv. 60. Thus Luke i. 37. *For with God* παν ρημα, *nothing fhall be impoffible.* Here it fignifies *the duty* of faith; as is plain from the latter claufe, where we have το ρημα της πιστεως *the matter of faith.*—*Things obfcure and difficult,* were faid by the Hebrews to be *far off:* but *things eafily underftood,* and *eafily attained,* were faid to be *nigh,* Rom. vii. 18. 21.

9 That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.

10 For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

9 Ὁτι εαν ὁμολογησης εν τῳ ϛοματι σȣ Κυριον Ιησȣν, και πιϛευσης εν τη καρδια σȣ ὁτι ὁ Θεος αυτον ηγειρεν εκ νεκρων, σωθηση.

10 Καρδια γαρ πιϛευεται εις δικαιοσυνην· ϛοματι δε ὁμολογειται εις σωτηριαν.

Of this latter character was *the matter* or *duty of faith*, as the apoſtle obſerves in the following clauſe.

2. *In thy mouth and in thy heart; that is the matter of faith which we preach.* The apoſtle's meaning is, that the duty of faith in Chriſt which he preached, was nigh them, was eaſy to be performed; becauſe it was founded on the ſtrongeſt evidence. The eye-witneſſes by teſtifying the reſurrection of Chriſt from the dead, and by confirming their teſtimony with miracles, gave all men more full aſſurance of his reſurrection, than if he had ſhewn himſelf alive after his reſurrection, to all the world. For ſuch an appearance would have been no proof of his reſurrection, to any but to thoſe who had known him in his lifetime, and had ſeen him expire on the croſs. Or if it is thought, that ſuch an appearance would have convinced thoſe who never had ſeen Jeſus before, I aſk, How could they know, that the perſon who called himſelf *Jeſus riſen from the dead*, was really he, except by the teſtimony of thoſe who knew him in his lifetime, and had ſeen him die? So then even this loudly demanded proof of Chriſt's reſurrection, reſolves itſelf into the very evidence which we now poſſeſs; namely, the teſtimony of the perſons who converſed with him familiarly during his lifetime, and ſaw him die, and who gained credit to the teſtimony which they bare to his reſurrection, by working miracles in ſupport of it.—Farther, by preaching that the deliverance which the Chriſt was to work for the Jews, was not a deliverance from the dominion of the Gentiles, but from the dominion and puniſhment of ſin, called, ver. 9. *ſalvation*, the apoſtles made the Jews ſenſible, that to work this kind of ſalvation, there is no occaſion for the Chriſt's coming down from heaven in a viſible pompous manner, to take to himſelf a temporal kingdom. The duty therefore of faith, which the apoſtles preached as neceſſary to ſalvation, was both plain and eaſy, and was to be performed with the mouth and with the heart, in the manner explained ver. 9.

Ver. 9.—1. *That if thou wilt confeſs with thy mouth the Lord Jeſus*, &c. The duty of faith, which we apoſtles preach as neceſſary to ſalvation, is this: *That if thou wilt confeſs with thy mouth the Lord Jeſus;* that is, wilt openly confeſs Jeſus to be *Lord* and *Chriſt*. This interpretation the apoſtle Peter hath taught us, Acts ii. 36. *Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus whom*

9 That if thou *wilt* confeſs with thy mouth the Lord Jeſus,[1] and *wilt* believe *with* thine heart that God hath raiſed him from the dead,[2] thou ſhalt be ſaved.[3]

9 For we preach, *that if* notwithſtanding the danger accompanying it, *thou wilt* before the world, *confeſs with thy mouth the Lord Jeſus,* as the ſeed in whom all nations are bleſſed, *and*, as the ground of that confeſſion, *wilt ſincerely believe, that God hath raiſed him from the dead, thou ſhalt be ſaved.*

10 For with the heart (πιστευεται εις δικαιοσυνην) *we believe* unto righteouſneſs,[1] and with the mouth *we confeſs* unto ſalvation.[2]

10 *For with the heart we believe, ſo as to attain righteouſneſs, and with the mouth we confeſs* our belief in Chriſt, *ſo as to have* in ourſelves a ſtrong aſſurance of *ſalvation.*

---

whom ye have crucified, both Lord and Chriſt, that is, ruler over all, and the promiſed Meſſiah, Pſ. ii. 2. 6.

2. *And wilt believe with thine heart that God hath raiſed him from the dead.* The apoſtle mentions the reſurrection of Jeſus from the dead, as the principal article to be believed in order to ſalvation; becauſe by that miracle, God demonſtrated Jeſus to be his ſon, eſtabliſhed his authority as a lawgiver, and rendered all the things which he taught and promiſed indubitable.

3. *Thou ſhalt be ſaved:* Thou ſhalt obtain that deliverance from ſin and puniſhment, which the Chriſt was to accompliſh by his appearing on earth; becauſe, as the apoſtle obſerves in the next verſe, this faith ſhall be counted to thee for righteouſneſs.

Ver. 10.—1. *For with the heart we believe unto righteouſneſs.* To believe with *the heart* is to believe in ſuch a manner as to engage the affections, and influence the actions. This ſincere faith carrying the believer to obey God and Chriſt, as far as he is able, it is called *the obedience of faith* and *the righteouſneſs of faith.* Alſo, becauſe God for the ſake of Chriſt will count this kind of faith to the believer for righteouſneſs, it is called *the righteouſneſs of God;* the righteouſneſs which God hath appointed for ſinners, and which he will accept and reward.

2. *And with the mouth we confeſs unto ſalvation.* In the firſt ages, the ſpreading of the goſpel depended, in a great meaſure, on Chriſt's diſciples confeſſing him openly before the world, and on their ſealing their confeſſion with their blood. Hence Chriſt required it in the moſt expreſs terms, and threatened to deny thoſe who denied him, Matth. x. 32, 33. 1 John iv. 15—The confeſſing Chriſt being ſo neceſſary, and at the ſame time ſo difficult a duty, the apoſtle very properly connected the aſſurance of ſalvation therewith: becauſe it was the beſt evidence which the diſciple of Chriſt could have of his own ſincerity, and of his being willing to perform every other act of obedience required of him.—There is a difference between the *profeſſion,* and *the confeſſion* of our faith. To *profeſs,* is to declare a thing of our

11 For the ſcripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed.

11 Λεγει γαρ ἡ γραφη· πας ὁ πιϛευων επ᾽ αυτω, ȣ καταισχυνθησεται.

12 For there is no difference between the Jew and the Greek; for the ſame Lord over all, is rich unto all that call upon him.

12 Ου γαρ εϛι διαϛολη Ιȣδαιȣ τε και Ἑλληνος. ὁ γαρ αυτος Κυριος παντων, πλȣτων εις παντας τȣς επικαλȣμενȣς αυτον.

13 For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.

13 Πας γαρ ὁς αν επικαλεσηται το ονομα Κυριȣ, σωθησεται.

14 How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher?

14 Πως ȣν επικαλεσονται εις ὁν ȣκ επιϛευσαν; πως δε πιϛευσȣσιν ȣ ȣκ ηκȣσαν; πως δε ακȣσȣσι χωρις κηρυσσοντος;

15 And how ſhall they preach, except they be ſent? as it is written, How beauti-

15 Πως δε κηρυξȣσιν εαν μη αποϛαλωσι; καθως γεγραπται· ὡς ὡραιοι οἱ ποδες

---

own accord; but to *confeſs*, is to declare a thing when aſked concerning it. This diſtinction Cicero mentions in his oration, *Pro Cecinna*.

Ver. 13. *For whoſoever will call on the name of the Lord* See 1 Cor. i. 2. note 6. This text is quoted by the apoſtle to prove, that the heathens who worſhip the true God ſincerely will be ſaved; as is evident from the objection ſtated in the following verſe. It is true Joel, after having foretold the effuſion of the Spirit on the firſt diſciples of Chriſt, adds the words quoted by the apoſtle. But it does not follow that according to Joel, thoſe only are to be ſaved who called on the name of the Lord after the effuſion of the Spirit. The *ſalvation* which Joel ſpeaks of, is *eternal ſalvation*, conſequently it was not then to be beſtowed. It was only foretold, that after the effuſion of the Spirit, ſalvation would be preached as a bleſſing to be beſtowed at the general judgment, on all who from the beginning to the end of the world *called on the name of the Lord;* that is, who ſincerely worſhipped the true God.--The publication of this great event, was extremely proper after the effuſion of the Spirit, becauſe ſalvation had been procured for the ſincere worſhippers of God, by what Chriſt had done in Zion and Jeruſalem; which I think the true import of the prophet's words, ver. 32. *And it ſhall come to paſs, that whoſoever ſhall call on the name*

11 For the ſcripture ſaith, (Iſa. xxviii. 16.) Whoſoever believeth on him ſhall not be aſhamed. (See chap. ix. 33.)

12 (Γαρ, 94.) *Indeed there is no diſtinction* (τε) *either of Jew* (και) *or of Greek:* for the ſame Lord *of all* is rich *towards* all *who* call upon him.

13 For whoſoever *will* call [1] *on* the name of the Lord, ſhall be ſaved.

14 *JEW.* (Ουν, 264.) *But how* ſhall they call on *HIM* in whom they have not believed? And how ſhall they believe *IN HIM* of whom they have not heard? And how ſhall they hear without a preacher?

15 And how ſhall they preach *unleſs* they be ſent? as it is written, How beautiful are the feet [1] of them *who bring good tidings of peace, of*

11 That all who believe on Chriſt, and confeſs him, ſhall be ſaved, is certain: *for the ſcripture ſaith, Whoſoever believeth on the precious corner ſtone, ſhall not make haſte* out of the preſence of God or men, *as aſhamed.*

12 *Indeed,* in the ſalvation of mankind, *there is no diſtinction of Jew or Gentile. For the ſame Lord of all is rich* in mercy, *towards all who call upon him.* He will ſave not thoſe only who believe on Jeſus, but all in every nation who ſincerely worſhip the true God.

13 *For* ſo the prophet Joel hath declared, chap. ii. 32. *Whoſoever will worſhip the true God* ſincerely, *ſhall be ſaved.*

14 *But* in the paſſage juſt now quoted, Joel cannot be ſuppoſed to ſpeak of the Gentiles. For *how ſhall they worſhip the true God, in whom they have not believed? and how ſhall they believe in him, of whom they have never heard? and how ſhall they hear* of him, *without a preacher* to declare him?

15 *And how ſhall they preach* God to the Gentiles, *unleſs they be ſent* by him? which ought to have been done long ago, becauſe ſuch preachers would have been well received, as Iſaiah inſinuates, chap. lii. 7.

---

name of Jehovah, ſhall be delivered: For in mount Zion, and in Jeruſalem, ſhall be deliverance. Deliverance ſhall be wrought for whoſoever calleth on the name of Jehovah: and that deliverance ſhall be preached to all with the greateſt aſſurance, through the gifts of the Spirit, beginning at Jeruſalem, according to Chriſt's command, Luke xxiv. 47.

[1] Ver. 15. *How beautiful are the feet of them who bring good tidings of peace!* This figurative idea was not peculiar to the Hebrews. Bos tell us, that Sophocles repreſents the hands and feet of them who come on ſome kind errand, as beautiful in the eyes of thoſe who are profited thereby. The figure, as applied by Iſaiah, is extremely proper. The

ful are the feet of them that preach the gofpel of peace, and bring glad tidings of good things!

των ευαγγελιζομενων ειρηνην, των ευαγγελιζομενων τα αγαθα.

16 But they have not all obeyed the gofpel. For Efaias faith, Lord, who hath believed our report?

16 Αλλ' ȣ παντες ὑπηκȣσαν τω ευαγγελιω· Ἡσαιας γαρ λεγει· Κυριε, τις επιςευσε τη ακοη ἡμων;

17 So then, faith *cometh* by hearing, and hearing by the word of God.

17 Αρα ἡ πιςις εξ ακοης· ἡ δε ακοη δια ῥηματος Θεȣ.

18 But I fay, Have they not heard? Yes verily, their found went into all the earth, and their words unto the ends of the world.

18 Αλλα λεγω· μη ȣκ ηκȣσαν; μενȣνγε εις πασαν την γην εξηλθεν ὁ φθογγος αυτων, και εις τα περατα της οικȣμενης τα ῥηματα αυτων.

---

feet of thofe who travel through dirty or dufty roads are a fight naturally difagreeable. But when they are thus disfigured by travelling a long journey, to bring good tidings of peace and deliverance, to thofe who have been oppreffed by their enemies, they appear beautiful.

Ver. 17. *And this hearing*, δια ῥηματος, *by the word of God:* In allufion, perhaps, to Ifaiah lvii. 19. where faith is reprefented as *the fruit of the lips*. Ρημα here fignifies a fpeech or difcourfe of fome length; as it does likewife, Matt. xxvi. 75. 1 Pet. i. 25. In this latter text, ῥημα denotes the whole of the gofpel.—The fpeech uttered by the works of creation, may fitly be called *the fpeech of God*, both becaufe it is a fpeech concerning the being and perfections of God, and becaufe it is a fpeech uttered by God himfelf.

Ver. 18.—1. *But I afk. Have they not heard?* In reafoning againft the falvation of the Gentiles, the Jew proceeds on the fuppofition that they could not know and worfhip the true God, unlefs he had fent among them preachers to make himfelf known to them: and infinuates, ver. 15 That this fhould have been done long ago, becaufe the preaching of the true God would have been acceptable to them. To this the apoftle replies, If we are to judge of the matter by the reception which the Jews gave to the preaching concerning the Chrift, it is far from being certain, that the preaching of the true God by meffengers divinely commiffioned, would in very early times be acceptable to the Gentiles, ver. 16. The Jew replies, ver. 17. So then you acknowledge, that belief cometh from hearing, and this hearing from the word of God preached; infinuating, that as the Gentiles had never heard the word of God, it cannot be thought that any of them have believed on him. This infinuation the apoftle confutes by afking,

ver. 18.

them who bring good tidings of good things?

16 *APOSTLE.* (Αλλα, 81.) *Neverthelefs, all have not obeyed the good tidings; for Ifaiah* faith, Lord who hath believed (τη ακοη, 46.) our report?

17 *JEW.* (Αρα, 89.) So then, (πιστις) *belief* COMETH *from* hearing, and (ʽ) *this* hearing by the word of God.[1]

18 *APOSTLE.* But (λεγω, 55.) *I afk,* Have they not heard?[1] Yes verily, their found *hath gone out to* all the earth,[2] and their words *to* the ends of the world.

faying, *How beautiful are the feet of him that bringeth good tidings, that publifheth peace, that bringeth good tidings of good.*

16 *Neverthelefs,* that the preaching of the true God, would have been acceptable to the Gentiles, in former times, is not certain: fince *all* of the Jews, to whom the preaching of the Meffiah, ought to have been acceptable, *have not obeyed the good tidings; for Ifaiah faith, Lord, who hath believed our report?*

17 *So then* you acknowledge that *belief* in the true God, *cometh from hearing* concerning him; *and this hearing, by the word* or fpeech *concerning God,* uttered in fome intelligible manner.

18 Be it fo. *But I afk, have the Gentiles not heard,* concerning the true God? *Yes, verily* they have all heard. For the Pfalmift fays, "The heavens declare the glory of "the Lord, &c. *Their line is gone "out through all the earth, and their "words to the end of the world."*

---

ver. 18. Have not they heard? Then anfwers his own queftion, Yes verily, they have heard the true God preached by the works of creation; a preaching moft ancient, univerfal, and loud: *Their found hath gone out to all the earth.*

2. *Yes verily; their found hath gone out to all the earth.* That all mankind have heard the word of God, the apoftle proves from Pfal. xix. 1. where it is affirmed that the works of creation, efpecially *the heavens,* that is, the luminaries placed in the heavens, by their conftant and regular motions, producing day and night, and the viciffitude of feafons, with all their beneficial confequences, preach the true God to the Gentiles, in every age and country. This fpeech uttered by the works of creation, is as properly God's, as the fpeech uttered by the preachers of the gofpel, and has always been fo univerfal, and fo intelligible, that if any of the Gentiles have not known and worfhipped the true God, they are altogether inexcufable, as the apoftle affirms, Rom. i. 20.—What the apoftle calls *their found,* is in the Hebrew *their line.* But Pocock, Mifcel. c. 4. p. 46. hath fhown, that the Hebrew word tranflated *line* fignifies alfo a *loud voice* or *cry.*

Ver. 19.

19 But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

19 Αλλα λεγω· μη ουκ εγνω Ισραηλ. Πρωτος Μωσης λεγει· εγω παραζηλωσω ὑμας επ᾽ ουκ εθνει, επι εθνει ασυνετῳ παροργιω ὑμας.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

20 Ἡσαιας δε αποτολμᾳ, και λεγει, Εὑρεθην τοις εμε μη ζητουσιν, εμφανης εγενομην τοις εμε μη επερωτωσι.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

21 Προς δε τον Ισραηλ λεγει· ὁλην την ἡμεραν εξεπετασα τας χειρας μου προς λαον απειθουντα και αντιλεγοντα.

Ver. 19.—1. *Israel hath not known.* Μη ουκ εγνω. The particle μη, as placed in this sentence, is commonly the sign of a question. But I have translated μη ουκ, as a double negation, which, in the Greek language, renders the negation stronger. See Rom. viii. 12. where, as in this passage, the negative particle is out of its place.—That the thing Israel hath not known, was the salvation of the Gentiles who lived without having any external revelation given them, is evident from the apostle's answer contained in the next sentence.

2. *I will provoke you to jealousy. Jealousy*, according to Taylor, is that passion which is excited by another's sharing in those honours and enjoyments which we consider as ours, and wish to appropriate to ourselves. Thus, the Jews are said to *provoke God to jealousy*, by giving to idols that honour which is due to him alone. In the texts quoted by the apostle, God foretells that the Jews in their turns should be *moved to jealousy*, by his taking from them the honours and privileges in which they gloried, and by his giving them to the Gentiles whom they greatly despised. Accordingly the Jews were exceedingly enraged, when the apostles preached the gospel to the Gentiles.

3. *By a foolish nation I will enrage you.* That the idolatrous Gentiles are meant in this prophecy, is plain from Jer. x. 8. where *idolaters* are called *a foolish people.*

Ver. 20.—1. *Besides Isaiah is very bold.* He was not afraid of the resentment of the Jews, who he knew, would be exceedingly provoked at what he was going to prophecy.

2. *I am*

19 *JEW. But* (λεγω, 55.) *I object, Israel hath not known.* [1] *APOSTLE.* First, Moses saith, (Deut. xxxii. 21) I will provoke you to jealousy by *THAT WHICH IS no nation: by* a foolish nation I will *enrage* you.[3]

19 *But* to the salvation of the Gentiles, *I object* that *Israel*, God's ancient church, *hath not known* any thing of that matter. *Apostle.* If they are ignorant, it is their own fault. For *first, Moses saith, I will move you to jealousy, by those who are not a people* of God; *by a foolish nation, I will enrage you;* namely, by granting salvation to the Gentiles.

20 (Δε, 104.) *Besides Isaiah* is very bold [1] (καί, 210.) *when he* saith, I *am* found *by them who did not seek me;* [2] *I am shewn to them who did not ask for me.*

20 *Besides, Isaiah is very bold*, in speaking of the calling of the Gentiles, *when he saith*, ch. lxv. 1. "*I* "*am sought of them that ask not for* "*me. I am found of them that sought* "*me not.* I said, Behold me, be-"hold me, to a nation that was "not called by my name."

21 But (προς, 290.) *concerning* Israel he saith, (ch. lxv. 2.) All day long I have stretched forth my hands [1] *to* a disobedient and *rebelling* people. [2]

21 *But concerning the Israelites, he saith, I have spread out my hands all the day long, to a disobedient and rebelling people:* I have long earnestly entreated that unbelieving and rebellious people to return. But to no purpose.

---

2. *I am found by them who did not seek me.* They who did *not seek God, &c* are the Gentiles, who being wholly occupied with the worship of idols, never once thought of enquiring after, or worshipping the true God. Nevertheless, to the Gentiles while in this state, God, by the preaching of the gospel, made himself known, and offered himself as the object of their worship

Ver. 21.—1. *But concerning Israel he saith, all day long I have stretched forth my hands.* This is an allusion to the action of an orator, who, in speaking to the multitude, stretches out his arms, to express his earnestness and affection.—By observing that these words were spoken of Israel, the apostle insinuates that the others were spoken of the Gentiles.

2 *A rebelling people.* Αντιλεγοντα. In the Hebrew text it is, *Who walk in a way that is not good, after their own thoughts.* But this is the same with a rebellious people. In Jude, ver. 11. the word αντιλογια, is applied to *the rebellion of Korah,* See note 4. on that verse.

CHAP.

CHAP. XI.

View and Illustration of the Discoveries contained in this Chapter.

OUR Lord having declared to the chief priests and elders of the Jews, that the kingdom of God was to be taken from the Jews, and given to the Gentiles, Matt. xxi. 43. Also having foretold to the same persons the burning of Jerusalem, Matt. xxii. 7. and to his disciples the demolition of the temple, and the dispersion of the nation, on account of their unbelief, Luke xxi. 24. we cannot think the Christian preachers would conceal these things from their unbelieving brethren. Stephen seems to have spoken of them, Acts v. 13. and St. Paul often. For the objection which he puts in the mouth of a Jew, Rom. iii. 3. *Will not their unbelief destroy the faithfulness of God*, is founded on his having affirmed that the nation was to be cast off, and driven out of Canaan. Farther, the same apostle, in chap. ix. of this epistle, hath shewn, that without injustice, God might take away from the Jews privileges which he had conferred on them gratuitously; and even punish them, by expelling them from Canaan for their disobedience. Wherefore that the foreknowledge of the evils which were coming on their brethren, might not affect the Jewish Christians too much, the apostle in this chapter, comforted them, by assuring them that the rejection of the nation was not to be *total*; because at no period hath the disobedience of the Jews been total, ver. 1.—10.—Neither is it to be *final*, but for a limited time only, to make way for the entering of the Gentiles into the Church, by whose reception the Jews at last will be provoked to emulate them, and will receive the gospel, ver. 11.—16.—On this occasion, the apostle exhorted the Gentiles, now become the visible church of God, not to speak with contempt of the Jews who were rejected, because if they themselves became disobedient to God, they should in like manner be cast off, ver. 17.—24.—Then for the consolation of the Jewish converts, he assured them, that after the fulness of the Gentiles is come into the church, the whole nation will be converted to the Christian faith, as was predicted by Isaiah, ver. 25.—27.

The great events in the divine dispensations displayed in this chapter; namely, the rejection and dispersion of the Jewish nation, the abrogation of the law of Moses, the general conversion of the Gentiles, and the future conversion and restoration of the Jews, St. Paul was anxious to place in a proper light; because the Jews believing, that no person could be saved

ſaved out of their church, interpreted the propheſies concerning the calling of the Gentiles, of their converſion to Judaiſm. What impreſſion his declarations concerning theſe events made on the unbelieving Jews of his own time, is not known. This only is certain, that in a few years after the epiſtle to the Romans was written, the apoſtle's prediction concerning the rejection of the Jews, and the deſtruction of their religious and political conſtitution, received a ſignal accompliſhment. Jeruſalem was deſtroyed by the Romans, the temple was thrown down to the foundation, and ſuch of the Jews as ſurvived the war, were ſold into foreign countries for ſlaves. The Levitical worſhip, by this means, being rendered impracticable, and the union of the Jews as a nation being diſſolved, God declared, in a viſible manner, that he had caſt off the Jews from being his people, and that he had put an end to the law of Moſes, and to the Jewiſh peculiarity. Wherefore, after the pride of the Jews was thus humbled, and their power to perſecute the Chriſtians was broken, any oppoſition which, in their diſperſed ſtate, they could make to the goſpel, was of little avail; and any attempts of the judaizing teachers to corrupt its doctrines on the old pretence of the univerſal and perpetual obligation the law of Moſes, muſt have appeared ridiculous. And this is what the apoſtle meant, when he told the Romans, chap. xvi. 20. *That the God of peace would bruiſe Satan under their feet ſhortly.*—Farther, in regard the apoſtle's predictions concerning the rejection of the Jews, have long ago been accompliſhed, we have good reaſon to believe, that the other events foretold by him, will be accompliſhed likewiſe in their ſeaſon; namely, the general coming of the Gentiles into the Chriſtian church, and the converſion of the Jews in a body to the Chriſtian faith, and their reſtoration to the privileges of the people of God. Accordingly, from the beginning, there hath prevailed in the church a conſtant opinion, that the Jews are to be converted towards the end of the world, after the fulneſs of the Gentiles is come in. See ver. 15. note 1.

His diſcourſe on theſe important ſubjects, the apoſtle concluded with remarking, that Jews and Gentiles in their turn, having been diſobedient to God, he hath locked them all up as condemned criminals, that he might in one and the ſame manner have mercy on all, by making them his people, and beſtowing on them, from mere favour, the bleſſings promiſed in the covenant with Abraham, ver. 30.—32. And being deeply affected with the ſurvey which he had taken of God's dealings with mankind, he cried out as raviſhed with the grandeur of the view, *O the riches both of the wiſdom and of the knowledge of God!*

God! How unsearchable are his judgments, and his ways past finding out! ver. 33, 34, 35.—Then ascribed to God the glory of having created the universe, and of preserving and governing it, so as to make all things issue in the accomplishment of those benevolent purposes, which his wisdom had planned from the beginning, for making his creatures happy, ver. 36.

In this sublime manner, hath the apostle finished his discourse concerning the dispensations of religion which have taken place in the different ages of the world. And from his account it appears, that these dispensations were adapted to the then circumstances of mankind; that they are parts of a grand design, formed by God, for delivering the human race from the evil consequences of sin, and for exalting them to the highest perfection

OLD TRANSLATION.	GREEK TEXT.
CHAP. XI. 1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.	1 Λεγω ουν· Μη απωσατο ὁ Θεος τον λαον αυτου; Μη γενοιτο· και γαρ εγω Ισραηλιτης ειμι, εκ σπερματος Αβρααμ, φυλης Βενιαμιν.
2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,	2 Ουκ απωσατο ὁ Θεος τον λαον αυτου ὁν προεγνω. Η ουκ οιδατε εν Ἡλιᾳ τι λεγει ἡ γραφη, ὡς εντυγχανει τω Θεω κατα του Ισραηλ, λεγων·
3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.	3 Κυριε, τους προφητας σου απεκτειναν, και τα θυσιαστηρια σου κατεσκαψαν· καγω ὑπελειφθην μονος, και ζητουσι την ψυχην μου.

Ver. 2. *God hath not cast off his people whom he foreknew.* Ὁν προεγνω. The *foreknowledge* of which the apostle speaks in this passage, cannot be God's foreknowledge of his people to be heirs of eternal life; for in that case, the supposition of his calling them off could not possibly be made. But it is God's foreknowledge of the Jews to be his visible church and people on earth. The word *know* hath this sense, Amos iii. 2. *You only have I known*, that is, *acknowledged* or *chosen*, *before all the families of the earth.* In Whitby's opinion, God's people whom he *foreknew*, were such of the Jews as believed in Christ, called, ver. 7.

fection of which their nature is capable: and that both in its progress, and its acccomplishment, the scheme of man's salvation, contributes to the establishment of God's moral government, and to the displaying of his perfections in all their lustre to the whole intelligent creation. This grand scheme, therefore, being highly worthy of God its author, the Epistle to the Romans, in which it is so beautifully displayed in its several parts, is certainly one of the most useful books of scripture, and merits to be read with attention, not by Christians only, but by unbelievers, if they wish to know the real doctrines of revelation, and what the inspired writers themselves have advanced, for shewing the propriety of the plan of our redemption, and for confuting the objections which have been raised, either against revelation in general, or any part thereof in particular.

NEW TRANSLATION.

CHAP. XI. 1 *JEW.* (Λεγω ϭν, 55.) *I ask them,* Hath God *cast off* his people? *APOSTLE. By no means. For even I* am an Israelite, of the seed of Abraham, OF the tribe of Benjamin.

2 God hath not *cast off* his people *whom* he foreknew.[1] *Know ye not* what the scripture saith (εν) *to Elijah, when he complaineth* (see Rom. viii. 27. note) *to God* against Israel, saying,

3 Lord, they have killed thy prophets, and *have digged* down thine altars,[1] and I am left alone,[2] and they seek my life.

COMMENTARY.

CHAP. XI. 1 *I ask then,* do you from these prophesies infer, that *God hath cast off his people* for ever? *By no means. For even I am one of the ancient people of God, a descendant of Abraham,* and sprung *of the tribe of Benjamin:* yet I am not cast off. I am still one of God's people, by believing in Christ.

2 *God hath at no time cast off* the whole of *the Jewish nation whom he formerly choose.* In the greatest national defections, there were always some who continued faithful to God. *Know ye not what the scripture saith* was spoken *to Elijah, when he complained to God against the Israelites,* as having all followed idols, *saying,*

3 Lord, "The children of Israel
" have forsaken thy covenant,
" thrown down thine altars, and
" slain thy prophets with the sword,
" *and I, even I only,* am *left, and*
" *they seek my life* to take it away."
1 Kings xix. 18.

---

ver. 7. *the election.* But as *his people,* ver. 1. signifies the *whole Jewish nation,* the phrase in ver. 7 must be taken in the same general sense.

Ver. 3.—1. *And have digged down thine altars.* By the law, the altars of God were to be made of earth, Exod. xx. 24. And the

 Israelites

4 But what ſaith the anſwer of God unto him? I have reſerved to myſelf ſeven thouſand men, who have not bowed the knee to *the image of* Baal.

5 Even ſo then at this preſent time alſo there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwiſe grace is no more

4 Αλλα τι λεγει αυτῳ ὁ χρηματισμος; Κατελιπον εμαυτῳ ἑπτακισχιλιους ανδρας οἱτινες ουκ εκαμψαν γονυ τῃ Βααλ.

5 Οὑτως ουν και εν τῳ νυν καιρῳ λειμμα κατ' εκλογην χαριτος γεγονεν.

6 Ει δε χαριτι, ουκ ετι εξ εργων· επει ἡ χαρις ουκ ετι

Iſraelites were to have one altar only, for offering ſacrifice to their only Lord and King. Wherefore, when the tribes whoſe inheritance was on the eaſt ſide of Jordan, raiſed an altar for themſelves, it was conſidered as rebellion againſt God, Joſh. xxii. 18, 19. The one altar appointed for the whole congregation, was always raiſed where the tabernacle was pitched. But as at firſt, no certain place was appointed for the tabernacle, we find altars in different parts of the country, 1 Sam. vii. 17. xi. 15. xvi. 2, 3. After the revolt of the ten tribes, their princes did not think it proper that they ſhould any longer go up to Jeruſalem to offer ſacrifice; they therefore raiſed altars in their own country, for the offering of ſacrifices to God. Elijah alſo built an altar on Carmel, for the purpoſe of ſhewing whether the Lord or Baal was God, 1 Kings xvii. 30. 32. It was of theſe altars Elijah ſpake, when he complained that the idolaters had thrown them down, 1 Kings xix. 14. In tranſlating that paſſage, the LXX. have uſed the word καθειλαν, *they have taken away*. But the word κατεσκαψαν, uſed by the apoſtle, is more literal, and agrees better to the circumſtances of the caſe: *They have digged down* thine altars. This is one of many paſſages which ſhew that St Paul, in his tranſlations of the ſcriptures, did not copy the LXX. implicitly, but made his tranſlations from the Hebrew original. And being a great adept in the language, his tranſlation when different from that of the LXX. is always more juſt.

2. *And I am left alone.* In the hiſtory we are told that Obadiah hid one hundred prophets of the true God in a cave, and fed them, 1 Kings xviii. 4. But before Elijah ſpake this, Ahab perhaps had diſcovered, and killed them. Or Elijah may have been ignorant of what Obadiah had done. Or laſtly, his words on this occaſion are not to be taken ſtrictly, but may mean, I am left almoſt alone.

Ver. 4.—1. *I have reſerved to myſelf ſeven thouſand men.* What God ſaid to Elijah on this occaſion, encourages us to believe that there are all times in the world, more good men than we are aware of. The members of the inviſible church are unknown to us; but they are all known to God.

2. *Who*

4 But what faith the anfwer of God *to* him? I have referved to myfelf feven thoufand men [1] who have not bowed the knee to THE IMAGE OF Baal. [2]

4 Elijah imagined that the whole nation had been guilty of idolatry. *But what faith the anfwer of God to him? I have left me feven thoufand in Ifrael, all the knees which have not bowed unto Baal,* 1 Kings xix. 18.

5 *So then, even at this prefent time,* there is a remnant according to *an* election *by* grace. [1]

5 *So then, even at this prefent time, there is a remnant,* who, by believing on Jefus, continue to be the people of God ftill, *according to an election by favour.*

6 And if by *grace,* IT IS no more of works, (επει) otherwife grace is

6 *And if* this election to be the church of God is *by favour, it cannot have happened on account of works* per-

---

2. *Who have not bowed the knee to Baal.* Τῃ Βααλ. Erafmus thinks the gender of the article directs us to fupply, τῃ εικονι τȣ Βααλ, *to the image of Baal,* in which he is followed by our tranflators. But Eftius thinks the word to be fupplied, is ϛηλῃ, which in the LXX. denotes *a ftatue:* and that one remarkable ftatue was meant, namely, that in the temple of Baal, which Jehu afterwards took out and burnt, 2 Kings x. 26, 27. The LXX. however, in the paffage quoted by the apoftle, have τῳ Βααλ.—*Baal,* the God of the Syrians and Sidonians, for whofe worfhip Ahab and Jezebel were fo zealous, was *the fun,* to whom likewife they gave the name of *Hercules;* a word of Hebrew extraction, fignifying *one who fees and illuminates every thing. Baal,* however, was the name of many heathen idols. Hence it is ufed in the plural, *Baalim.*

Ver. 5. *At this prefent time there is a remnant, according to an election by grace.* Or, as Beza tranflates the claufe, *a gratuitous election.* In ver. 28. perfons faid to be *elected,* are called *enemies.* This I think fhews that the *election* here fpoken of, is only to outward privileges, particularly the great privilege of being the vifible church and people of God.—The *remnant according to an election by grace,* are the Jews who believed the gofpel, and who in the firft age were *many thoufands.* —This remnant is faid to have been *elected according to grace,* becaufe they were made the church and people of God along with the believing Gentiles, through mere grace or favour. Of this kind of *election* Peter fpeaks, 2 Ep. i. 10. *Brethren, endeavour to make your calling and election fure; for if ye do thefe things, ye fhall never fall.* For how can the election of individuals to eternal life, be made more fure than it is by the divine decree? But election to the privileges of God's vifible church, may be made more fure, by a right improvement of thefe privileges. *For if God fpared not the natural branches, perhaps neither will he fpare thee,* Rom. xi. 21.

grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

γινεται χαρις. Ει δε εξ εργων, ουκ ετι εστι χαρις· επει το εργον ουκ ετι εστιν εργον.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded:

7 Τι ουν; Ὁ επιζητει Ισραηλ, τουτο ουκ επετυχεν· ἡ δε εκλογη επετυχεν, οι δε λοιποι επωρωθησαν,

8 According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day.

8 Καθως γεγραπται· Εδωκεν αυτοις ὁ Θεος πνευμα κατανυξεως, οφθαλμους του μη βλεπειν, και ωτα του μη ακουειν ἑως της σημερον ἡμερας.

9 And David saith, Let their table be made a snare,

9 Και Δαβιδ λεγει· Γενηθητω ἡ τραπεζα αυτων εις

Ver. 7.—1. *The thing Israel earnestly seeketh, that he hath not obtained.* Because the apostle had represented the Jews as pursuing *the law of righteousness*, Rom. ix. 31. many are of opinion, that what Israel is here said to have sought earnestly, was *a righteousness of works.* But as in the next clause, the apostle says, *the election have obtained it,* that cannot be the thing Israel earnestly sought; for no person ever obtained a meritorious righteousness of works. As little was it the righteousness of faith which Israel sought. For in the apostle's days, the generality of the Jews did not pursue that righteousness. It is evident, therefore, that the thing which *Israel* sought in vain, but which *the election* obtained, was the honour of being the church and people of God, after that honour was taken from them for their unbelief.

2. *But the election hath obtained it. The election,* is the elected remnant, as *the circumcision* is the *circumcised* people. Farther, *Israel* and *the election* being opposed to one another in this verse, *the election* must be *the whole body* of the believing Jews, just as *Israel* is *the whole body* of those who did not believe. See ver. 5. note. What the election obtained, see in the preceding note.

3. *And the rest are blinded.* Επωρωθησαν. See Ess. iv. 4. The Greek word πωροω, may be translated, *are hardened;* for it signifies to make the skin thick and hard, as the skin of the hand is made hard by labour. Metaphorically, it denotes hardness of heart, and sometimes blindness of understanding. These however are distinguished, John xii. 40. τετυφλωκεν, *He hath blinded their eyes,* and, πεπωρωκεν, *hath hardened their heart.* The apostle's meaning is, that the unbelieving Jews, through the influence of their own evil dispositions, were so blinded, that

no more grace: *But if of works, it is* no more grace, otherwise work is no more work.

formed, *otherwise favour is no more favour: but if* it be on account *of works* meriting it, *there is no more favour in it, otherwise work is no more work:* it merits nothing.

7 What then? *The thing Israel earnestly seeketh, that he hath not obtained,*[1] but the election[2] hath obtained IT, and the rest *are blinded.*[3]

7 *What then* is the sum of my discourse? Why this: *The honour of continuing to be the people of God, which the Jewish nation earnestly seeketh, that it hath not obtained,* having rejected Jesus; *but the elected remnant hath obtained that honour, and the rest are blinded.*

8 *As* it is written,[1] (Isa. xxix. 10.) God hath given them *a* spirit of *deep sleep,*[2] *eyes not seeing, and ears not hearing,* (Eff. iv. 4. Isa. vi. 9.) unto this *present* day.[3]

8 Blindness hath ever been the disease of the Jews, *as* appears from what *is written:* "The Lord hath "poured out upon you the spirit of "deep sleep."—"Hear ye indeed, "but understand not, see ye in- "deed, but perceive not," which stupidity and blindness hath continued with the Jews *to this present day.*

9 And David saith, Let their table *be for a*

9 *And* to shew the causes and consequences of that spiritual blind-

---

that they did not discern the force of the evidence, by which God confirmed the mission of his Son, and so were excluded from his covenant and church.

Ver. 8.—1. *As it is written.* Here the apostle joins two passages from Isaiah together, namely, xxix. 10. and vi. 9.

2. *Of deep sleep.* Κατανυξεως. This is an allusion to the stupifying potions, given to persons who were to suffer torture or death, to render them insensible. Of this kind was the drink which they offered to our Lord on the cross, Mark xv. 23. and which anciently was called, οινος κατανυξεως, *stupifying wine,* Ps. lx. 3. lxx. Accordingly, the apostle adds, *eyes not to see,* though they be open, and *ears not to hear,* though the person be awake. God's ancient Israel, given up to deep sleep, to blind eyes and deaf ears, and with the back bowed down continually, is an example which ought to terrify all who enjoy the gospel, lest by abusing it they bring themselves into the like miserable condition.

3. *Unto this present day.* These words are added by the apostle, to shew that the Jews always had the same evil dispositions. But Beza, by making what goes before in this verse a parenthesis, joins these words to the end of verse 7. thus: *The rest are blinded unto this day.* But in my opinion, this construction is improper.

and a trap, and a ſtumbling-block, and a recompence unto them.

πaγιδα, και εις θηραν, και εις σκανδαλον, και εις ανταποδομα αυτοις.

10 Let their eyes be darkened, that they may not ſee, and bow down their back alway.

10 Σκοτισθητωσαν οἱ οφθαλμοι αυτων τȣ μη βλεπειν· και τον νωτον αυτων διαπαντος συγκαμψον.

11 I ſay then, Have they ſtumbled that they ſhould fall? God forbid: but *rather* through their fall ſalvation *is come* unto the Gentiles, for to provoke them to jealouſy.

11 Λεγω ȣν, Μη επταισαν ἱνα πεσωσι; μη γενοιτο. Αλλα τῳ αυτων παραπτωματι ἡ σωτηρια τοις εθνεσιν, εις το παραζηλωσαι αυτȣς.

Ver. 9. *Let their table be for a ſnare, and a trap.* As the Hebrews uſed the Imperative mode for the Future, this paſſage may be tranſlated, *Their table ſhall be for a ſnare*, &c. and ſo may be conſidered as a prophecy.—The metaphors of *a ſnare*, and *a trap*, are taken from birds and beaſts, who are allured into ſnares and traps, to their deſtruction, by meat laid in their way. *Snares* are contrived to catch the prey by ſome part of its body. *Traps* incloſe its whole body. *Stumbling-blocks* occaſion falls, which wound ſometimes to death.

Ver. 10. *Let their eyes be darkened, ſo as not to ſee, and bow down their backs continually;* that is, their eyes ſhall be darkened, &c. See Eſſ. iv. 9. The *darkening of the eyes*, and the *bowing down of the back*, denote the greateſt affliction. For grief is ſaid to make the eyes dim, Lament. v. 17. And the moſt miſerable ſlavery is repreſented by walking with the back bowed down, as under a yoke or a heavy burden: and deliverance from ſlavery is repreſented by making one walk upright, Pſ. cxlvi. 8. *The Lord raiſeth them that are bowed down.* See alſo Levit. xxvi. 13. This paſſage therefore is a prediction, that when the Chriſt ſhould appear, the Jews would be ſo beſotted with luxury and ſenſuality, as not to be able to diſcern in him the characters of the Chriſt, and that through ignorance they would put him to death; and that God would puniſh them for theſe crimes by making them ſlaves, and deſolating their land. By quoting this prophecy, the apoſtle ſhewed the Jews, that their rejection and puniſhment for crucifying the Chriſt, was long ago foretold in their own ſcriptures. For this lxixth Pſalm, from which the above quotations are taken, relates wholly to Chriſt, as ſhall be ſhewed, Rom. xv. 3. note 2.

Ver. 11.—1. *I aſk then, Have they ſtumbled,* ἱνα πεσωσι, *ſo as to fall?* Here an unbelieving Jew is introduced, objecting to the apoſtle's doctrine concerning the rejection and diſperſion of the nation, by aſking whether they had ſtumbled ſo as to fall or be deſtroyed. For the Greek

ſnare and a trap,[1] (Pſal. lxix. 22.) and a ſtumbling block, and a recompence *to* them.

neſs, *David ſaith* of Meſſiah's enemies, "*Let their table become a ſnare* "to them, *and* that which ſhould "have been for their welfare, let it "become *a trap*," Pſ. lxix. 22. *and a ſtumbling-block, and a puniſhment to them.*

10 Let their eyes be darkened (μη βλεπειν, 4.) *ſo as not to ſee*, and bow down their back *continually*.[1] (Pſal. lxix. 23.)

10 "*Let their eyes be darkened,* "*that they ſee not,* and make their "loins continually to ſhake:" In conſequence of their ſenſuality, their underſtanding ſhall be darkened, and as a puniſhment they ſhall be made ſlaves.

11 *JEW. I aſk then,* Have they ſtumbled *ſo as to fall*[1] *FOR EVER? APOSTLE. By no means. But through* their fall ſalvation[2] *IS GIVEN to* the Gentiles, *to excite* them to *emulation.*[3]

11 By applying theſe propheſies to the Jews, you repreſent them as in a ſtate of utter rejection. *I aſk, therefore, have they ſtumbled, ſo as to fall for ever? By no means, but through their fall, ſalvation is given to the Gentiles, to excite the Jews to emulation,* that by believing they may obtain the ſame privilege.

Greek word πεσωσι, like the Engliſh word *fall*, is uſed to denote a ruinous fall, a fall from which one does not riſe again, a fall ending in death. Hence in all languages, *death* is expreſſed by *falling; He fell in battle.*

2. *By no means: but through their fall ſalvation is given to the Gentiles.* Here *ſalvation* ſignifies the knowledge and means of ſalvation; in which ſenſe, *ſaved* alſo is uſed, ver. 26. and chap. xiii. 11. note 2.—The rejection of the Jews, the deſtruction of their church, the abrogation of their law, and the driving of them out of Canaan, all comprehended in the expreſſion, *their fall*, were abſolutely neceſſary to the Gentiles obtaining the knowledge and means of ſalvation. For firſt, the worſhip of God in the Jewiſh church being confined to Jeruſalem, it was impoſſible for the whole Gentile world to find the knowledge and means of ſalvation in the Jewiſh church: and yet while that church ſubſiſted, no other church could be introduced. Wherefore, that all the Gentiles might have the knowledge and means of ſalvation given them, it was neceſſary that the Jewiſh church ſhould be removed, and the law of Moſes aboliſhed, that the Chriſtian church might be erected, in which the ſpiritual worſhip of God can be performed by all the Gentiles, in all places and at all times acceptably.—Secondly, the unbelief and rejection of the Jews, with their expulſion from Canaan, contributed greatly to the introduction of the Gentiles into the Chriſtian church, where the knowledge and means of ſalvation were given to them, as ſhall be ſhewn, ver. 15. note 1.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles: how much more their fulness?

12 Ει δε το παραπτωμα αυτων πλουτος κοσμου, και το ἡττημα αυτων πλουτος εθνων, ποσῳ μαλλον το πληρωμα αυτων;

13 For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, I magnify mine office:

13 Ὑμιν γαρ λεγω τοις εθνεσιν· εφ᾽ ὁσον μεν ειμι εγω εθνων αποστολος, την διακονιαν μου δοξαζω,

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

14 Ειπως παραζηλωσω μου την σαρκα, και σωσω τινας εξ αυτων.

15 For if the casting away of them *be* the recon-

15 Ει γαρ ἡ αποβολη αυτων, καταλλαγη κοσμου· τις ἡ

---

3. *To excite them to emulation.* The word παραζηλοω, is used sometimes in a good, sometimes in a bad sense. Here it signifies to excite one to emulate another, on account of some advantage which he enjoys. The admission of the Gentiles into the church erected by Christ, was a very proper means of exciting the Jews to emulation; because when they saw the Gentiles endued with the gifts of the Spirit, and with miraculous powers, and observed the holiness of their lives, and the favour which God shewed them; in short, when they found all the blessings and privileges of the people of God bestowed on the Gentiles, they would naturally conclude, that the *Christian* was now the only church of God, and be excited to imitate the Gentiles, by entering into it, that they might share with them in these privileges, ver. 14. as it is probable a number of them actually did, especially after the destruction of Jerusalem.—*Emulation* is a desire to equal others in the advantages which they possess, and is gratified by advancing ourselves in an honourable manner, to an equality with them. Whereas, *Envy* is a grief accompanied with hatred, occasioned by the good things which another possesses, and which we think he does not deserve so well as we do; and is gratified by degrading others.

Ver. 12. *How much more their fulness.* Πληρωμα, *fulness*, being opposed to ἡττημα, *diminution* in the foregoing clause, which signifies the lessening of the Jews by stripping them of their privileges, it must mean the raising them again to their former greatness, by restoring them to their ancient privileges. But as this could not be done, till they entered into the Christian church, it is fitly called, πληρωμα αυτων, *their fulness*, because it rendered both themselves and the Christian church complete: for πληρωμα, *fulness*, properly is that which being added to another thing, makes it complete. Thus Matth. ix. 16. the patch with

12 Now, if (το παραπτωμα) the fall of them BE *the* riches of the world, and (το ἡττημα) the diminiſhing of them the riches of the Gentiles, how much more their (το πληρωμα) fulneſs? [1]

12 *Now, if the deſtruction of the Jewiſh church, be the enriching both of the Jews and Gentiles,* by making room for the goſpel church; *and if the ſtripping of the Jews of their privileges, be the occaſion of conferring theſe privileges on the Gentiles, how much more will their filling the church* be followed with great advantages to the Gentiles?

13 (Γαρ) *Now* I ſpeak to you Gentiles; (μεν, 238.) *and* in as much as I am the apoſtle of the Gentiles, *I do honour to my miniſtry,*

13 *Now* the rejection of the Jews, and the happineſs of the Gentiles in their reſtoration, *I make known to you Gentiles; and in as much as I am the apoſtle of the Gentiles,* by proving theſe great ſecrets from the Jewiſh ſcriptures, *I do honour to my miniſtry;*

14 If by any means I may *excite to emulation,* [1] (Gr. my fleſh) *my nation,* and *may* ſave ſome of them.

14 *If by any means I may excite to emulation, thoſe of my nation, and may ſave,* (ver. 11. note 2.) *ſome of them,* by perſuading them to enter into the church.

15 *Becauſe,* if the caſting away [1] of them BE

15 This I deſire alſo for the ſake of the Gentiles: *Becauſe, if the caſt-*

---

with which a torn garment is mended, or made complete, is called πληρωμα, *fulneſs.* And in this ſenſe the church is called, Epheſ. i. 23. Το πληρωμα, *The fulneſs of him who filleth all with all;* becauſe without the church, which is his body, Chriſt would not be complete.—That πληρωμα, *fulneſs,* in this verſe, ſignifies the general *converſion of the Jews,* cannot be doubted, ſince the general converſion of the Gentiles is expreſſed by the ſame word, ver. 25. *Until the fulneſs of the Gentiles be come in.* See Col. ii. 9. note 1.—The apoſtle's meaning is, that the general converſion of the Jews will afford to the Gentiles, the completeſt evidence of the truth of the goſpel, by ſhewing them that it is the finiſhing of a grand ſcheme, which God had been carrying on for the ſalvation of mankind, by means of his diſpenſations towards the Jews.

Ver. 14. *I may excite to emulation* (See ver. 11. note 3.) *my nation.* Here by a moſt popular and affectionate turn, the apoſtle repreſents himſelf as zealous in converting the Gentiles, from his great love to the Jews.

Ver. 15.—1. *Becauſe if,* ἡ αποϐολη, *the caſting away of them be,* καταλλαγη, *the reconciling of the world.* As in the following verſe, the apoſtle ſpeaks of God's church as a tree, he may perhaps allude here to the practice of gardeners, who cut off from vines and olive-trees,

 ſuch

ciling of the world; what *shall* the receiving *of them be*, but life from the dead?
16 For if the first-fruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

προσληψις, ει μη ζωη εκ νεκρων;
16 Ει δε ἡ απαρχη ἁγια, και το φυραμα· και ει ἡ ῥιζα ἁγια, και οἱ κλαδοι.

---

such branches as are barren or withered, and cast them away. According to this notion *of casting away*, *the reconciling of the world* or Gentiles, is the same with their *ingrafting* mentioned ver. 17.—In this passage, the unbelief and rejection of the Jews, is justly represented as the means of the reception of the Gentiles. For although the unbelief of the Jews may seem to have been an obstacle to the conversion of the Gentiles, it hath greatly contributed to that event. Besides the reason mentioned, ver. 11. note 2. it is to be considered, that the rejection of the Jews was the punishment of their unbelief, and that both events were foretold by Moses and by Christ. Wherefore these events, as the fulfilment of prophecy, have strengthened the evidences of the gospel, and thereby contributed to the conversion of the Gentiles. This, however, is not all. There are many other predictions in the writings of Moses and the prophets, which demonstrate the divine original of the gospel, but which derive their strength from their being in the possession of the Jews. This people had the oracles of God committed to them from the beginning; and these oracles have continued in their hands ever since. They have preserved them with the greatest care; and in their dispersion, they carry them with them wherever they go. Wherefore, in all countries, the Jews are living witnesses to the antiquity and genuineness of the whole of the prophesies, by which the gospel is confirmed. And their testimony, which is always and every where at hand, cannot be called in question. Because, having shewn themselves from the beginning, bitter enemies of Christ and of his gospel, no suspicion can be entertained, that they have either forged these prophecies, or altered them to favour us. As little can it be suspected, that we have forged or altered these prophecies. For however much any of us may have been disposed to alter the copies of the Jewish scriptures in our own possession, it would have served no purpose, while our enemies the Jews maintained the integrity of their copies. The truth is, the testimony of the Jews, to the antiquity and genuineness of the prophesies which have been fulfilled in Christ, is of such strength in the proof of the divine original of the gospel, that from what the apostle hath written in this chapter, we understand that for the very purpose of bearing testimony in every age and country, to the antiquity and genuineness of their own scriptures, and of strengthening the evidence of the gospel, God hath decreed that this people, contrary to the fate of all other conquered and dispersed nations, shall subsist distinct from the rest of mankind, and continue in unbelief, till the fulness of the Gentiles be come in: after which, when their testimony is no longer needed, they themselves will

the reconciling of the world, what *will the resumption* OF THEM BE, but life from the dead? [2]

ing away of the Jews, be the occasion of reconciling the Gentiles, what must the resumption of them be, but life from the dead? It will occasion a revival of religion, after a great decay.

16 For, if the first-fruit (1 Cor. xv. 20. note 1.) BE holy, [1] the lump [2] IS also HOLY: and if the root BE holy, so ARE the branches. [3]

16 Their conversion will be pleasing to God: *For if the first Jewish believers have been accepted of God, the whole nation will be so* when they believe: *And if* Abraham, *the root* of that people *was accepted* through his faith, *the branches*, his children, *will be so* through their faith.

---

will embrace the gospel. Wherefore, in surveying this with the other wonders of the divine dispensations, well might the apostle cry out as he has done, ver. 33. *O the depth of the riches both of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out!* See ver. 18. note.

2. *But life from the dead.* According to Taylor, there is in the word *dead*, an insinuation that a great decay in the Christian church is to happen, before the conversion of the Jews, and that that decay will be repaired by their conversion. Others think the expression, *life from the dead*, means only that the conversion of the Jews will occasion the greatest joy to the Gentiles; joy like that which one would feel, on receiving a beloved friend raised from the dead.

Ver. 16.—1. *If the first-fruit be holy.* This is an allusion to the waved sheaf, which was said to be *holy*, because it was accepted of God, in token of his giving the appointed weeks of the harvest.

2. *The lump is also holy.* The *lump*, φυραμα, is meal tempered with water, and kneaded for baking. Here it denotes the mass of which the two wave loaves were baked, mentioned Levit. xxiii. 17. And as these were offered at the conclusion of the harvest, seven weeks after the offering of the first-fruits, they represented the whole fruits of the earth newly gathered in, as sanctified through that offering for the people's use during the following year,—By this similitude, the apostle teaches, that as the first converts from among the Jews, were most acceptable to God, and became members of his newly-erected visible church, so, when the whole mass or body of the nation is converted, they in like manner will be most acceptable to God, and will become members of his visible church. Other *holiness* is not competent to a whole nation.

3. *And if the root be holy, so are the branches.* This is an allusion to Jer. xi. 16. where the Jewish nation, made the people or visible church of God by virtue of the covenant at Sinai, are represented under the figure of a *green olive-tree*, of which Abraham is *the root*, and his descendants by Isaac *the branches*. Hence the thrusting of the Jews out of

17 And if ſome of the branches be broken off, and thou being a wild olive-tree, wert graffed in amongſt them, and with them partakeſt of the root and fatneſs of the olive-tree;

17 Ει δε τινες των κλαδων εξεκλασθησαν, συ δε αγριελαιος ων ενεκεντρισθης εν αυτοις, και συγκοινωνος της ῥιζης και της πιοτητος της ελαιας εγενου,

18 Boaſt not againſt the branches: but if thou boaſt, thou beareſt not the root, but the root thee.

18 Μη κατακαυχω των κλαδων. Ει δε κατακαυχασαι, ου συ την ῥιζαν βασαζεις, αλλ' ἡ ῥιζα σε.

19 Thou wilt ſay then, the branches were broken off, that I might be graffed in.

19 Ερεις ουν· Εξεκλασθησαν οἱ κλαδοι, ἱνα εγω εγκεντρισθω.

---

of the covenant of God, is repreſented by *the breaking off of the branches:* and the admiſſion of the Gentiles into that covenant, ſo as to make them God's viſible church, is ſet forth under the idea of their being *ingrafted into the ſtock of the green olive-tree;* and the advantages which they enjoyed in the church of God, are expreſſed by their partaking of the *root and fatneſs of the olive-tree.* From all which it is plain, that the *holineſs* of the root and of the branches of the green olive-tree, here mentioned, is that external holineſs which Abraham and his poſterity derived from their being ſeparated from the reſt of mankind, and made the viſible church of God. See Eſſ. iv. 48.

Ver. 17.—1. *Were broken off, and thou who art a wild olive art ingrafted,* that is, as Beza obſerves, *Thou who art a branch of a wild olive-tree,* for *branches* only are ingrafted. The Gentiles are called *a wild olive,* becauſe God had not cultivated them as he did the Jews, who, on that account, are called, ver. 24. *the good* or *garden olive.*

2. *Art become a joint partaker of the root and fatneſs of the olive.* The juice of the cultivated olive, is called *fatneſs,* becauſe from its fruit, which is formed by that juice, oil is expreſſed. See what is meant by *the olive,* ver. 16. note 3.

Ver. 18. note 1. *Boaſt not againſt the branches.* Becauſe the converted Gentiles began very early to deſpiſe and hate the unbelieving Jews on account of their oppoſition to the goſpel, and becauſe the apoſtle foreſaw, that in after-times the Jews would be treated with great cruelty and contempt, by Chriſtians of all denominations, he wrote this paſſage, in which, by mentioning the great obligations which the Gentiles owe to the Jews, he ſhews it to be injuſtice, ingratitude, and impiety, to deſpiſe and hate this people: and much more ſo, to plunder, perſecute, and kill them. They were the original church and people of God. They preſerved the knowledge of God when all the world was ſunk in idolatry. To them we owe the ſcriptures of the New

17 *Now*, if ſome of the branches *were* broken off, and thou *who art a* wild *olive*,[1] *art ingrafted* (εν, 171.) *inſtead of* them, *and art become a joint partaker of* the root and fatneſs[2] of the *olive* ;

17 *Now if many of Abraham's children were caſt out of the covenant* for their unbelief, *and thou who art a Gentile, art*, on thy believing the goſpel, *ingrafted inſtead of them, and* though unfit for ſuch a favour, *art become a joint partaker* with the believing Jews *of all the privileges of God's covenant* and church ;

18 Boaſt not againſt the branches :[1] *for* if thou *boaſteſt againſt THEM*, thou beareſt not the root[2] but the root thee.

18 *Do not ſpeak contemptuouſly of the* broken off *branches*, as thinking thyſelf more excellent and more in favour with God than they. *For if thou doſt*, know that *thou beareſt not the root, but the root thee.*

19 Thou wilt ſay *however*, The branches were broken off,[1] that I might be grafted in.

19 *Thou wilt ſay, however, the* natural *branches were broken off, that we* Gentiles *might be admitted into the covenant* and church of God.

New Teſtament, as well as of the Old: for the holy and honourable fellowſhip of the prophets and apoſtles were Jews. Of them as concerning the fleſh, Chriſt the Saviour of the world came. All the knowledge of religion which we enjoy is derived from them. And ſurely ſomething of kindneſs and gratitude is due for ſuch great obligations. They diſbelieved the goſpel indeed, and for that ſin are broken off. But in their rejected ſtate, they bear witneſs to the goſpel, ver. 15. note 1. For they preſerve the ſcriptures of the Old Teſtament with the utmoſt fidelity, and are not caſt away for ever. They are ſtill beloved of God for the ſake of their fathers, and are to be grafted in again in ſome future period, and to make part of us. On which account they are ſtill the peculiar objects of God's care, and ſhall never be made an end of, while all the nations that have oppreſſed them, ſhall be utterly deſtroyed. Should ſuch a people as this be deſpiſed ! Ought they not rather to be highly reſpected and kindly treated by Chriſtians of all denominations, even while they continue in unbelief ?

2. *Thou beareſt not the root. The root,* in this paſſage, ſignifies Abraham, as conſtituted by God's covenant the father or federal head of all believers, for the purpoſe of receiving on their behalf the promiſes ; conſequently *the branches* ſignify his children, who profeſs to believe in God. The apoſtle's meaning is, that Abraham and his poſterity derived no advantage from any covenant which God made with any of the Gentile nations : But the Gentiles have derived many benefits from the covenants which God made with Abraham and the Jews.

Ver. 19. *The branches were broken off that I might be grafted in.* The objector no doubt uſed the Greek particle ἱνα here, to denote the end for which the branches were broken off. But, as is obſerved in the next

20 Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded, but fear.

20 Καλως· τῃ απιϛια εξεκλασθησαν, συ δε τῃ πιϛει εϛηκας· μη ὑψηλοφρονει, αλλα φοϐȣ.

21 For if God ſpared not the natural branches, *take heed* leſt he alſo ſpare not thee.

21 Ει γαρ ὁ Θεος των κατα φυσιν κλαδων ȣκ εφεισατο, μη πως ȣδε σȣ φεισηται.

22 Behold therefore the goodneſs and ſeverity of God: on them which fell, ſeverity; but towards thee, goodneſs, if thou continue in *his* goodneſs: otherwiſe thou alſo ſhalt be cut off.

22 Ιδε ȣν χρηϛοτητα και αποτομιαν Θεȣ επι μεν τȣς πεσοντας, αποτομιαν· επι δε σε χρηϛοτητα, εαν επιμεινῃς τῃ χρηϛοτητι· επει και συ εκκοπησῃ.

23 And they alſo, if they bide not ſtill in unbelief, ſhall be graffed in: for God is able to graff them in again.

23 Και εκεινοι δε, εαν μη επιμεινωσι τῃ απιϛιᾳ, εγκεντρισθησονται· δυνατος γαρ εϛιν ὁ Θεος παλιν εγκεντρισαι αυτȣς.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more ſhall theſe which

24 Ει γαρ συ εκ της κατα φυσιν εξεκοπης αγριελαιȣ, και παρα φυσιν ενεκεντρισθης εις καλλιελαιον, ποσῳ μαλ-

---

next verſe, the Jews were broken off for their infidelity, and the reception of the Gentiles was only the conſequence of their unbelief: a ſenſe which the particle ἱνα often hath in ſcripture.

Ver. 20. *True.* Καλως. This Greek word placed by itſelf, is an adverb of approbation.

Ver, 21. *If God ſpared not the natural branches.* The Jews are called *the natural branches* of the good olive-tree, becauſe they ſprang from Abraham, the root of that tree: conſequently by their deſcent from him, they were naturally members of God's viſible church, and of the Sinaitic covenant on which it was formed.

Ver. 22. *Behold then the goodneſs and ſeverity of God.* Χρηϛοτητα, *goodneſs*, ſignifies a diſpoſition to beſtow benefits.—Αποτομιαν, *ſeverity*, literally *a cutting off.* But *cutting off*, the effect, is put for *ſeverity*, the cauſe.

20 *APOSTLE. True.* [1] *By unbelief* they were broken off, and thou by faith (εϛηκας, 10.) standest. Be not high minded, but fear.

20 *True. By unbelief, they were broken off, and thou by faith standest* in their place. *Do not think highly of thyself*, as more favoured of God than they. *But be afraid*, lest through pride, thou also be broken off.

21 For if God spared not the natural branches, [1] *perhaps neither will he spare thee.* (So the Syriac translates μηπως.)

21 *For if God spared not the natural members of his covenant*, but cut them off for their unbelief, *perhaps he will as little spare thee*, if thou behavest unsuitably to thy privileges.

22 Behold *then* the goodness [1] and severity of God: *towards* them *who* fell, severity; but towards thee, goodness, if thou continue in HIS goodness, otherwise thou also shalt be cut off.

22 *Admire then*, both *the goodness and severity of God: towards the Jews, who were cast out of his covenant, severity: but towards the Gentiles*, whom God hath admitted into his covenant, *goodness; if thou continuest in* the state wherein *his goodness* hath placed thee, by improving thy advantages, *otherwise thou also shalt be cut off.*

23 *And even they*, (εαν) *when they* abide *not in* unbelief, shall be grafted in: for God is able [1] *again to graft them in.*

23 *And even the Jews, when they abide not in unbelief, shall be brought again into the church of God: for God is able* and willing *to unite them again to his church*, on their believing the gospel.

24 For if thou wert cut *off from* the olive *by nature wild, and contrary to nature wert grafted into the good olive*, how much rather shall *those who are*

24 *For if thou wert separated from thine idolatrous countrymen, and contrary to thy nature*, which was full of ignorance and wickedness, *wert made a member of the covenant with Abraham, how much rather shall the*

Ver. 23. *For God is able again to graft them in.* Here, as in other passages of scripture, Ess. iv. 30. Δυνατος, *able*, signifies *willing*, as well as *able*: because it was to no purpose to mention God's *ability to graft the Jews in*, unless it had been accompanied with *willingness*. Locke says, "This grafting in, seems to import, that the Jews shall be a "flourishing nation again, professing Christianity in the land of pro- "mise: for that is to be reinstated again in the promise made to "Abraham, Isaac, and Jacob. This St. Paul might for good rea- "sons be withheld from speaking out. But in the prophets, there "are very plain intimations of it."

be the natural *branches*, be graffed into their own olive-tree?

λον ουτοι οἱ κατα φυσιν, εγκεντρισθησονται τη ιδια ελαια;

25 For I would not, brethren, that ye ſhould be ignorant of this myſtery (leſt ye ſhould be wiſe in your own conceits) that blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in.

25 Ου γαρ θελω ὑμας αγνοειν, αδελφοι, το μυστηριον τουτο, (ἱνα μη ητε παρ᾽ ἑαυτοις φρονιμοι) ὁτι πωρωσις απο μερους τω Ισραηλ γεγονεν, αχρις ου το πληρωμα των εθνων εισελθη.

26 And ſo all Iſrael ſhall be ſaved: as it is written, There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob.

26 Και ουτω πας Ισραηλ σωθησεται, καθως γεγραπται· Ἡξει εκ Σιων ὁ ῥυομενος, και αποστρεψει ασεβειας απο Ιακωβ.

Ver. 24. *How much rather ſhall thoſe who are the natural branches, be grafted into their own olive?* This reaſoning is very juſt. The converſion of the Jews, though it hath not yet happened, appears more probable than did the converſion of the Gentiles, before that event took place. The truth is, ſince the Jews are the poſterity of Abraham, ſince the oracles of God were committed to them, and ſince they ſtill continue to believe Moſes and the prophets, in whoſe writings the coming, and character, and actions, and death, and reſurrection of the Chriſt are foretold, we might juſtly be ſurpriſed, that they have not been converted long before this time, were it not for the reaſons mentioned, ver. 15. note 1.

Ver. 25.—1. *I would not have you ignorant of this myſtery.* The apoſtle calls the rejection of the Jews for a time, and their reſtoration after the converſion of the Gentiles is completed, *a myſtery;* becauſe it was a matter of the greateſt importance to mankind, and becauſe it had hitherto been kept a ſecret, like the doctrine of the myſteries which was diſcovered to none but to the initiated. See Ephei. i. 9. note.

2. *That blindneſs* πωρωσις, (ſee ver. 9. note 3.) *in part, hath happened to Iſrael, till the fulneſs,* (ſee ver. 12. note,) *of the Gentiles come in;* till the general converſion of the Gentiles takes place. Before that event, the coming of the Jews into the church would not be proper. See ver. 15. note 1. The general converſion of the Gentiles here ſpoken of, hath not yet happened. For, as Whitby obſerves, (Append to Rom. xi.) if the known regions of the world are divided into thirty parts, the Chriſtian part is only as five, the Mahometan as ſix, and the Idolatrous as nineteen.

3. *Come in.* Here the Chriſtian church is repreſented as a great temple, erected for all nations to worſhip in. And the coming of the Gentiles

the natural BRANCHES be grafted into their own *olive?* [1]

Jews who are the natural members of that covenant, be restored again to their own honours and privileges, by believing the gospel, which is the accomplishment of the ancient revelations made to themselves?

25 For *brethren, that ye may not be wise in your own conceits, I would not have you* ignorant of this mystery, [1] that blindness in part *hath* happened to Israel, *till* the fulness [2] of the Gentiles *come in.* [3]

25 *For, brethren, that ye may not have an high conceit of yourselves,* on account of your being made the people of God, in place of the Jews, *I must shew you this secret, that* the *blindness of the Jews in part, will continue* only *till the generality of the Gentiles come into the christian church.* For that illustrious event will render the evidences of the gospel irresistible.

26 And so all Israel shall be saved; [1] as it is written, [2] *The deliverer shall come out of Zion,* and shall turn away ungodliness from Jacob.

26 *And so* laying aside their prejudices, *all Israel,* by believing the gospel, *shall enjoy the means of salvation,* according as it is foretold, Is. lix. 20. "The Redeemer shall "come to Zion, and to them that "turn from transgression in Ja-"cob."

Gentiles into this temple or church to worship, signifies their conversion to Christianity.

Ver. 26.—1. *And so all Israel shall be saved.* The future restoration of the Jews to their privileges as the people of God, in consequence of their embracing the gospel, is expressed by their being *saved*; because, by their coming into the Christian church, they shall have the means of salvation bestowed on them. See ver. 11. note 2. Besides, this is the only sense in which all Israel shall be saved. For the eternal salvation of a whole nation, no one can suppose probable.—The conversion of the Jews being spoken of in this passage as a thing future, the conversions of that people made by the apostle Peter, mentioned Acts ii. 41. iv. 4. v. 15. though numerous, were not in St. Paul's opinion, the conversion of the Jews foretold by the prophets.

2. *As it is written, The deliverer shall come out of Zion, and he shall turn away ungodliness from Jacob;* namely, the *ungodliness of unbelief.* The apostle adopted the LXX. translation of this passage, with the variation of εκ for ἕνεκεν, because it expresses the sense of the original with sufficient exactness.—*The deliverer,* being the son of David, he is said by the apostle to come out of Zion, the city of David and the seat of his kingdom, rather than *for the sake of Zion,* the words used by

27 For this *is* my covenant unto them, when I ſhall take away their ſins.

27 Και αὑτη αυτοις ἡ παρ᾽ εμȣ διαθηκη, ὁταν αφελωμαι τας ἁμαρτιας αυτων.

28 As concerning the goſpel, *they are* enemies for your ſake: but as touching the election, *they are* beloved for the fathers' ſakes.

28 Κατα μεν το ευαγγελιον, εχθροι δι᾽ ὑμας· κατα δε την εκλογην, αγαπητοι δια τȣς πατερας.

29 For the gifts and calling of God *are* without repentance.

29 Αμεταμελητα γαρ τα χαρισματα και ἡ κλησις τȣ Θεȣ.

30 For as ye in times paſt have not believed God, yet have now obtained mercy through their unbelief:

30 Ὡσπερ γαρ και ὑμεις ποτε ηπειθησατε τῳ Θεῳ, νυν δε ηλεηθητε τῃ τȣτων απειθειᾳ·

---

by the LXX. On the other hand, as he came to turn away the ungodlineſs of unbelief from the poſterity of Jacob, he might be ſaid, as in the Hebrew original, to come to Zion and to them that turn from tranſgreſſion in Jacob: for Zion or Jeruſalem was the chief city of the poſterity of Jacob. But as this deliverance of Jacob from the ungodlineſs of unbelief was not accompliſhed by Chriſt at his firſt coming, it will be accompliſhed in ſome future period, by the preſence of the power of the Lord to heal them.

Ver. 27. *When I ſhall take away their ſins.* In this expreſſion, there is an alluſion to the ſcape-goat's carrying away the ſin of the children of Iſrael into a land not inhabited, Lev. xvi. 22.—See Iſ. xxvii. 9. where the future converſion of the Jews is foretold under the idea of *taking away their ſin*, namely, of *unbelief*.

Ver. 28. *With reſpect to the election, they are beloved on account of the fathers.* The very perſons here ſaid to be *beloved* in reſpect of *the election*, are in the preceding clauſe ſaid to be *enemies* in reſpect of *the goſpel*. Wherefore, this *election* cannot be of individuals to eternal life: but it is that national election, whereby the Jews were made the church and people of God. See chap. ix. 11. note 2. In reſpect of that election, the Jews are ſtill beloved of God. For although they be caſt off for their unbelief, yet in conſequence of the promiſes made to their fathers, they are in ſome future period to become the people of God, by believing the goſpel.—Whitby remarks, that there is a twofold election of the Jews ſpoken of in this chapter: one whereby they were made the people of God, through their natural deſcent from the fathers, and which Moſes has deſcribed, Deut. vii. 6.—8. The other, whereby ſuch of them as believed on Chriſt, were made

27 (Και ἁυτη αυτοις ἡ παρ' εμȣ διαθηκη,) For this IS my covenant *with them*, when I ſhall take away [1] their ſins. (Iſa. lix. 21.)

27 *For this is my covenant with them, when I ſhall take away their ſins* of unbelief. "My ſpirit that is "upon thee, *O Meſſiah*, and my "word which I have put in thy "mouth, ſhall not depart out of "thy mouth, nor out of the mouth "of thy ſeed, ſaith the Lord, from "henceforth and for ever."

28 *With reſpect to* the goſpel *indeed*, THEY ARE enemies, (δι' ὑμας;) *on your account: but with reſpect to* the election, [1] THEY ARE beloved (δια, 113.) *on account of* the fathers.

28 *With reſpect to the goſpel indeed, they are*, through their unbelief, *enemies* to God *on your account*; your reception into the church. *But with reſpect to their* original *election* to be the people of God, *they are* ſtill *beloved* of God, *on account of the* promiſe to their *fathers*, that he would be a God to them in their generations.

29 For the *free gifts and the* calling [1] of God (Rom. ix. 7.) ARE without repentance. (See Pſ. cx. 4.)

29 *For God's free gift, and his calling* Abraham's poſterity by Iſaac his people, *are unalterable* on the part of God, who, if they repent, will receive them again.

30 (Γαρ, 91.) *Beſides*, as ye *alſo* in times paſt have *diſobeyed* [1] God, *yet now* have obtained mercy [2] through their *diſobedience*. [3]

30 *Beſides, as ye* Gentiles *alſo in times paſt have diſobeyed God* by your idolatry, *yet now have obtained* the *mercy* of being admitted into God's covenant and church, *through the diſobedience of the Jews* to the goſpel:

---

the people of God under the goſpel diſpenſation. This election is mentioned, Rom. xi. 7.

Ver. 29. *For the free gifts and the calling of God are without repentance.* The bleſſings which God freely beſtowed on Abraham and his ſeed, and his *calling*, or making them his people, God will never repent of; but will reſtore to his natural ſeed the honour of being his people, after the Redeemer hath turned away their ungodlineſs of unbelief, Ezek. xvi. 60, 61, 62.

Ver. 30.—1. *Beſides, as ye alſo in times paſt have diſobeyed God.* The diſobedience of the Gentiles conſiſted in their loſing the knowledge and worſhip of the true God, and in their worſhipping idols, notwithſtanding the true God made himſelf known to them in every age, by his works of creation and providence, Rom. i. 20.

2. *Yet now have obtained mercy.* The great favour of being admitted into the covenant and church of God, is called *mercy*, becauſe

31 Even ſo have theſe alſo now not believed, that through your mercy they alſo may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable *are* his judgments, and his ways paſt finding out!

31 Ουτω και ȣτοι νυν ηπειθησαν τω ὑμετερω ελεει, ἱνα και αυτοι ελεηθωσι.

32 Συνεκλεισε γαρ ὁ Θεος τȣς παντας εις απειθειαν, ἱνα τȣς παντας ελεηση.

33 Ω βαθος πλȣτȣ και σοφιας και γνωσεως Θεȣ· ὡς ανεξερευνητα τα κριματα αυτȣ, και ανεξιχνιαστοι αἱ ὁδοι αυτȣ.

---

it proceeded entirely from the mercy of God. See Rom. ix. 15. note.

3. *Through their diſobedience.* The apoſtle does not mean, that the Gentiles would not have been admitted into the covenant and church of God, by having the goſpel preached to them, if the whole Jewiſh nation had embraced the goſpel. The title of the Gentiles to all the bleſſings of the covenant with Abraham, was eſtabliſhed by the covenant itſelf. But his meaning is, that conſidering the diſpoſition of the Jews, their diſobedience and rejection, and the conſequent demolition of their church, in order to the erection of the church of God on a more enlarged plan, was neceſſary to the admiſſion of the Gentiles into the covenant and church of God. See ver. 11. note.

Ver. 31.—1. *Even ſo theſe alſo have now diſobeyed.* The diſobedience of the Jews conſiſted in their rejecting the goſpel, notwithſtanding it was preached to them as the fulfilment of the propheſies contained in their own ſacred writings.

2. *Through your mercy, ſo as through your mercy, they alſo ſhall obtain mercy.* Theophylact conſtrues and tranſlates this verſe in the following manner: *Even ſo, they alſo have now diſobeyed, ſo as they ſhould obtain mercy, through your mercy.* Beza approves of Theophylact's tranſlation, becauſe it renders this an exact counterpart to the foregoing verſe. But the tranſlation which I have given, poſſeſſes that advantage, and at the ſame time preſerves the order of the words in the original.

Ver. 32.—1. *God hath ſhut up together all for diſobedience.* That the words εις απειθειαν, here, do not ſignify *in unbelief*, but *for diſobedience*, is plain from the uſe of the prepoſition εις, Mark i. 4. 1 Cor. xvi. 1. 2 Theſſ. i. 11. and from the nature of the thing. For while a man is *ſhut up in unbelief*, or *diſobedience*, that is, while he is made to continue in unbelief, he is not an object of mercy, neither can he receive the goſpel. But men may be ſhut up as priſoners, for their diſobedience or unbelief, and in that ſtate may receive mercy; becauſe, while thus ſhut up, they may return to their duty.

2. *That*

31 Even so *these also have now disobeyed*[1] through your mercy, (ινα, 197.) *so as* THROUGH YOUR MERCY they also (ελεηθωσι, 9.) *shall* obtain mercy.[2]

31 *Even so the Jews also have now disobeyed* the gospel, *on your being admitted into God's covenant*, yet *so as by your receiving that great favour*, the gospel being continued in the world, *they also shall obtain* the *mercy* of being at length admitted into God's covenant.

32 For God hath *shut up together all* (εις απειθειαν, 142. 2.) *for disobedience*,[1] that he might have mercy upon all.[2]

32 *For God hath shut up together all*, under sentence of death, *for their disobedience, that*, in admitting them into his covenant and church, *he might* make them sensible he *bestows a free gift upon all.*

33 O the depth[1] of the riches (και, 216.) both of the wisdom and *of the* knowledge of God! How unsearchable[2] ARE his judgments,[3] and his ways past finding out!

33 In surveying the divine dispensations, instead of finding fault, we ought to cry out, *O the greatness, both of the wisdom of God* in contriving and ordering these dispensations, *and of the knowledge of God* in forseeing the effects which they would produce! *How unsearchable are his determinations, and his ways past finding out!*

---

2. *That he might have mercy upon all.* The *mercy* here said to be shewed to all, is God's bestowing upon them the gospel, by the belief of which they become the people of God. See ver. 30. note 2.

Ver. 33.—1. *O the depth of the riches, both of the wisdom and of the knowledge of God!* By applying the word *depth* to the riches of the wisdom and knowledge of God, the apostle represents these perfections as forming a vast heap, the depth of which cannot be measured.

2. *How unsearchable are his judgments, and his ways past finding out!* The word ανεξιχνιαστοι, comes from ιχνιον, which signifies *the mark of a foot.* The metaphor is taken from animals, which pursue and find out their prey by tracing their footsteps.

3. *His judgments*, are God's methods of directing and governing all things, both generally and particularly. Agreeably to this interpretation of κριματα, *judgments*, the apostle adds, *and his ways past finding out.* Men are not capable of penetrating into the depths of the divine wisdom, because revelation hath made known only what God hath *willed*, and *said*, and *done*, without disclosing the reasons either of his general or of his particular conduct. The knowledge of whatever is above our present childish conceptions, is to be sought for, not here, but in the future state.

34 For who hath known the mind of the Lord, or who hath been his counſellor?

35 Or who hath firſt given to him, and it ſhall be recompenſed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

34 Τις γαρ εγνω νȣν Κυριȣ; η τις συμβȣλος αυτȣ εγενετο;

35 Η τις προεδωκεν αυτω, και ανταποδοθησεται αυτω;

36 Ὁτι εξ αυτȣ, και δι' αυτȣ, και εις αυτον τα παντα· Αυτω ἡ δοξα εις τȣς αιωνας. Αμην.

The apoſtle in this part of the concluſion of his diſcourſe, as Locke obſerves, had an eſpecial regard to the Jews, whom in an elegant but inoffenſive manner, he rebuked for their preſumption in finding fault with the divine diſpenſations: as if God had done them an injury, in admitting the Gentiles into his covenant and church.

Ver. 35. *Or who hath firſt given to him, and it ſhall be recompenſed to him again.* The apoſtle very properly aſks the Jews, if God was in their debt, for any obligation they had conferred on him? or if he was

---

CHAP. XII.

View and Illuſtration of the Precepts in this Chapter.

THE apoſtle having now finiſhed the doctrinal part of his epiſtle, judged it fit, in this and in the following chapters, to give the Roman brethren a variety of precepts reſpecting their behaviour, both as members of the church, and as ſubjects of the ſtate. Some of theſe precepts are of univerſal and perpetual obligation, and others of them were ſuited to the circumſtances of the brethren at the time they were written; ſuch as the precepts concerning meats and holy days, which, though they may ſeem leſs neceſſary now that the diſputes which gave riſe to them no longer ſubſiſt, are nevertheleſs of great uſe ſtill, as they may be applied for directing our conduct in other points of equal importance to ſociety and to the church. See the Illuſtr. Chap. xiv. at the end.

The

34 For who hath known the mind of the Lord? or who hath been his counſellor?	34 *For, what man or angel, hath comprehended all the* reaſons *of God's determinations*, ſo as to be able to judge of his ways? *Or who hath given him advice*, reſpecting either the planning, or the managing of the affairs of the univerſe?
35 Or who hath firſt given to him,[1] and it ſhall be recompenſed *to* him again?	35 *Or has any one* laid an obligation on God, by *firſt conferring a favour on him?* Let him ſhow the obligation, *and he ſhall have a full recompence.*
36 For (ἐξ) *from* him, and (δἰ) *by* him, and (εἰς) *to* him, ARE all things: To *him* BE *the* glory for ever. Amen.	36 *For from him* all things proceed, *and by him* all things are governed, *and to his glory are all things* both made and governed. *To him* alone *be* aſcribed *the glory* of the creation, preſervation, and government of the univerſe, *for ever. Amen.*

was, let them ſay for what, and they ſhould have an ample remuneration made to them.

The apoſtle begins with obſerving, that as the Jewiſh church was diſſolved, and the ſacrifices of beaſts were no longer a part of the worſhip of God, it was highly proper that Jews and Gentiles ſhould offer their bodies a ſacrifice to God, not by ſlaying them, but by putting the luſts thereof to death, ver. 1.—And that both ſhould take care not to conform themſelves to the heathen world, either in its principles or practices, ver. 2.—And becauſe the brethren at Rome, and more particularly the ſtated miniſters of religion, there, who poſſeſſed ſpiritual gifts, had from vanity fallen, or were in danger of falling into ſome irregularities in the exerciſe of their gifts, he deſired them not to think too highly of themſelves, on account of their endowments, whatever they might be, ver. 3.—but to remember, that they were all joint members of one body, ver. 4, 5.—and had ſpiritual gifts as well as natural talents beſtowed on them, ſuitable to their office in that body, which they were to exerciſe for the good of the whole, ver. 6, 7, 8.—Next the apoſtle inculcated

on the Roman brethren, the practice of thofe moral virtues, which were the glory of the Chriftian name; fuch as zeal in the

OLD TRANSLATION.	GREEK TEXT.
CHAP. XII. 1 I befeech you, therefore, brethren, by the mercies of God, that ye prefent your bodies a living facrifice, holy, acceptable unto God, *which is* your reafonable fervice.	1 Παρακαλω ȣν ὑμας, αδελφοι, δια των οικτιρμων τȣ Θεȣ, παραϛησαι τα σωματα ὑμων θυσιαν ζωσαν, ἁγιαν, ευαρεϛον τῳ Θεῳ; την λογικην λατρειαν ὑμων·
2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what *is* that good and acceptable, and perfect will of God.	2 Και μη συσχηματιζεσθε τῳ αιωνι τȣτῳ· αλλα μεταμορφȣσθε τῃ ανακαινωσει τȣ νοος ὑμων, εις το δοκιμαζειν ὑμας τι το θελημα τȣ Θεȣ το αγαθον και ευαρεϛον και τελειον.

Ver. 1.—1. *By the mercies of God.* The love which God hath expreffed in our redemption by Chrift, and in making us members of his church, is the moft winning of all confiderations, to engage us to obey God; efpecially as his commands are calculated to make us capable of the bleffings he propofes to beftow on us in the next life. We fhould therefore habitually recollect this powerful motive, and particularly when any difficult duty is to be performed.

2. *That ye prefent your bodies.* Παραϛησαι, *prefent*, is the word by which the bringing of an animal to the altar to be facrificed was expreffed. The apoftle having defcribed, Rom. i. 24. the abominable ufe which the heathens made of their bodies, and having taught, Rom. vii. 5. 18. 23. that the body with its lufts, is the fource and feat of fin, he exhorted the Romans very properly to prefent their bodies to God a facrifice, by putting the lufts and appetites thereof to death.

3. *A living facrifice*, may fignify, *an excellent facrifice;* facrifices being made only of animals brought alive to the altar.

4. *Which is your reafonable worfhip.* According to Beza, the prefenting of our bodies to God a living facrifice, is called *a reafonable worfhip*, becaufe it was the facrifice of a rational creature. Whereas the facrifices of birds and beafts, were facrifices, αλογων ζωων, of *irrational animals.* But Locke fays, this is called *a reafonable worfhip*, becaufe it is oppofed to the irrational worfhip of the heathens.

Ver. 2.—1. *And be not fafhioned like to this world.* See a particular account of the manners of the heathen world, Ephef. iv. 17.—19. The

the ſervice of Chriſt, patience in afflictions, love to mankind, even to enemies, forgiveneſs of injuries, and the overcoming of evil with good, ver. 9.—21.

New Translation.

CHAP. XII. 1 *Wherefore, brethren,* I beſeech you by the *tender* mercies (Rom. xi. 32.) of God,[1] that ye preſent your bodies[2] a living ſacrifice,[3] holy, acceptable *to* God, which is your (λογικην λατρειαν) reaſonable *worſhip.*[4]

2 And be not *faſhioned like* to this world,[1] but *be changed* by the renewing of your *underſtanding,*[2] that ye may *approve* what is that good and acceptable, and perfect will of God.[3]

Commentary.

CHAP. XII. 1 Since the Jewiſh church, with its ſacrifices, is removed, and the Chriſtian church is erected in its place, *I beſeech you, brethren, by the mercies of God, that ye preſent* to him *your bodies,* wherein ſin formerly ruled, *a living ſacrifice, holy* and *acceptable to God,* by conſecrating its members to his ſervice, *which is your reaſonable worſhip.*

2 *And be not faſhioned like to* the men of *this world,* by adopting their corrupt principles, their carnal temper, their rotten ſpeech, and their vicious practices, *but be changed* from what ye were, *by having your underſtanding* enlightened; *that ye may approve,* (Rom. v. 4. note,) *what is that good, and acceptable, and perfect will of God,* which is made known in the goſpel.

The meaning is, Chriſtians in their character and manners, ſhould not reſemble thoſe who ſpend their time in gratifying their bodily appetites, and who juſtify themſelves in theſe practices, by maintaining atheiſtical and other corrupt principles. *The world* here, ſignifies the corrupt part of the world. See 1 John ii. 16. note 1.

2. *By the renewing of your underſtanding.* See Epheſ. iv 22.—25. where the new man is deſcribed as *renewed in the ſpirit of his mind;* that is, in all his faculties; in his affections and will, as well as in his underſtanding: So that all his actions are virtuous and good.—Becauſe the new creation, as Whitby obſerves, is begun with a change in our underſtanding whereby we diſcern and approve the acceptable will of God, the renewing of the underſtanding is put for the renovation of the whole man.

3. *That good, and acceptable, and perfect will of God.* The will of God reſpecting men's duty, and the grounds of their acceptance as exhibited in the goſpel, is here ſet in oppoſition, on the one hand, to the idolatrous rites of worſhip practiſed by the heathens, which in their own nature were extremly bad; and on the other, to the unprofitable ceremonies and ſacrifices of the law of Moſes, concerning which, God himſelf declared, that he had no pleaſure in them, Heb. x. 5.—9.

3 For I ſay, through the grace given unto me, to every man that is among you, not to think *of himſelf* more highly than he ought to think; but to think ſoberly, according as God hath dealt to every man the meaſure of faith.

3 Λεγω γαρ δια της χαριτος της δοθεισης μοι, παντι τω οντι εν ὑμιν, μη ὑπερφρονειν παρ' ὁ δει φρονειν· αλλα φρονειν εις το σωφρονειν, ἑκαςῳ ὡς ὁ Θεος εμερισε μετρον πιςεως.

4 For as we have many members in one body, and all members have not the ſame office:

4 Καθαπερ γαρ εν ἑνι σωματι μελη πολλα εχομεν, τα δε μελη παντα ȣ την αυτην εχει πραξιν·

5 So we being many are one body in Chriſt, and every one members one of another.

5 Οὑτως οἱ πολλοι ἑν σωμα εσμεν εν Χριςῳ, ὁ δε καθ' εις αλληλων μελη.

6 Having then gifts, differing according to the grace

6 Εχοντες δε χαρισματα κατα την χαριν την δοθεισαν

The rites of Moſe, therefore, in which the Jews gloried, were no longer acceptable to God, neither had they any influence to make men perfect in virtue. Whereas the duties recommended by the apoſtle, are of eternal obligation, and ſeparate the people of God from the wicked, in a more excellent manner, than the Jews had been ſeparated from idolaters by the rites of Moſes.

Ver. 3.—1. *Alſo by the grace which is given to me.* The *grace of God,* in this place, ſignifies the grace of apoſtleſhip, and the gift of *inſpiration,* whereby St. Paul was qualified and authorized to direct all the ſpiritual men at Rome, in the exerciſe of their gifts. As Paul was not perſonally known to the Romans, it was proper he ſhould aſſert his character as an apoſtle, in ſupport of the precepts he was going to deliver.

2. *Not to think more highly of himſelf than he ought to think.* From this we learn, that irregularities in the exerciſe of the ſpiritual gifts, had taken place, or were likely to take place at Rome, as at Corinth, 1 Cor. xii. xiv. Philippi, Phil. ii. 3. and Theſſalonica, 1 Theſſ. v. 19, 20. Theſe the apoſtle endeavoured to correct or prevent, by the excellent rules preſcribed in this paſſage.

3. *Behave wiſely, accordingly as to each God hath diſtributed his meaſure of faith.* Πιςις, *Faith,* is mentioned as a particular ſpiritual gift, 1 Cor. xii. 9. But here, by an uſual metonymy, it is put for all the ſpiritual gifts; of which Chriſt diſtributed to each, that ſhare which he judged proper, called. Epheſ. iv. 7. *The meaſure of the gift of Chriſt.* By exhorting the Romans to behave wiſely, according to *their meaſure of faith,* the apoſtle tacitly reproved ſuch of them, as not conſidering the

3 *Also*, *by* the grace[1] *which is* given *to* me, *I command every one who is* among you, not to think more highly[2] OF HIMSELF than he ought to think, but to think (εις το, 154.) *so as to behave wisely*, according as *to each God hath distributed HIS* measure of faith.[3]

3 *Also*, *by the apostolical authority*, *which is given to me*, (λεγω 55.) *I command every one among you*, without exception, *not to have an higher opinion of himself*, nor a lower opinion of others *than he ought to have*, *but to think* of both justly, *so as always to behave wisely* in his own station, without aspiring after offices in the church, which he is not fit for; and to employ himself in the duties of his station and office, *according as to each*, *God has distributed his measure of spiritual gifts*.

4 For, as *in one body we have* many members, *but all the* members have not the same office;

4 These gifts are necessarily different, both in their nature and dignity, (ver. 6.) *For as in one body we have many members*, *but all these members have not the same office* in the body:

5 So we, *the many*, are one body (εν Χριςῳ, 175.) *under* Christ,[1] and *severally* members *of one another*.[2]

5 *So we*, *the many* disciples of Christ, *are* but *one body*, or religious society, *under* the Government of *Christ*; consequently we are all *members of one another*, receiving edification and comfort from each other.

6 Having then (Χαρισματα) *spiritual gifts*,[1]

6 *Having then spiritual gifts*, *differing according to the offices assigned*

---

the nature of their own gifts, aspired to offices in the church, for which they were not qualified.

Ver. 5.—1. *So we the many*, *are one body under Christ*. This comparison of the Christian church to the human body, is made more fully, 1 Cor. xii. 12. Ephes. iv. 16. See Illustrat. prefixed to 1 Cor. xii. at ver. 26. for the moral instruction conveyed in this allegory. And Coloss. i. 18. note 1.

2. *And severally members of one another*. The original phrase ὁ δε καθ' εις, seems to be put for εις καθ' εις, Mark xiv. 19. which being resolved according to the analogy of the language, is εις και ειτα εις, *First one, and then another*, as Blackwall observes, Vol. ii. P. 1. c. 1. The meaning of the figure is, that Christians depend on one another for their mutual edification and comfort, as the members of the human body depend on one another for nourishment and assistance.

Ver. 6.—1. *Having then spiritual gifts*. Χαρισματα. In St. Paul's writings, this word usually signifies *Spiritual gifts*. See 1 Cor. xii. 4. note. Also 1 Cor. i. 7. xii. 9. 28. 30.

2. *Differing*

that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith:

7 Or ministry, *let us wait* on *our* ministring; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation; he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

ἡμιν διαφορα, ειτε προφητειαν, κατα την αναλογιαν της πιστεως·

7 Ειτε διακονιαν, εν τη διακονια· ειτε ὁ διδασκων, εν τη διδασκαλια.

8 Ειτε ὁ παρακαλων, εν τη παρακλησει· ὁ μεταδιδους, εν ἁπλοτητι· ὁ προισταμενος, εν σπουδη· ὁ ελεων, εν ἱλαροτητι.

---

2. *Differing according to the grace which is given to us.* As the *grace of apostleship*, signifies the *office of an apostle* graciously conferred; so the *grace* here said to be given to the Romans, may mean the particular *station and office in the church*, assigned to individuals by Christ.

3. *If it be prophecy, let us prophesy.* As in this, so in many passages both of the Old and of the New Testament, whole sentences are omitted which must be supplied. See Rom. v. 12, note 1.—For an explication of the gift called *prophecy*, see 1 Cor. xii. 8. note 2. ver. 10. note 2. xiv. 3. note.

4. *According to*, αναλογιαν, *the proportion of faith.* This is not what is commonly called *the analogy of faith;* which is a method of settling doctrines and of expounding scripture, agreeably to a system formed on passages supposed to be more plain: but it is that extent and energy of inspiration, which was bestowed on the spiritual men, and which is called *the measure of faith*, ver. 3. The apostle's meaning therefore is, that such as enjoyed the prophetic inspiration, were not to imagine, that because some things were revealed to them, they might speak of every thing; but that in prophesying, they were to confine themselves to what was revealed to them. The same rule we have, Eph. iv. 7.

Ver. 7. *Or ministry.* Every office performed for the edification of the church, was called διακονια, *ministry*, Ephes. iv. 12. Hence *ministry* is applied to the *apostleship* itself, Acts i. 17. 25. vi. 4. and to the *evangelist*'s office, 2 Tim. iv. 5. But the ministry here spoken of, being joined with *teaching, exhorting, distributing*, and *shewing mercy*, which are all stated offices in the church, I suppose that *ministry* likewise is a stated office; perhaps the *bishops' ministry*. For as I understand the apostle, he is not giving directions to the spiritual men properly so called, but to such of the stated ministers of the church at Rome, as possessed spiritual gifts. See 1 Cor. xii. 28. notes. Beza imagined, that under *prophecy* and *ministry*, all the ordinary ecclesiastical functions

differing according to the grace [2] *which IS* given to us, whether prophecy, [3] LET US PROPHESY according to the proportion [4] of faith:

7 Or ministry, [1] (διακονιαν) *LET US BE DILIGENT in the ministry:* or he *who* teacheth, *in* teaching: (see 1 Cor. xii. 28. note 2.)

8 Or he *who* exhorteth, *in* exhortation: [1] (ὁ μεταδιδους) *he who distributeth,* LET HIM DO IT [2] (εν) with simplicity: [3] (ὁ προισταμενος) *he who presideth,* [4] *LET HIM DO IT* with *care:* (ὁ ελεων) he *who* sheweth mercy, [5] *LET HIM DO IT* with cheerfulness. [6]

us in the church; *if our gift be prophecy, let us prophesy* only *according to the extent of our inspiration,* without adding to or taking from the revelations made to us, or meddling with subjects not revealed to us:

7 *Or* if our gifts fit us for the stated *ministry* of the word, *let us be diligent in preaching,* not disheartened by dangers: *or if one's gifts fit him for teaching* the ignorant, let him be diligent *in teaching* such:

8 *Or* if they fit him *for exhorting,* let him employ himself *in exhortation. He* whose gifts fit him *for distributing* the church's alms, *let him do it with honesty,* disinterestedness and impartiality: *he whose gifts fit him for presiding, let him do it with assiduity and prudence:* he whose gifts *qualify him for taking care of the sick,* the afflicted, the imprisoned, and of widows and orphans, let him perform these services *with cheerfulness.*

---

functions are comprehended: and that in what follows, the apostle describes first, the kinds of prophecy, and secondly, the kinds of ministry used in the church.

Ver. 8.—1. *Or he who exhorteth, in exhortation.* The *teaching* in the former verse, and the *exhorting* in this, were, it seems, different functions. The *teacher,* I suppose, addressed the understanding of his hearers, giving them instruction in the doctrines of the gospel, perhaps in the way of question and answer, especially when the first principles were to be taught. But the *exhorter,* in a discourse of greater length, addressed their affections, for the purpose of persuading them to abstain from some particular vice, or to perform some particular duty, or for encouraging the faint-hearted, and strengthening the feeble. And as these functions required different talents, we may suppose the gifts of the Spirit, which were sometimes bestowed on the persons employed in them, were different. In Beza's opinion, the *exhorter* was the same with the *pastor,* mentioned Ephes. 4. 11. See 1 Cor. xiv. 3. note.

2. *He who distributeth, let him do it.* Ὁ μεταδιδους. The first Christians reckoned it an essential part of their religion, to support their brethren when in any kind of distress. And by their zeal in doing good offices to one another, they drew the attention and admiration of the

9 *Let* love *be* without dissimulation. Abhor that which is evil, cleave to that which is good.

10 *Be* kindly affectioned one to another; with bro-

9 Ἡ αγαπη ανυποκριτος. Αποϛυγȣντες το πονηρον· κολλωμενοι τω αγαθω.

10 Τη φιλαδελφια, εις αλ-

---

the heathens; as we learn from the emperor Julian's letter to Arbaces, Epist xlix.—*Distributing* in this passage, does not mean those common offices of charity which are incumbent on all Christians, and which may be performed without the assistance of any spiritual gift; but it denotes the distributing of the funds appropriated by particular churches for relieving the necessities of the afflicted; an office which required great prudence, impartiality, and fortitude. And therefore the persons employed in it were spiritual men, whose gifts enabled them to distinguish disciples from heathens, and the really poor from those that were not so, (See Acts vi. 1.—11.) and to form a proper judgment of their necessities. See note 5 on this verse.

3. Let him do it *with simplicity*. Εν ἁπλοτητι. If we consider *simplicity* as opposed to διακρισις, *discriminatio*, *the making a difference* among persons from favour or hatred, it will signify *impartiality*. Thus James iii. 17. *The wisdom which is from above is*, αδιακριτος, *without partiality*. *Simplicity*, ἁπλοτης, may also denote *liberality*. For the word ἁπλως, signifies *liberally*, James i. 5.—Or, this word being used to denote *freedom from all mixture*, it may signify *purity*.

4. *He who presideth*. Ὁ προιϛαμενος, in this passage answers to οἱ καλως προεϛωτες πρεσβυτεροι, *the elders who preside well*, 1 Tim. v. 17.—The office itself is termed Κυβερνησις, *direction*, 1 Cor. xii. 28. and the spiritual gift necessary to the president, was the *discernment of spirits*. See 1 Cor. xii. 10. note 3.—Because this is interjected between the clauses *he that distributeth*, and *he that sheweth mercy*, some are of opinion, that *the president* was one appointed to superintend those who were employed in distributing the church's alms.

5. *He who sheweth mercy*. Ὁ ελεων. See Rom. xvi. 1. note 3. The primitive Christians took a particular charge of orphans, and widows, and sick people, and strangers, and of such as were imprisoned for their religion, or spoiled of their goods. To these offices they were strongly moved by the benevolent spirit of the gospel, but especially by their master's declaration, that he himself suffers whatever is suffered by the members of his body: and that whatever is done, or neglected to be done, to one of the least of his brethren, he considers as done, or neglected to be done to himself, Matth. xxv. 35.—45.—Moreover, to the care of strangers, the brethren were led by the manners of the age, and the peculiar circumstances of the times. For many of the first converts having devoted themselves to the preaching of the gospel, often travelled from one place to another. And as there were no inns in the eastern countries, like those used now with us, it was customary for travellers to lodge with their acquaintance, or

with

9 LET love BE without *hypocrisy: abhor evil: cleave to good.*

10 *In brotherly love, be kindly disposed* [1] *towards each other. In honour*

9 *Let* your professions *of love be real: abhor* every *evil* action: *adhere closely to a virtuous course of life.*

10 *In* love to one another *as brethren* in Christ, *shew* that *kindness of affection,* which near relations

---

with such persons as they were recommended to. But all the disciples of Christ, considering themselves as brethren, and as engaged in one common cause for the benefit of the world, they made each other welcome, though unacquainted, to such food and lodging as they could afford. And therefore, when travellers were not acquainted with the brethren in any particular place, all they had to do was to make themselves known as Christians, by declaring their faith, 2 John, ver. 10. especially to the bishops, who had a liberal maintenance given them to enable them to be hospitable. See 1 Tim. v. 17. Farther, the gospel in all countries, exposing those who professed it to persecution from the magistrates and priests, many were imprisoned, and some were put to death. To those who were imprisoned for their faith, the greatest attention was paid, by all the brethren in the neighbourhood, who comforted them during their imprisonment, by every possible expression of affection and care. And in regard the numbers of the distressed increased, as the disciples multiplied, it was soon found expedient, not to leave their necessities to be succoured by those who were disposed to do it, nor even by the bishops, their incomes being inadequate to a beneficence so extensive. But the churches made collections for the relief of the afflicted, and appointed persons of both sexes, whose dispositions and gifts fitted them for the office, to visit and take care of the distressed of their own sex, and to supply their necessities out of the church's funds.—And as in the great cities where there were many poor, it might be necessary to employ a number of persons in taking care of them, we may suppose the persons employed acted under the inspection, and according to the direction of the president, who supplied them with the money necessary, out of the church's funds, and took care that what they received was properly applied. The person who supplied the wants of the poor, was called Ὁ μεταδιδους, *the distributer:* but the person who attended the destitute, the sick, and the distressed, was called Ὁ ελεων, *the shewer of mercy.*

6. *With cheerfulness.* The persons, whether male or female, who devoted themselves to the succouring of the afflicted, undertook a very laborious office. It was therefore necessary, on their own account, to perform these offices with *cheerfulness,* as the apostle directed. It was necessary likewise, on account of the persons whom they succoured; who would receive the greater consolation from these offices, when they found the persons who performed them taking pleasure in them.

Ver. 10. *Be kindly disposed.* The force of the original word φιλοστοργοι, can hardly be reached in any translation. It is compounded of a word signifying that affection which animals by instinct bear to their

therly love, in honour preferring one another:

λαλȣς φιλοστοργοι. τη τιμη αλληλȣς προηγȣμενοι·

11 Not slothful in business: fervent in spirit; serving the Lord:

11 Τη σπȣδη μη οκνηροι· τω πνευματι ζεοντες, τω Κυριω δȣλευοντες·

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer:

12 Τη ελπιδι χαιροντες· τη θλιψει ὑπομενοντες· τη προσευχη προσκαρτερȣντες.

13 Distributing to the necessity of saints; given to hospitality.

13 Ταις χρειαις των ἁγιων κοινωνȣντες· την φιλοξενιαν διωκοντες.

14 Bless them which persecute you: bless, and curse not.

14 Ευλογειτε τȣς διωκοντας ὑμας. ευλογειτε, και μη καταρασθε.

15 Rejoice with them that do rejoice, and weep with them that weep.

15 Χαιρειν μετα χαιροντων, και κλαιειν μετα κλαιοντων.

16 *Be* of the same mind one towards another. Mind

16 Το αυτο εις αλληλȣς φρονȣντες· μη τα ὑψηλα φρο-

---

their young, and so teaches us, that Christian charity must be warm and strong, like that which near relations bear to one another.

Ver. 11. *Serving the Lord.* Mill, in his edition of the Greek Testament, has here τω καιρω δȣλευοντες, *serving the time:* which Glassius also approves. Philol. Sac. page 144.—According to that reading, the meaning is, Not slothful in taking care of each other, shewing proper fervency of spirit in the work, yet prudently suiting your conduct to the time. But as this precept is not connected with what goes before, I agree with Estius in preferring the common reading, because *serving the time* is not an expression used in scripture, being very different from *redeeming the time*, Eph. v. 16. Col. iv. 5. Whereas, *serving Christ*, and *the Lord*, is an expression which often occurs, Rom. xiv. 18. xvi. 18. Col. iii. 24.—Besides, it was a very proper argument to encourage the Romans, to be diligent in performing the duties which they owed to each other, to inform them that thereby they *served the Lord Christ.* Or, *serving the Lord*, may mean as in the new translation and commentary.

Ver. 13. *Follow hospitality to strangers.* So φιλοξενιαν, from φιλοξενος, *a lover of strangers*, properly signifies. Backwall thinks the word διωκοντες, implies, not only that we should receive poor visitants, and distressed travellers, with a flowing generous hospitality, but that we

2 should

(προηγȣμενοι) *go before one another.*

bear to one another. *In every honourable action, go before*, and lead on *one another.*

11 *In care* FOR EACH OTHER *be* not slothful. In spirit *be fervent when serving* the Lord.[1]

11 *In caring for each other, be not slothful. In spirit be fervent, when ye serve the Lord* in the ordinary duties of religion, or in spreading the gospel.

12 *Rejoice* in hope. *Be* patient in *affliction. Continue instant* in prayer. (See Luke xviii. 1.)

12 *Rejoice in hope* of eternal life. *Be patient in affliction.* And as the best consolation in trouble, *continue earnest in prayer,* although your prayers be not immediately answered.

13 *Communicate* to the *necessities of the* saints. *Follow hospitality to strangers.*[1]

13 *Communicate* your riches, *for relieving the necessities of the brethren. Practise hospitality to strangers*, especially those driven from their homes by persecution.

14 Bless them *who* persecute you: bless, and curse not.[1]

14 *Bless them who persecute you: bless* them by praying God to bless them, *but never curse* them.

15 (Χαιρειν) Rejoice[1] with them *who rejoice,* and weep with them *who* weep.

15 *Rejoice with them who are in prosperity,* and *grieve with them who are in adversity;* these things are acceptable both to God and man.

16 (Το αυτο φρονȣντες) BE of the same *disposition*[1]

16 *Be of the same* hospitable, forgiving, sympathising *disposition* to-

---

should *pursue,* or follow after, those who have passed our houses, and invite them in. This sort of good office is highly acceptable to Christ: *I was a stranger and ye took me in.* See ver. 8. note 5.

Ver. 14. *Bless and curse not.* The repetition of the word *bless,* shews the importance of this precept. Paul's behaviour towards the high priest Ananias, Acts xxiii. 3. and towards Alexander the coppersmith, 2 Tim iv. 14. may seem a breach of this command. But on these occasions he may have been directed by an impulse of the Holy Ghost, to denounce the judgments of God against such obstinate sinners.

Ver. 15. *Rejoice.* Χαιρειν is put for the imperative, after the manner of the Attics; unless we chuse to supply παρακαλω υμας, from ver. 1.

Ver. 16.—1. *Be of the same disposition towards one another.* Το αυτο εις αλληλȣς φρονειτε. This precept is repeated, Rom. xv. 5. only the preposition is different. What is meant by φρονειν, see Philip. ii. 3. note 1.

2. *Do*

not high things, but condefcend to men of low eftate. Be not wife in your own conceits.

νουντες, αλλα τοις ταπεινοις συναπαγομενοι· μη γινεσθε φρονιμοι παρ᾽ ἑαυτοις.

17 Recompence to no man evil for evil. Provide things honeft in the fight of all men.

17 Μηδενι κακον αντι κακου αποδιδοντες· προνοουμενοι καλα ενωπιον παντων ανθρωπων.

18 If it be poffible, as much as lieth in you, live peaceably with all men.

18 Ει δυνατον, το εξ ὑμων, μετα παντων ανθρωπων ειρηνευοντες.

19 Dearly beloved, avenge not yourfelves, but rather give place unto wrath: for it is written, Vengeance *is* mine; I will repay, faith the Lord.

19 Μη ἑαυτους εκδικουντες, αγαπητοι· αλλα δοτε τοπον τη οργη· γεγραπται γαρ, Εμοι εκδικησις· εγω ανταποδωσω, λεγει Κυριος.

20 Therefore, if thine enemy hunger, feed him; if he thirft, give him drink: for in fo doing thou fhalt heap coals of fire on his head.

20 Εαν ουν πεινα ὁ εχθρος σου, ψωμιζε αυτον· εαν διψα, ποτιζε αυτον. Τουτο γαρ ποιων, ανθρακας πυρος σωρευσεις επι την κεφαλην αυτου.

---

2. *Do not care for high things, but affociate with lowly men.* Beza obferves, that they are faid συναπαγεσθαι, who leave the road they intended to walk in, that they may go along with others.

Ver. 17.—1. *Unto no one return evil.* No provocation warrants a Chriftian to revenge an injury.

2. *Premeditate things comely.* The word προνοουμενοι, fignifies *to think* of the proper method *of doing a thing*, before we proceed to action. See chap. xiii. 14. note 2. The meaning of the precept is, that we fhould by proper previous confideration, take care to render our actions beautiful and good, even in the eyes of men. The fame precept we have, 2 Cor viii. 21.

Ver. 19.—1. *Beloved, do not avenge yourfelves.* This precept is founded, as in religion fo in right reafon, and in the good of fociety. For he who avenges himfelf, making himfelf accufer, and judge, and executioner, all in one perfon, runs a great hazard of injuring both himfelf and others, by acting improperly through the influence of paffion.

2. *Give*

towards one another. Do not care for high things: *but associate*[2] *with lowly men.* Be not wise in your own conceits.

wards one another, as towards strangers and persecutors. *Do not aspire after the grandeur of this life;* nor affect the company of those who are in high stations: *rather associate with men, who are weaned from the world. And be not puffed up with an opinion of your own wisdom,* lest it make you despise instruction.

17 *Unto no one return* evil[1] for evil. (See 1 Pet. iii. 9.) *Premeditate*[2] *things comely* in the sight of all men.

17 *Unto no one return evil for* the *evil* he hath done you. *Premeditate* how to make your *actions beautiful in the sight of all men;* of your enemies, as well as of others.

18 (Το εξ υμων, 160.) *What relates to you IS, live in peace with all men, if possible.*

18 *What relates to you is, live in peace with all men, whether friends or foes, if it can be done* consistently with piety and truth.

19 *Beloved, do not avenge yourselves,*[1] *but give place to the wrath*[2] *OF GOD:* For it is written, Vengeance *belongs to me,* I will repay, saith the Lord.

19 *Beloved, do not avenge yourselves* of your persecutors, *but give place to the wrath of God,* whose prerogative it is to punish. For it is written, Deut. xxxii. 35. *Vengeance belongs to me, I will repay, saith the Lord.* See also Lev. xix. 18.

20 Therefore, if thine enemy hunger, *give him meat;* if he thirst, give him drink: *for this doing,* thou *wilt* heap coals of fire[1] on his head.

20 *Therefore, if thy persecutor hunger,* instead of avenging thyself by suffering him to perish, *give him meat; and if he thirst, give him drink: for by so doing, thou wilt soften him,* and make him lay down the enmity which he bears to thee.

---

2. *Give place to the wrath.* In the opinion of some commentators, the meaning of the apostle's direction is, *yield to the wrath of your enemies, without opposing it,*

Ver. 20. *For this doing, thou wilt heap coals of fire on his head.* The head here is put for the whole person. A *coal of fire,* is used in a good sense, 2 Sam. xiv. 7. *They shall quench my coal of fire which is left;* they will deprive me of my little remaining comfort. That the expression is used in a good sense by the apostle, seems probable from the following verse, where we are commanded to *overcome evil with good.* The metaphor is supposed to be taken from the melting of metals, by covering the ore with burning coals. Thus understood, the meaning will be, In so doing, thou wilt mollify thine enemy, and bring him to a good temper. This, no doubt, is the best method of

21 Be not overcome of evil, but overcome evil with good.

21 Μη νικω ὑπο τȣ κακȣ· αλλα νικα εν τῳ αγαθῳ το κακον.

---

treating enemies. For it belongs to God to punish the injurious, but to the injured, to overcome them, by returning good for evil. — Whitby thinks the apostle's meaning is: Thou wilt bring upon thine enemies the wrath of God, who, by punishing them, will maintain thy cause: and observes, that the apostle's quotation is taken from Prov. xxv. 21, 22. where the divine vengeance is spoken of: and affirms, that in other passages of scripture, to heap coals of fire upon the head of sinners, always signifies to increase their punishment.

Ver. 21.

CHAP. XIII.

View and Illustration of the Precepts in this Chapter.

BECAUSE God had chosen the Jews for his subjects, and as their king had dictated to them a system of laws, and had governed them anciently in person, and afterwards by princes of his own nomination, they reckoned it impiety to submit to heathen laws and rulers. In the same light, they viewed the paying of taxes for the support of the heathen governments, Matt. xxii. 17. In short, the zealots of that nation laid it down as a principle, that they would obey God alone, as their king and governor, in opposition to *Cæsar*, and all kings whatever who were not of their religion, and who did not govern them by the laws of Moses.

This turbulent disposition, some of the Jews who embraced the gospel, did not immediately lay aside: and even of the believing Gentiles, there were a few, who, on pretence that they had a sufficient rule of conduct in the spiritual gifts with which they were endowed, affirmed that they were under no obligation to obey ordinances imposed by idolaters, nor to pay taxes for the support of idolatrous governments. In that persuasion, they also refused to the heathen magistrates that honour and obedience, to which, by their office, they were entitled from all who lived under their government. But these principles and practices occasioning the gospel to be evil spoken of, the apostle judged it necessary, in his letter to the Romans, to inculcate the duties which subjects owe to magistrates; and to testify to them, that

21 Be not overcome of evil,[1] but overcome evil with good.

21 Be not overcome of evil, ſo as to be made evil yourſelves, *but overcome* the *evil* diſpoſitions of your perſecutors, *by doing them all the good ye can.*

Ver. 21 *Be not overcome of evil,* &c. Blackwall, after having praiſed the language in which this precept is delivered, adds: "This "is a noble ſtrain of chriſtian courage, prudence, and goodneſs, that "nothing in Epictetus, Plutarch, or Antonine can vie with. The "moraliſts and heroes of paganiſm, could not write and act to the "height of *this*."

---

the diſciples of Chriſt were not exempted from obedience to the wholeſome laws, even of the heathen countries where they lived, nor from contributing to the ſupport of the government by which they were protected, although it was adminiſtered by idolaters. Withal, having inſcribed this letter to the unbelieving, as well as to the believing inhabitants of Rome, the brethren were thereby directed, for the vindication of their religion, to ſhew the copies which they took of it, to ſuch of the heathens as were willing to read it.

This admirable part of his letter, the apoſtle began with exhorting every one to obey the government of the country where he lives, whether it be eſtabliſhed by the expreſs conſent of the people, or by their acquieſcence, or by long uſage; founding his exhortation on the following principle: that God having formed mankind, for living in ſociety, and ſome government being abſolutely neceſſary for maintaining order and peace among the aſſociated, whatever form of government happens to be eſtabliſhed in any country, is authoriſed of God, and is ſubordinate to his general government of the world, ver. 1.—Civil government, therefore, being authoriſed of God, he who reſiſts the eſtabliſhed exerciſe of it in any country, on pretence that the perſons holding the reins of government, have no juſt title to do ſo, or on pretence that they profeſs a falſe religion, and exerciſe their power in ſupporting error, really reſiſts the ordinance of God; and all who do ſo, bring on themſelves juſt condemnation, both from God and men, ver. 2. 3.—On the other hand, magiſtrates, being *ſervants of God* for good to the people, ought, agreeably to the end of their office, to exerciſe their power for the welfare of their ſubjects, by puniſhing none

but evil doers, and by protecting and encouraging all who obey the wholesome laws of the state, whatever religion they may profess, ver. 4.—It was therefore necessary for the brethren, to obey the heathen magistrates, in all things consistent with their duty to God; not only to avoid punishment, but from a principle of conscience, ver. 5.—And that the rulers might be honourably maintained, and the government effectually supported; the apostle ordered *tax*, and *custom*, and *tribute*, to be paid, as well as that *fear* or respect, which is due to rulers, on account of their office, ver. 6. 7.—In this, I suppose, the apostle had the Jews in his eye, who held it unlawful to pay tribute to Cæsar; yet what he says being general, and applicable to all who enjoy the protection of government, it could give the Jews no just offence. Lastly, The disciples of Christ, as members of society, are to owe no man any thing, except to love one another, because love leads to the performance of every social duty, and prevents all manner of injuries and crimes, ver. 8.—10.

It deserves both notice and praise, that in explaining to the inhabitants of Rome their duty as citizens, the apostle hath shewn the finest address. For while he seemed only to plead the cause of the magistrate with the people, he tacitly conveyed the most wholesome instruction to the heathen rulers, who he knew were too proud to receive advice from teachers of his character and nation. For by telling rulers, that they are *the servants of God for good to the people*, he taught them the purpose of their office, and shewed them that their sole aim in executing it, ought to be to promote the happiness of their people; and that as soon as they lose sight of this, their government degenerates into tyranny. Moreover, by establishing the office and power of magistrates on their proper foundation, and by teaching the people to obey their rulers from conscience, he made such of the heathens as read his letter, sensible that the gospel nourishes no rebellious principles in its votaries; that it does not meddle with the political constitution of any state, on pretence of mending it; and that it enjoins subjects, in things not

OLD TRANSLATION.

CHAP. XIII. 1 Let every soul be subject unto the higher powers. For there is

GREEK TEXT.

1 Πασα ψυχη εξȣσιαις ὑπερεχȣσαις ὑποτασσεσθω. Ου γαρ εϛιν εξȣσια ει μη

Ver. 1.—1. *Let every soul be subject. Every soul*, is a most general expression, comprehending all mankind.—Jews and Gentiles, whether they believe the gospel or not, or whether they are in higher or lower stations,

not finful, to obey their rulers, whatever the form of government is, under which they act. Such a difcourfe concerning obedience to laws and magiftrates, was addreffed to the Roman brethren with peculiar propriety, becaufe they had been banifhed from Rome with the Jews, by the Emperor Claudius, for their tumultuous behaviour, and were but lately returned.—The apoftle, however, gave the fame directions to other churches, Tit. iii. 1. as did St. Peter likewife, 1 Pet. ii. 13.—17.; from which we may learn how turbulent the Jews were in all the heathen countries, and how anxious the chriftian teachers were, to have their difciples free from blame in every refpect.

In what follows, the apoftle earneftly recommended to the Romans, the duties of temperance and chaftity, becaufe in their heathen ftate, they had been extremely deficient in thefe virtues. And that his exhortation might make the deeper impreffion, he compared their former ignorance, from which their lewdnefs and intemperance had proceeded, to the darknefs of night; and oppofed thereto the knowledge which the gofpel had imparted to them, likening it to the light of day, fpringing up after a long dark night, and gradually advancing to meridian brightnefs. And the heathens lying in that ignorance, he compared to perfons in a deep fleep, becaufe they were as incapable of performing the rational functions of men, as perfons are who fleep in the intoxication of drunkennefs. Ver. 11.—14.

The precepts in this and the preceding chapter, do great honour to the gofpel, and to its minifters. They fhew us, that inftead of contracting men's affections, and limiting them to their own fect, the gofpel enlarges their hearts, fo as to embrace the whole human race, not excluding their very enemies: that it cherifhes no rebellious principles in its votaries, but enjoins obedience to fuperiors from a regard to confcience; and that it allures no profelytes, by the profpect of criminal fenfual pleafures of any kind.

NEW TRANSLATION.

CHAP. XIII. 1 Let every foul[1] be fubject *to* the higher powers.[2] For

COMMENTARY.

CHAP. XIII. 1 *Let every man*, whatever his office in the church, or his fpiritual gifts are, *be fubject to the*

---

ftations, or poffefs the fpiritual gifts and miraculous powers, or are deftitute of them, all ought to be fubject in things not finful, to the government of the country where they live.

2. *To the higher powers.* In other paffages, Εξουσιαι, *Powers*, by a common figure, fignifies perfons poffeffed of power or authority. But here

no power but of God: the powers that be, are ordained of God.

απο Θεου· αἱ δε ουσαι εξουσιαι, ὑπο του Θεου τεταγμεναι εισιν.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation.

2 Ὡστε ὁ αντιτασσομενος τῃ εξουσιᾳ τῃ του Θεου διαταγῃ ανθεστηκεν· οἱ δε ανθεστηκοτες, ἑαυτοις κριμα ληψονται.

---

here αἱ εξουσιαι ὑπερεχουσαι, *The higher powers*, being distinguished from οἱ αρχοντες, *The rulers*, ver. 3. must signify, not the persons who possess the supreme authority, but *the supreme authority* itself, whereby the state is governed; whether that authority be vested in the people, or in the nobles, or in a single person, or be shared among these three orders: in short, *the higher powers*, denotes that form of government which is established in any country, whatever it may be. This remark deserves attention, because the apostle's reasoning, while it holds good concerning the form of government established in a country, it is not true concerning the persons who possess the supreme power, that *there is no power but from God;* and that *he who resisteth the power, resisteth the ordinance of God.* For if the person who possesses the supreme power in any state, exercises it in destroying the fundamental laws, and to the ruin of the people, such a ruler is not from God; is not authorised by him, and ought to be resisted.

3. *For there is no power but from God.* This was written to correct the pride of the Jews, who valued themselves exceedingly because they had received a form of government from God. The government of every state, whether is be monarchical, aristocratical, democratical, or mixed, is as really of divine appointment as the government of the Jews was, though none but the Jewish form was of divine legislation. For God having designed mankind to live in society, he has, by the frame of their nature, and by the reason of things, authorised government to be exercised in every country. At the same time, having appointed no particular form to any nation but to the Jews, nor named any particular person or family, to exercise the power of government, he has left it to the people to chuse what form is most agreeable to themselves, and to commit the exercise of the supreme power, to what persons they think fit. And therefore, whatever form of government hath been chosen, or is established in any country, hath the divine sanction: and the persons who by the choice, or even by the peaceable submission of the governed, have the reins of government in their hands, are the lawful sovereigns of that country, and have all the rights and prerogatives belonging to sovereignty vested in their persons.

4. *And the powers that be, are placed under God.* Ὑπο Θεου τεταγμενοι εισι. We have the phrase ὑπο εξουσιαν τασσομενος, Luke vii. 8. signifying *a person*

there is no power but *from* God; [3] *and* the powers that be, *are placed under God.* [4]

established government. For there is no power of government *but from God; and the* governing *powers in all countries, are subordinate to,* and useful for carrying on *God's benevolent government* of the world.

2 *Wherefore, he who setteth himself in opposition to* the power, resisteth the ordinance of God; [1] and they *who* resist, shall *procure punishment to themselves.*

2 *Wherefore, he who opposeth government,* by disobeying its wholesome laws, or by attempting the lives of the governors, or by obstructing the due execution of their office, *resisteth the ordinance of God: and they who do so shall be punished.*

---

a person placed under the authority of another. The verb properly signifies to marshal an army under its general, by assigning to each soldier his proper place in the battle. Wherefore, the sentiment delivered by apostle, is this: That whatever form of government happens to be established in any country, is marshalled, or set in order under God the King of kings, and is designed to co-operate with his benevolent universal government.

Ver. 2. *He who setteth himself in opposition to the power, resisteth the ordinance of God.* As the precept in the foregoing verse, and the declarations in this, are *general,* they must be interpreted according to the nature of the subjects to which they are applied. Wherefore, since *The Power,* of which the apostle speaks in both verses, is *the form of government,* and not *The Rulers* of a country, the subjection to the higher powers enjoined in the first verse, is not an unlimited passive obedience to rulers in things sinful, but an obedience to the wholesome laws enacted for the good of the community, by common consent, or by those who according to the constitution of the state, have the power of enacting laws. To these good laws the people are to give obedience, without examining by what title the magistrates, who execute these laws, hold their power: and even without considering, whether the religion professed by the magistrates, be true or false. For the same reason, the *opposition to,* and *resistance of the power,* forbidden in the second verse, is an opposition to and resistance of the established government, by disobeying the wholesome laws of the state; or by attempting to overturn the government, from a factious disposition, or from ill will to the persons in power, or from an ambitious desire to possess the government ourselves. These precepts therefore, do not enjoin obedience to the magistrates in things sinful, but in things not sinful; and more especially in things morally good, and which tend to the welfare of the state. Besides, as in the following verses, the apostle hath shewn from the nature and end of their office, that the duty of rulers is to promote the happiness of the people, it is plain from the apostle himself, that they who

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame.

3 Οἱ γαρ αρχοντες ουκ εισι φοβος των αγαθων εργων, αλλα των κακων. Θελεις δε μη φοβεισθαι την εξουσιαν; το αγαθον ποιει, και εξεις επαινον εξ αυτης.

4 For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to *execute* wrath upon him that doth evil.

4 Θεου γαρ διακονος εστι, σοι εις το αγαθον. Εαν δε το κακον ποιης, φοβου· ου γαρ εικη την μαχαιραν φορει. Θεου γαρ διακονος εστιν, εκδικος εις οργην τω το κακον πρασσοντι.

5 Wherefore *ye* muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake.

5 Δια αναγκη ὑποτασσεσθαι· ου μονον δια την οργην, αλλα και δια την συνειδησιν.

6 For, for this cauſe pay you tribute alſo: for they are God's miniſters, attending continually upon this very thing.

6 Δια τουτο γαρ και φορους τελειτε, λειτουργοι γαρ Θεου εισιν, εις αυτο τουτο προσκαρτερουντες.

---

refuſe to do things ſinful, or even things inconſiſtent with the fundamental laws of the ſtate, do not reſiſt the ordinance of God, although theſe things ſhould be commanded by a lawful magiſtrate; becauſe in commanding them he exceeds his power. And, that oppoſition to a ruler, who endeavours utterly to ſubvert the conſtitution, or to enſlave a free people, is warranted not only by right reaſon, but by the goſpel, which teaches, that *rulers are the ſervants of God, for good to the people*, and are ſupported by God only in the juſt execution of their office. See the following note.

Ver. 5. *It is neceſſary for you to be ſubject.* The apoſtle did not mean, that they were to be ſubject to the ſinful laws of the countries where they lived, otherwiſe he made it neceſſary for the Roman brethren to join in the worſhip of idols, contrary to the ſuperior obligation they were under, of *obeying God rather than man.* Beſides by telling them they were to be ſubject *on account of conſcience,* he intimated that the ſubjection which he enjoined, did not extend to things ſinful. See ver. 2. note.

Ver. 6.--1. *For this reaſon therefore, pay ye,* φορους, *taxes alſo.* The queſtion, *Is it lawful to pay,* κηνσον, *tribute to Cæſar?* was agitated, not in Judea only, but in all the heathen countries where the Jews were ſettled,

3 For rulers are not a terror to good works, but *to evil*. *Wouldst* thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.

3 *For rulers are* appointed *not to terrify those* of the citizens *who do good works, but who do evil. Wouldst thou then live* happily in any country, *without being afraid of the magistrates and the laws*, carefully *do the good actions* which they enjoin, *and thou shalt have protection and favour from the same.*

4 For *THE RULER* is (Θεȣ διακονος) *a servant* of God *for good to thee*. But if thou do that which is evil, be afraid; *because he does not bear* the sword in vain. For he is (Θεȣ διακονος) *a servant* of God, a revenger to *INFLICT* wrath *on* him *who worketh* evil.

4 *For the ruler*, according to the true design of his office, *is a servant of God, appointed to make thee* and the rest *happy*, by maintaining all in their just possessions. *But if thou do evil*, if thou art rebellious, impious, injurious, or addicted to any vice inconsistent with the peace of society, *be afraid* of the magistrate, *because the power of punishing, is not committed to him* by God and the people *in vain: for he is a servant of God, appointed to avenge the community, by punishing evil doers.*

5 Wherefore *it is necessary FOR YOU to be* subject,[1] not only *on account of* wrath, but also *on account of* conscience.

5 *For these reasons, it is necessary for you to be obedient* to the laws and rulers of the countries where ye live, *not only from the fear of punishment, but also from a principle of conscience.*

6 *For this reason, therefore, pay ye taxes*[1] *also TO THEM, because* they are *public ministers*[2] *of God*, attending continually *to* this very thing.

6 *From the same principle, pay ye taxes also to the magistrates, because they are public ministers, appointed by God to attend continually to the affairs of government, and to the distribution of justice*, that the people may live in peace.

---

settled, and was the occasion of great dissensions among them. This question the apostle decided in the affirmative, upon the following principle, That as government and governors are appointed for the public good, taxes ought to be paid by the people, for defraying the necessary expences of government, and for maintaining the magistrates in that honourable manner which their office requires, and which is necessary to procure them respect.

2. *Because they are public ministers of God, attending continually to this very thing.* The phrase λειτȣργοι Θεȣ, signifies ministers appointed by God

7 Render therefore to all their dues: tribute to whom tribute *is due*, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

7 Αποδοτε ουν πασι τας οφειλας· τω τον φορον, τον φορον· τω το τελος, το τελος· τω τον φοβον, τον φοβον· τω την τιμην, την τιμην.

8 Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law.

8 Μηδενι μηδεν οφειλετε, ει μη το αγαπαν αλληλους. Ὁ γαρ αγαπων τον ἑτερον, νομον πεπληρωκε.

9 For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if *there be* any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf.

9 Το γαρ· Ου μοιχευσεις· Ου φονευσεις· Ου κλεψεις· Ου ψευδομαρτυρησεις· Ουκ επιθυμησεις, και ειτις ἑτερα εντολη, εν τουτω τω λογω ανακεφαλαιουται, εν τω· Αγαπησεις τον πλησιον σου ὡς ἑαυτον.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

10 Ἡ αγαπη τω πλησιον κακον ουκ εργαζεται· Πληρωμα ουν νομου ἡ αγαπη.

God in behalf of the people. See Rom. xv. 16. note 1. The thing to which the magiſtrates attend, or ought to attend continually, is the good of the people; which they ſhould promote, by reſtraining evil doers, diſtributing juſtice, and repelling the attacks of foreign enemies. Now theſe things they cannot do, unleſs taxes are paid to them.

Ver. 7.—1. *Render to all therefore their dues.* In this precept the apoſtle followed his maſter, who ordered the Jews to *render to Cæſar, the things that are Cæſar's,* though Cæſar was neither of the Jewiſh nation, nor of their religion.

2. *To whom,* φορον, *tax is due, tax: to whom,* τελος, *cuſtom, cuſtom. Tax* is money levied from the people for their perſons, their houſes, and their lands. *Cuſtom* is money raiſed for merchandiſe. By uſing the general expreſſion, *to whom tax is due,* the apoſtle leaves it to the laws and conſtitution of every ſtate, and to the people in theſe ſtates, to determine who are their lawful magiſtrates, and what the taxes and cuſtoms are, which are due to their governors; but by no means allows individuals to determine theſe points, becauſe that would open a door to rebellion.

Ver. 8.

7 Render therefore to all their dues:[1] *to whom tax* IS DUE, *tax*:[2] *to whom custom, custom: to whom fear, fear: to whom honour, honour.*

7 *Render, therefore, to all,* without fraud, *what is due* by law. *To whom tax is due, tax: to whom custom* for merchandise is due, *custom: to whom fear* is due as having the execution of the laws in their hands, *fear: to whom outward respect* is due on account of their office or rank, *outward respect.*

8 Owe no man any thing, *unless* to love one another. For he *who* loveth another,[1] hath fulfilled the law.

8 Pay all your debts, and *owe no man any thing, unless mutual love:* because that debt can never be fully discharged. *He who loveth another, hath fulfilled the law,* respecting his neighbour.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if THERE BE any other commandment, it is *summed up*[1] in this *precept,* namely, Thou shalt love thy neighbour as thyself.

9 *For the precepts, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment* prescribed in the word of God, or dictated by right reason, which hath others for its object, *it is summed up in this precept, namely, Thou shalt love thy neighbour as thyself:* love him as a part of thyself, on account of his usefulness in promoting thy happiness.

10 Love worketh no evil to *ONE'S* neighbour: therefore love IS (πληρωμα νομυ) the fulfilling[1] of the law.

10 For *love restraineth a man from doing evil to his neighbour,* and leadeth him to do his neighbour every good office in his power; *wherefore love is the fulfilling of the law* respecting one's neighbour.

Ver. 8. *He who loveth another.* Ἑτερον, *Another,* is a more general word than Πλησιον, *neighbour,* in the next verses, and comprehends our very enemies, according to the sublime morality enjoined by Christ.

Ver. 9. Ανακεφαλαιεται, *It is summed up in this precept, namely, Thou shalt love thy neighbour as thyself.* The meaning of the precept is, that as the friendship and assistance of our neighbour are necessary to our well being, we are to consider him as a part of ourselves, and to abstain from injuring him, as carefully as from injuring ourselves.

Ver. 10. *Therefore, love is the fulfilling of the law.* This translation of the word πληρωμα, is founded on ver. 8. *He who loves another hath*

11 And that, knowing the time, that now *it is* high time to awake out of sleep; for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

11 Και τουτο, ειδοτες τον καιρον, ὁτι ὡρα ἡμας ηδη εξ ὑπνου εγερθηναι. Νυν γαρ εγγυτερον ἡμων, ἡ σωτηρια, η ὁτε επιστευσαμεν.

12 Ἡ νυξ προεκοψεν, ἡ δε ἡμερα ηγγικεν. Αποθωμεθα ουν τα εργα του σκοτους, και ενδυσωμεθα τα ὁπλα του φωτος.

---

hath fulfilled the law. But in other passages, the word signifies *fulness*. See Rom xi. 12. note. According to this latter sense, the apostle's meaning is, that love to our neighbour, joined with love to God, is that which renders our obedience to the law *full* or *complete*.

Ver. 11.—1. *Also this I command, Know the season.* By their *knowing the season*, the apostle means, their knowing that it was the morning of the day of the gospel, and that the light of truth having begun to shine, it was *already time to awake out of* that *sleep* into which they had fallen, during the darkness of heathenism.—In this exhortation, joined with that in the following verse, the apostle insinuated concerning the Gentiles, that when they first believed the gospel, they had not bee so enlightened, as thoroughly to awake out of the sleep of heathenism: they had not formed just notions of the purity required by the gospel, but had continued in some of their old corrupt practices. This appears likewise from the exhortations given to the Gentiles, in the apostle's other epistles, where he reproved them for their drunkenness, and fornication, and other sinful courses.

2. *For now the salvation is nearer us than when we believed.* This Locke interprets of the removal of the Roman brethren out of their present probationary state by death: and *the night*, which in the next verse is said to have been *far advanced*, he thinks is the present dark state of the world: and *the day*, which was *at hand*, he says is the day of judgment; and appeals to this passage, as a proof that St Paul thought Christ's coming was not far off. But in this he is confuted by St Paul himself, 2 Thess ii. 1.— Others are of opinion, that *the salvation* here spoken of, is the deliverance of the disciples from the persecution of the unbelieving Jews, by the destruction of Jerusalem, which was not far off at that time. But their interpretation, though not attended with the pernicious consequences of the former gloss, cannot be admitted, being foreign to the apostle's argument; as it was no reason for their awaking out of the sleep of heathenism, that their deliverance from persecution, by the destruction of Jerusalem, was nearer them than when they believed?—*Salvation*, in this passage, signifies

11 *Alſo this* I COMMAND, *Know the ſeaſon*, [1] that IT IS *already the hour for us* to awake out of ſleep. For now *the ſalvation* IS *nearer us* [2] than when we believed.

11 *This alſo I command: Form a proper judgment of the* preſent *ſeaſon, that it is already the hour for us to awake out of* that *ſleep*, into which the ſenſual practices of heatheniſm have caſt us; *for now the* doctrine of *ſalvation*, the goſpel, *is better underſtood by us, than when we* firſt *believed.*

12 The night is far *advanced, and* the day is at hand. [1] Let us therefore *put off* the works of darkneſs, [2] and let us put on the armour of light. (See 1 John i. 5. note 2.)

12 *The night* of heatheniſh ignorance *is drawing to a concluſion, and the day* of goſpel light *is about to ſhine* with meridian ſplendour in all countries. *Let us, therefore,* who know this, *put off the works of darkneſs*, which we uſed to perform in honour of idols, *and let us put on the armour proper for the day* of the goſpel.

ſignifies *the glad tidings of ſalvation*, the *goſpel;* as it does in various other paſſages: For example, Luke xix. 9. *This day ſalvation is come to thy houſe.*—Rom. xi. 11. *Salvation is come to the Gentiles, to provoke them to emulation.* See the note on that verſe.—Acts xiii. 26. *The word of ſalvation.*—Eph. i. 6. *The goſpel of your ſalvation.*—2 Cor. vi. 2. *In the day of ſalvation.* Nor is this all, the tranſlation which I have given of the clauſe, is perfectly agreeable to the original: Νυν γαρ εγγυτερον ἡμων ἡ σωτηρια, *For now the ſalvation is nearer us; the word of ſalvation*, the doctrine of the goſpel is nearer us, *than when we believed.* The apoſtle's meaning is, that the doctrine of the goſpel, was better underſtood by the Gentiles, than when they firſt believed. For things that are plain and eaſily underſtood, were ſaid by the Hebrews to be *nigh*, Rom. x. 8. *The matter is nigh thee.* The apoſtle's argument ſtands thus: We Gentiles have the glad tidings of ſalvation now more fully preached to us, and we underſtand them better than when we firſt believed; conſequently we are better acquainted with the obligations laid on us by the goſpel, to live in a holy manner, and are ſenſible that it is time for us to awake fully from the intoxication of ſin.—The apoſtle included himſelf in this exhortation, not becauſe he had ever ſlept in the ignorance of heatheniſm, and needed to awake, but to make his reproof more inoffenſive, and his exhortation more perſuaſive. For the ſame reaſon, he ſays in the next verſes, *Let us put off*, &c.

Ver. 12.—1. *The night is far advanced, and the day is at hand.* Becauſe knowledge and ignorance are to the mind, what light and darkneſs are to the body, the ſcriptures often repreſent the former by the latter. Thus the heathens, who lived in utter ignorance of God and religion, are ſaid to be in *darkneſs;* and their ſtate is called *night;* and

13 Let us walk honeſtly as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying.

14 But put ye on the Lord Jeſus Chriſt, and

13 Ὡς εν ἡμερᾳ, ευσχημονως περιπατησωμεν, μη κωμοις και μεθαις, μη κοιταις και ασελγειαις, μη εριδι και ζηλῳ.

14 Αλλ᾽ ενδυσασθε τον Κυριον Ιησουν Χριστον, και της

---

and they themſelves, *ſons of the night*, and *of darkneſs*. Whereas, they who enjoyed the knowledge of God and religion, are ſaid to live in *light;* and their ſtate is called *day*, and themſelves *ſons of the light* and *of the day*, 1 Theſſ. v. 5. Wherefore, *the night* which is repreſented as *far advanced*, or almoſt at an end, is the night of heatheniſh ignorance; and *the day*, which is ſaid to have been *at hand*, is the more clear ſhining of the light of truth, by the repeated preaching of the goſpel, in all thoſe countries where the darkneſs of ignorance and idolatry formerly reigned; the effect of which was, that the doctrines and precepts of the goſpel were brought nearer to the underſtanding of the diſciples, than when they firſt believed.

2. *Let us therefore put off the works of darkneſs, and let us put on the armour of light.* The words αποθωμεθα and ενδυσωμεθα, properly ſignify, the putting off and on of clothes. Perhaps the apoſtle alluded to the fantaſtical dreſſes, the crowns of leaves, the clubs, and the muſical inſtruments, with which the revellings mentioned in the next verſe were acted. Theſe dreſſes he calls *the works of darkneſs*, becauſe the works of darkneſs were done in them. Inſtead of theſe, the Romans were to put on *the armour of light*, the Chriſtian virtues, which, for their excellence and beauty may be compared to a robe of light, or ſuch a dreſs as is fit for the children of light to wear. And to do this, they were laid under the ſtrongeſt obligation, by that more perfect knowledge of the doctrine of ſalvation, which they had derived from the continued preaching of the goſpel.—Ὁπλα, *Armour*, being uſed for any accoutrement of the body, may ſignify clothes, dreſs, &c. See Rom. vi. 13. note 2.

Ver. 13.—1. *Not in revellings.* The word κωμοις comes from Κωμος, *Comus*, the God of feaſting and revelling. Parkhurſt thinks *Comus* the ſame with *Chemoſh*, the abomination of the Moabites and Amorites, whom Jerome on Iſaiah xv. 4. takes to be the ſame with *Baal Phegor:* conſequently he was a God of the obſcene, or *Priapéan* kind, and his rites conſiſted in feaſting and drunkenneſs, and every kind of obſcenity. Hence Κωμος, *Comus*, denotes *revelling*, that is, feaſting with laſcivious ſongs, accompanied with muſic. According to Suidas, Κωμος εστι μεθυστικος αυλος, εχρονιζοντος του οινου, ερεθιζων ηδυπαθειαν, και θεατρον ασχημον ποιων το συμποσιον. "The Comus is a drunken dance, "which when the drinking is continued, provokes laſciviouſneſs, and "makes the feaſt a ſcene of very diſhonourable actions." Theſe revellings

13 Let us walk about *decently* as in the day, not in (κωμοις και μεθαις) *revellings* [1] and *drunkennesses*, not (κοιταις και ασελγειαις) in *chamberings* [2] and *lasciviousnesses*, [3] not (εριδι και ζηλω) in strife and *envy*.

13 *Let us walk about decently* habited, *as* becometh those who walk *in the day*, *not* employing ourselves like the idolatrous Gentiles *in revellings, and in drinkings to excess: not in lying* with harlots, *and in lasciviousnesses*, whether in action, discourse, or dress: *not in quarrelling* about riches, or honours, or opinions, *and in envying* the prosperity of others.

14 But put ye on [1] the Lord Jesus Christ, and

14 *But be ye clothed with the dispositions of the Lord Jesus Christ*;

---

vellings were performed in honour of Bacchus, who on that account was named Κωμαστης, *Comastes*, and were acted in the night time, for the most part without arms. However, the actors in these revellings, were sometimes armed, and insulted those whom they happened to meet. The youth among the heathens, especially in cities, when they were enamoured, used, after they had got themselves drunk, to run about the streets by night, having crowns made of the branches and leaves of trees upon their heads, and torches in their hands, with musical instruments of various kinds; upon which some of them played soft airs, while others accompanied them with their voice, and danced in the most lascivious manner. These indecencies they acted commonly before the house in which their mistress lived, then knocked at the door, and sometimes brake in. Hence, in the book of Wisdom, they are called, chap. xiv. 23. εμμανεις κωμους, *mad revellings*.—From all this it appears, with what propriety the apostle joins μεθαι, and κωμοι, and κοιται together, and opposes Τα οπλα τε φωτος, *The garb and employments of the day*, to these nocturnal dresses and revellings.

2. *Not in chamberings*. Κοιταις. This word is used by the LXX. Levit. xviii. 22. in the same sense as here. Μετα αρσενος ου κοιμηθηση κοιτην γυναικειαν.

3. *And lasciviousnesses*. Ασελγειαις. Whitby observes, that Hesychius and Phavorinus interpret this word of sodomitical practices.

Ver. 14.—1. *But put ye on the Lord Jesus Christ*. To put on as a garment this or that quality, is a figure often used in scripture, and is of great energy. It signifies to acquire great plenty of the thing said to be put on. Thus Psal. lxv. 13. *The pastures are clothed with flocks*. Also it denotes, that the virtue or quality put on, adheres closely, like a garment to the body, Psal. cix. 18. *He clothed himself with cursing as with his garment*. To *put on Christ*, is to follow his doctrine, precepts, and example, and to adorn ourselves therewith, as with a splendid robe not to be put off; because it is the garb intended for that eternal day, which is never to be followed by any night.—A remarkable

make not provision for the flesh, to *fulfil* the lusts *thereof.*

σαρκ⊗ προνοιαν μη ποιεισθε εις επιθυμιας.

remarkable example of the use of this metaphor, we have, Judg. vi. 34. *The spirit of the Lord clothed Gideon.*

2. Make

CHAP. XIV.

View and Illustration of the Matters contained in this Chapter.

SOME of the Jewish converts at Rome, fancying that the meats forbidden by Moses were unclean in themselves, ver. 14. and that the days which he ordered to be kept holy, were still to be sanctified, looked on their Gentile brethren as profane persons, because they ate all kinds of meats without distinction, and regarded every day alike. On the other hand, the Gentiles despised the Jews, as ignorant bigots, for making any distinctions of meats and days, and refused to admit them into their company. To remedy these disorders, the apostle, in this chapter, commanded the Gentile converts who were well instructed, to be in friendship with such of their Jewish brethren as were weak in the faith, and to converse familiarly with them; not however for the purpose of disputing about their particular opinions, but for knowing each others good qualities, that mutual love might be promoted, ver. 1.—He acknowledged that it was natural for the Jews and Gentiles to differ in opinion concerning meats, ver. 2.—But the Gentile brother who ate all kinds indifferently, was not to despise the Jew as a weak bigot, because he ate such meats only as were allowed by the law of Moses. On the other hand, the Jew was not to condemn the Gentile as a profane person, for eating meats forbidden by Moses; for God had received him into his church, notwithstanding he did not obey the law, ver. 3.

Having thus advised the Gentile and Jewish Christians, to forbear despising and condemning each other for not following the same rule respecting meats, the apostle asked them what title they had to condemn one another for their conduct in that matter, seeing they were all Christ's servants, employed by him in his family or church, and were not accountable to one another for their actions, but to Christ alone, whose prerogative it

make *no* provision [2] *for the lusts of the flesh.*

his piety, temperance, purity, charity; in short his whole character: and like him, *make no provision for* gratifying *the lusts of the flesh.*

---

2. *Make no provision for the lusts of the flesh.* Προνοιαν μη ποιεισθε εις επιθυμιας. In this passage, the word προνοια, signifies forethought accompanied with care, in accomplishing any purpose.

---

it is to acquit or condemn his own servants. Farther, he assured them, that notwithstanding they condemned one another on account of meats, Christ, at the judgment, will acquit his sincere servants, although they may have erred in that matter, provided therein they have acted according to conscience, ver. 4.—Next with respect to the days which Moses ordered to be hallowed, the apostle likewise acknowledged, that it was natural for the Jews and Gentiles to have different opinions. But whether they observed these days, or did not observe them, their duty was to be fully persuaded in their own mind concerning the lawfulness of what they did, ver. 5.—And therefore though they differed in their practice concerning meats and days, the apostle charitably hoped, they all acted in these matters, from a regard to the will of Christ, ver. 6.—This regard he told them it became them to maintain habitually, because none of them was his own Lord: none of them was at liberty in religious matters, to act according to his own pleasure, ver. 7, 8.—For Christ both died and rose again, that he might acquire a right to rule the dead and the living, ver. 9.—Christ then being their only ruler, the apostle asked them, how they dared to intrude themselves into his place, the Jews by condemning the Gentiles, and the Gentiles by insolently despising the Jews? Instead of having a right to judge one another, they were all to stand before the judgment seat of Christ, ver. 10. as Isaiah foretold; and to give an account to him, not of their neighbours' actions, but of their own, ver. 11, 12.

Christ then being the only Lord of the conscience of his servants, and the judge of their actions, the apostle commanded the Romans no longer to judge one another, but to judge this rather to be a fit measure, not to lay, either by their severe judgments, or by their example, any temptation in one another's way, which might occasion their falling into sin, ver. 13.—And to shew them what he meant by this advice, he told them, that though no meat be unclean in itself, every kind is unclean to

 him

him who thinketh it unclean; becaufe, while he entertains that opinion, he cannot eat it without fin, ver. 14.—And therefore, faid the apoftle, if thy weak brother is tempted, either by thy fevere cenfures, or by thy example, to eat meats which he thinks unclean, thou acteft not according to the love which thou fhouldeft bear to thy brother, if thou continueft to tempt him in that manner. I befeech thee do not deftroy him with thy meat, for whom Chrift died, ver. 15.—nor occafion the good liberty which belongs to the difciples of Chrift, to be evil fpoken of by the Jews, ver. 16.—Befides there is no reafon for ufing your liberty on every occafion; efpecially as the religion of Chrift does not confift in the ufe of meats and drinks, but in a righteous and peaceable behaviour towards all men; neither are the pleafures which his religion promifes, the pleafures of fenfe, but thofe joys which refult from the poffeffion and exercife of the virtues which the Holy Ghoft infufes into men's minds, ver. 17.—Farther, the perfon who by righteoufnefs, peace, and joy in the Holy Ghoft, ferves Chrift, is acceptable to God, and approved by men, ver. 18.

Upon thefe principles, the apoftle exhorted the brethren, in things about which they might entertain different opinions with a good confcience, to follow fuch a courfe as would promote their mutual peace and edification, ver. 19.—and by no means, for the trifling pleafure of eating this or that kind of meat, to incur the hazard of deftroying one another's virtue, which is the work of God. For although all meats are clean, that meat is bad to him who eateth it contrary to his confcience, through the *ftumbling block*, or temptation of another's example, ver. 20. —Every one's duty therefore is, to avoid all thofe things which have any tendency to lead others into fin, or to weaken their virtue, ver. 21.—For the direction however of the well inftructed, the apoftle told them, that having a right faith concerning meats and days, they were under no obligation to difplay that faith at all times. It was fufficient, if they held it faft in the prefence of God, for the regulation of their own conduct: and that it would be happy for them, if they never fubjected themfelves to condemnation, by doing that which they knew to be lawful, ver. 12.—Yet condemnation they would affuredly bring on themfelves, if by eating meats which they knew to be lawful, they tempted others to fin by eating them contrary to their confcience. For he who believes certain meats to be unlawful, fins if he eats them; becaufe *he eateth not of faith*, that is, from a belief that they are lawful; but in eating them, violates his confcience. And in general, whatever a man doth, without believing it to be lawful, being a violation of his confcience,

confcience, is fin: which is the true meaning of the famed aphorifm, *Whatever is not of faith is fin*, ver. 23.

Here the xivth chapter of the epiftle to the Romans ends, according to the common divifion. But as the apoftle continues the fubject treated of in that chapter, through the firft feven verfes of the xvth chapter, it will be proper to add an account of thefe verfes alfo, that the reader having the whole of the apoftle's difcourfe under his eye at once, may be fenfible of the propriety of the inftructions we mean to draw from it, at the conclufion of this Illuftration.

To proceed then, the apoftle having declared in the xivth chapter, that the weak Jewifh Chriftians, in the affair of meats and days, were bound to act according to their own confcience, notwithftanding it might be erroneous, he, in the beginning of the xvth chapter, told the well inftructed Roman brethren, that they ought to *bear* or *carry* the weakneffes of the ignorant and prejudiced, that is, they ought to do what they could to prevent their weakneffes from being hurtful to them. In particular, they were not to pleafe themfelves with the eating of meats, which their weak brethren reckoned unclean, if they had reafon to think any who entertained that belief, would by their example be tempted to eat fuch meats contrary to their confcience, ver. 1.—He therefore exhorted every one to pleafe his neighbour for his good, by abftaining from fuch meats as were offenfive to him, in order that the body of Chrift might be edified, ver. 2.—To this they were called by the example of Chrift, who pleafed not himfelf by fenfual gratifications; but fubjected himfelf to all manner of hardfhips and reproaches for the glory of God, and the good of men, as was foretold concerning him, ver. 3.—Here the apoftle took occafion to inform the Romans, that whatever things were anciently written in the fcriptures, were written for our inftruction, that by what is recorded concerning the patience and confolation granted to the faints in their trials, we might have hope of receiving the like patience and confolation in our trials, ver. 4—And being exceedingly defirous to promote the purity and peace of the Roman church, he prayed God to beftow on its members the good difpofitions he had been recommending; that laying afide their difputes, they might cordially join in worfhipping God publicly, and in praifing him for his goodnefs to men, ver. 5, 6.—This admirable difcourfe, the apoftle concluded with an exhortation to the Jewifh and Gentile brethren to *receive one another*, that is to live in peace and friendfhip with one another, even as Chrift had received them all into his friendfhip and church, to the great glory of God the Father, ver. 7.

 It

It is proper now to obſerve, that although the controverſy concerning the holy days, and the diſtinction of meats enjoined by the law of Moſes, which led the apoſtle to give the Roman brethren the rules contained in the xivth, and in the beginning of the xvth chapter of this Epiſtle, hath no place in the preſent ſtate of the church, theſe chapters muſt not be conſidered as uſeleſs. The general principles of morality explained in them, are of unalterable obligation, and may be applied with great advantage for preventing us both from lording it over the conſcience of our brethren, and from ſubmitting to their unrighteous impoſitions in matters of religion. For what can be more uſeful to Chriſtians in every age, than to be aſſured by an inſpired apoſtle, That Chriſt is the only Lord of the conſcience of his ſervants, and the judge of their hearts?—That he hath not delegated this great prerogative to any man or body of men whatever.—That to him alone, and not to one another, they are accountable for their religious opinions and actions.—That in all caſes where difference of opinion in religious matters takes place, every man ſhould guide himſelf by his own perſuaſion, and not by the opinion of others.—That no man or body of men hath any right to force the conſcience of others by perſecuting them, or puniſhing them for their opinions.—That all who do ſo, uſurp the prerogative of Chriſt.—That we ought charitably to believe concering others, that both in opinion and practice, they act as conſcientiouſly as we ourſelves do: and therefore, inſtead of hating them, either for their opinions, or for their mode of worſhipping God, we ought to live in peace and friendſhip with them, notwithſtanding theſe differences.—That as the kingdom of God doth not conſiſt in meat and drink, but in righteouſneſs and peace, the teachers who make holineſs to conſiſt in abſtaining from this or that kind of meat, miſerably corrupt their diſciples, by leading them to believe, that they can render themſelves holy and acceptable to God, without practiſing holineſs.—Laſtly, in the above-mentioned chapters, the apoſtle hath laid it down as an indiſpenſable rule, that no one, even by doing things innocent, ſhould, by his example, tempt a weak brother to follow him contrary to his conſcience; becauſe, while the weak brother thinks the thing ſinful, his doing it is a ſin, although in itſelf it may really be innocent.

The foregoing principles and rules being the ſtrongeſt barrier againſt all uſurpations on the rights of conſcience, whether by the

Old Translation.

CHAP. XIV. 1 Him that is weak in the faith receive you, *but* not to doubtful diſputations.

Greek Text.

1 Τον δε ασθενουντα τῃ πιστει, προσλαμβανεσθε, μη εις διακρισεις διαλογισμων.

the ecclesiastical or the civil powers, this passage of the Epistle to the Romans, in which they are laid down by the inspiration of God, should be regarded as the great charter of Christian liberty; and as such, it is highly to be valued, frequently read, deeply meditated on, and carefully observed by Christians of all denominations. If these liberal principles and excellent rules had been sufficiently understood, and duly respected from the beginning, innumerable mischiefs would have been prevented, which miserably wasted the church in former times; and there would have been at this day, more of the genuine spirit of the gospel among the disciples of Christ, than in any period of Christianity since the first ages. But alas! it was the misfortune of the church very early to fall under the teaching and direction of a number of proud ignorant ambitious men, who being actuated by an immoderate love of power and wealth, impiously usurped the prerogative of Christ, and imposed on the people, not only doctrines not taught by Christ and his apostles, but doctrines directly contrary to theirs, together with a variety of usages in the worship of God of their own invention, many of them downright superstitions, and all of them sinful, when imposed as terms of Christian communion. Nay, which is worse still, these ungodly spiritual guides, vainly puffed up in their fleshly minds, obtruded on mankind their own definitions of doctrines, confessedly above human comprehension, as the infallible dictates of the Spirit of God, by whom they pretended to be guided in their decisions. And having deluded ignorant superstitious princes with that false pretence, they excited them to persecute all who resisted their unrighteous usurpations, and who rejected that corrupt form of religion which they had established. For these deluded princes, to stop the mouths of those who stood up for the truth, made use of the diabolical arguments of fire and sword, racks and gibbets, and every cruelty which furious bigotry could devise. So that during many ages, the saints were worn out, and genuine Christianity was well nigh banished from the earth. May God preserve his church, in the present, and in all succeeding times, from the like evils, that the religion of Jesus may never again be made the instrument of gratifying the evil passions of covetous and ambitious men.

NEW TRANSLATION.

CHAP. XIV. 1 Him *who* is weak in the faith[1] receive *ye*,[2] BUT not *in order to the strifes*[3] *of disputations.*

COMMENTARY.

CHAP. XIV. 1 *The Jewish Christian who is weak in the faith* concerning meats and days, *receive ye* into your company, *but not in order to passionate disputations* concerning his opinions.

2 For one believeth that he may eat all things: another who is weak, eateth herbs.

3 Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth: Yea, he

2 Ὁς μεν πιστευει φαγειν παντα, ὁ δε ασθενων λαχανα εσθιει.

3 Ὁ εσθιων, τον μη εσθιοντα μη εξουθενειτω· και ὁ μη εσθιων, τον εσθιοντα μη κρινετω. Ὁ Θεος γαρ αυτον προσελαβετο.

4 Συ τις ει ὁ κρινων αλλοτριον οικετην; τω ιδιω κυριω στηκει η πιπτει· σταθησεται

Ver. 1.—1. *Him who is weak in the faith.* The apostle means the Jewish Christian, who through weakness of understanding or through prejudice, was ignorant of the doctrine of the gospel concerning meats and days; or whose persuasion of that doctrine was so weak, that it did not influence his conduct. To such persons though in error, the apostle shewed great tenderness when he represented them only as *weak in the faith.*—In other passages, *weakness* signifies culpable error, 1 Cor. viii. 7. *Some with conscience of the idol, eat it as a thing offered to an idol, and their conscience being weak, is defiled.*

2. *Receive ye.* Admit him to your company and conversation, and allow him to join with you in the public worship of God. So προσλαμβανομαι signifies, Rom. xv 7. being the same with δεχομαι, Matt. x. 40. and with its compound εισδεχομαι, 2 Cor. vi. 17. – The persons to whom this exhortation was addressed, were the well instructed among the Jews, as well as among the Gentiles.

3. *But not in order to the strifes of disputations.* Μη εις διακρισεις διαλογισμων. The verb διακρινεσθαι, among other things, signifies *to contend with words,* Jude ver. 9. *But Michael the archangel,* ὁτε τω διαβολω διακρινομενος, *when contending with the devil, he disputed about the body of Moses.*—Acts xi. 2. *And when they went up to Jerusalem, they that were of the circumcision,* διεκρινοντο, *contended with him, saying.* See Rom. iv. 20.

Ver. 2.—1. *Believeth he may eat every thing.* The apostle speaks not only of the Gentiles, but of such well-instructed Jewish Christians as knew their liberty in this matter.—Πιστευει φαγειν, *Believeth to eat,* is an Hebraism, and signifies, *believeth it is lawful to eat;* thus Gen. iii. 2. *Of the fruit of the trees that are in the garden we eat,* that is, it is lawful for us to eat.

2. *But he who is weak in the faith, eateth herbs only.* The explication given of this clause in the commentary, is confirmed by Daniel's practice, described, Dan. i. 8.—17.; and by the behaviour of those priests whom Felix sent prisoners to Rome; of whom Josephus, *De vita*

2 *One indeed* believeth *he* may eat[1] *every* thing: *but he* who is weak *IN THE FAITH*, (from ver. 1.) eateth herbs *ONLY*.[2]

2 *The Gentile Christian, indeed, believeth that he may eat every kind of meat; but the Jewish Christian, who is weak in the faith, eats vegetables only* in heathen countries, because he cannot find meats which he thinketh clean.

3 Let not him *who* eateth, despise him *who* eateth not: and let not him *who* eateth not, (κρινετω) *condemn* him *who* eateth; for God hath received him.[1]

3 Since both act from conscience, *Let not the Gentile who eateth* every kind of meat, *despise the Jew who eateth not* certain kinds. *And let not the Jew, who eateth not* certain kinds, *condemn the Gentile who eateth* all kinds: *for God*, by the spiritual gifts bestowed on the Gentile, declareth, that he *hath accepted him.*

4 Who art thou that *condemnest another's household servant: by* his own master he standeth or falleth[1]; (ver. 10.) *and he shall be made to stand*,[2] for

4 *Who art thou that condemnest another's household servant?* He is accountable to his own master, and not to thee; so that *by his own master*'s sentence *he must be acquitted or condemned: and he shall be acquitted:*

---

vita sua, says, that *even amidst their calamities they were not forgetful of the right worship of the Deity: and that they fed on figs and nuts.* They did not join the heathens in their idolatrous worship; and rather than eat things sacrificed to idols, they lived on vegetables.—Or by *the weak* in this passage, the apostle may have meant, some Essenes who had embraced the gospel. For that sect thought it unnatural and unlawful to eat any kind of animal food. See Col. ii. 23. note 6.

Ver. 3. *For God hath received him.* God hath received both the one and the other into his church, as is evident from his bestowing on both the spiritual gifts; and will receive both the one and the other into his everlasting kingdom, although they may have erred in their opinion about meats and days, provided in that, and in every thing else, they have acted conscientiously.—This is a powerful argument for our conversing in a friendly manner with each other, notwithstanding we differ in opinion on religious subjects.

Ver. 4.—1. *By his own master he standeth or falleth.* Locke interprets this of one's standing in the church, or of his being excluded from it. See the following note.

2. *But he shall be made to stand.* Σταθησεται Whitby, who translates this, *He shall be established*, thinks the meaning is, That the weak Jew was to be established in the right faith concerning meats and days, when he should see the temple destroyed, and the law of Moses set aside. But neither this, nor Locke's interpretation, accords with the apostle's reasoning here. The interpretation given in the commentary,

shall be holden up: for God is able to make him stand.

δε· δυνατος γαρ εϛιν ὁ Θεος ϛησαι αυτον.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

5 Ὁς μεν κρινει ἡμεραν παρ' ἡμεραν, ὁς δε κρινει πασαν ἡμεραν. Ἑκαϛος εν τῳ ιδιῳ νοι πληροφορεισθω.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

6 Ὁ φρονων την ἡμεραν, Κυριῳ φρονει· και ὁ μη φρονων την ἡμεραν, Κυριῳ ȣ φρονει. Ὁ εσθιων, Κυριῳ εσθιει· ευχαριϛει γαρ τῳ Θεῳ. Και ὁ μη εσθιων, Κυριῳ ȣκ εσθιει, και ευχαριϛει τῳ Θεῳ.

7 For none of us liveth to himself, and no man dieth to himself.

7 Ουδεις γαρ ἡμων ἑαυτῳ ζῃ, και ȣδεις ἑαυτῳ αποθνησκει.

---

tary, I think, is the true meaning of the passage. For seeing it appears from ver. 10. that the apostle is speaking of Christ's judging his own servants at the last day, *the standing*, of which he speaks, must be that mentioned, Psal. i. 5. *The ungodly shall not stand in the judgment*: consequently the apostle's meaning is, the servant of Christ, who acts conscientiously, shall be honourably acquitted at the judgment, even though he may have erred through ignorance.

Ver. 5. *Every day alike*. The Jewish holidays only being the subject of controversy, what the apostle hath written concerning them in this passage, cannot be extended to the Sabbath, instituted at the creation, nor to the Christian Sabbath.

Ver. 6. *For he giveth God thanks*. By giving God thanks before he eats, he shews himself a religious person, who, in the matter of meats, acts according to what he thinks is the will of God.—The sentiment inculcated in this verse is excellent; as are the rules likewise in verses 3. and 4. Every man ought to believe concerning his neighbour, that, in all religious matters, he acts according to conscience, especially if he professes to do so: and though his conscience be ill-informed, he should be left to its direction in these matters.—The Greek commentators affirm, that the rules in this chapter relate to meats and fasting only, and not to doctrines of faith, and matters of great importance. But I see no reason for that limitation. The rights of conscience, and of private judgment, are the more sacred, the more

important

God is able to make him ftand.

for God hath power to acquit him at the judgment; and will do it, if he hath acted confcientioufly.

5 *One indeed* (κρινει) *thinketh a day* MORE HOLY *than* another: *but* another *thinketh* every day ALIKE[1]. Let every *one* (πληροφορεισθω. See 1 Theff. i. 5. note 3.) be *convinced* in his own mind.

5 With refpect to days, *the Jewifh Chriftian, indeed, thinketh one day more holy than another;* the new moons, for example, and fabbaths: *but the Gentile Chriftian*, better informed, *thinketh every day alike holy*, becaufe the law of Mofes is not the law of Chrift's kingdom. *Let every one direct himfelf according to his own conviction.*

6 (Ὁ φρονων, literally, *He who careth for.*) He *who obferveth* the day, *obferveth* IT *to* the Lord: and he *who doth not obferve* the day, to the Lord he doth not *obferve* IT: he *who* eateth, eateth to the Lord, for he giveth God thanks[1]: and he *who* eateth not, to the Lord he eateth not, and giveth God thanks.

6 *He who obferveth the Jewifh holy days, obferveth them* in obedience *to Chrift*, who he thinks hath commanded them. *He who doth not obferve thefe days*, in obedience *to Chrift he doth not obferve them*, knowing that Chrift hath abolifhed them. *He who eateth all kinds of meat* indifcriminately, *eateth them* in obedience *to Chrift*, who has permitted them to be eaten; *for he giveth God thanks* for them, in the perfuafion that they are permitted: *and he who eateth not* every kind, in obedience to *Chrift he eateth* them *not*, *and* fheweth his perfuafion that they are not permitted, by *giving God thanks* for the food he is allowed to eat.

7 For none of us liveth *by* himfelf,[1] and *none* OF US dieth *by* himfelf.

7 In thus declaring their fubjection to Chrift, both of them act properly: *for none of us liveth by his own will, and none of us* is allowed to *die by his own will.*

---

important the affair is about which they are exercifed. And therefore in every thing of importance, as well as in leffer matters, a man's own judgment and confcience, and not the opinion and confcience of another, are appointed by Chrift to be the rule of his conduct.

Ver. 7. *For none of us liveth by himfelf, and none of us dieth by himfelf.* Ζην τινι, *To live to*, or *by one*, is *to live at one's pleafure;* and Αποθνησκειν τινι, *To die to*, or *by one*, is *to die at one's pleafure.* Thus Sophocles' Ajax, ver. 990. Θεοις τεθνηκεν ουτος; *He died by the will of the gods:* For the fcholiaft explains it, θεων βουλομενων. The apoftle's argument is, fince

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's.

8 Εαν τε γαρ ζωμεν, τω Κυριω ζωμεν· εαν τε αποθνησκωμεν, τω Κυριω αποθνησκομεν· εαν τε ουν ζωμεν, εαν τε αποθνησκωμεν, τȣ Κυριȣ εσμεν.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

9 Εις τȣτο γαρ Χρισ* και απεθανε και ανεςη και ανεζησεν, ἱνα και νεκρων και ζωντων κυριευση.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

10 Συ δε τι κρινεις τον αδελφον σȣ; η και συ τι εξȣθενεις τον αδελφον σȣ; παντες γαρ παραςησομεθα τω βηματι τȣ Χριςȣ.

11 For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

11 Γεγραπται γαρ· Ζω εγω, λεγει Κυριος· ὁτι εμοι καμψει παν γονυ, και πασα γλωσσα εξομολογησεται τω Θεω.

---

since none of us is his own master, neither hath any right to live as he lists, but all of us are the subjects of Christ, and are obliged to do as he hath commanded, it is an usurpation of Christ's prerogative, to pretend to rule the opinions and actions of others in matters of religion; and no person should submit to such an usurpation.

Ver. 9.—1. *Liveth again.* Ανηζησεν. Many MSS. read here εζησεν, which may be translated, *continueth to live*, and seems the true reading.

2. *That he might rule over both the dead and the living.* From this passage, and from Philip. ii. 10. where *those under the earth*, are said *to bow the knee to Jesus*, it may be inferred, that the souls of men at death, neither sleep nor fall into a state of insensibility. For if that were the case, Christ could not with propriety be said to rule over them, nor they be said to bow the knee to him.—They who hold that the souls of men sleep between death and the resurrection, affirm that the government which Christ exercises over the dead, consists in his maintaining their existence, and in his bringing them to life at the resurrection, in order to be judged.

Ver. 11.—1. *As I live, saith the Lord.* The words *saith the Lord*, are not in the Hebrew text, but are added by the apostle, to shew that

8 (Γαρ) *But* whether we live, we live *by* the Lord; and whether we die, we die *by* the Lord: whether we live therefore or die, we are the Lord's.

8 *But whether we live, we live by the will of Christ; or whether we die, we die by the will of Christ. Whether we live therefore or die, we are Christ's* subjects. and should not, in religious matters, be guided either by our own will, or by the will of others, but by his.

9 For to this end Christ both died and rose, and *liveth again*, [1] that he might *rule over both the* dead [2] and *the* living.

9 To this implicit obedience from all, he hath the completest title: *for to this end Christ both died and rose, and liveth again* in heaven, *that he might rule* and judge both *the dead and the living.*

10 But *thou*, why dost thou *condemn* thy brother? *and thou also*, why dost thou *despise* thy brother? for we shall all *be placed* before the judgment-seat of Christ.

10 *But thou* Jew, *why dost thou condemn thy* Gentile *brother*, because he neglecteth the distinction of meats and days? *Or thou* Gentile *also, why dost thou despise thy* Jewish *brother*, as a weak bigot, because he observeth these distinctions? In such matters, we should not judge one another: *for we shall all be placed before the judgment-seat of Christ*, to be judged by him.

11 For it is written, (Isa. xlv. 23.) As I live saith the Lord, [1] *surely* to me every knee shall bow, and every tongue shall confess [2] to God.

11 This was declared to the Jews long ago: "*For it is written, I have* "*sworn by myself, saith the Lord*, the "word is gone out of my mouth," &c. "*That unto me every knee shall* "*bow, and every tongue shall swear.*"

---

that the passage quoted, was spoken by the Lord Messiah, who in the foregoing verse had said, *Look unto me, and be ye saved all the ends of the earth.* Accordingly the apostle tells us, Philip. ii. 10, 11. That agreeably to this prophecy, *every knee shall bow at the name of Jesus*, &c.

2. *And every tongue confess to God.* Εξομολογησεται τω Θεω. This is the LXX. translation of the passage. But in the Hebrew it is, *unto me every tongue shall swear.* But *swearing to God*, is different from *swearing by God.* For it signifies, either *a vowing to God*, or *an answering to God upon oath*, with respect to our conduct. Now the phrase being used by Isaiah in this latter sense, the LXX. and the apostle have translated it very properly, *Every tongue shall confess to God:* shall either voluntarily, or by constraint, acknowledge God's sovereign dominion, by giving an account of himself to him at the judgment.

12 So then every one of us ſhall give account of himſelf to God.

12 Αρα ȣν ἑκαϛος ἡμων περι ἑαυτȣ λογον δωσει τω Θεω.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a ſtumbling-block, or an occaſion to fall in *his* brother's way.

13 Μηκετι ȣν αλληλȣς κρινωμεν· αλλα τȣτο κρινατε μαλλον, το μη τιθεναι προσκομμα τω αδελφω, η σκανδαλον.

14 I know, and am perſuaded by the Lord Jeſus, that *there is* nothing unclean of itſelf: but to him that eſteemeth any thing to be unclean, to him *it is* unclean.

14 Οιδα και πεπεισμαι εν Κυριω Ιησȣ, ὁτι ȣδεν κοινον δι' ἑαυτȣ· ει μη τω λογιζομενω τι κοινον ειναι, εκεινω κοινον.

15 But if thy brother be grieved with *thy* meat, now walkeſt thou not charitably. Deſtroy not him with thy meat, for whom Chriſt died.

15 Ει δε δια βρωμα ὁ αδελφος σȣ λυπειται, ȣκ ετι κατα αγαπην περιπατεις. Μη τω βρωματι σȣ εκεινον απολλυε ὑπερ ȣ Χριϛος απεθανε.

---

judgment.—*The Lord*, who in the paſſage quoted, declareth, That every tongue ſhall confeſs to him at the judgment, being *the Lord Meſſiah*, (See ver. 2. note 1.) the apoſtle, by adopting the LXX. tranſlation of the paſſage, intimates that Meſſiah or Chriſt is *God*. Beſides Chriſt himſelf hath told us, That the Father judgeth no man, but hath committed all judgment to the Son.

Ver. 13.—1. *Let us no more condemn one another.* Here, as in verſes 3. and 10. Κρινω ſignifies *to paſs a ſentence of condemnation.* The apoſtle's meaning is, ſince we are all the ſervants of Chriſt, and are to be judged be him at the laſt day, we ought not to uſurp his prerogative, by pronouncing one another profane, or bigotted, or wicked, merely becauſe we differ in opinion about matters, concerning which Chriſt hath commanded us to judge for ourſelves. Nevertheleſs, notorious wickedneſs, whether in principle or practice, whereby ſociety is injured, being a matter ſubject to no doubt, we ought not only to judge and condemn in our own minds every inſtance thereof, but ſhould rebuke thoſe ſharply who are guilty of it.

2. *But judge ye this rather, not to lay an occaſion of ſtumbling before a brother, or an occaſion of falling*; that is, paſs this ſentence on yourſelves rather, that ye will not lay an occaſion of ſtumbling before a brother, by uſing your liberty reſpecting meats and days, ſo as to lead him to follow your example, contrary to his conſcience. In the original

12 (Ἀρα ουν) *Well* then, every one of us shall give *an* account *concerning* himself to God.

12 *Well then, every one of us shall give an account concerning himself to God*, whose indulgence to the sincere, will make many ashamed of their harsh judgments.

13 Let us therefore *no more* judge one another;[1] but *judge ye* this rather, *not to lay an occasion of stumbling before a brother*, or an occasion *of falling*.[2]

13 *Let us therefore no more judge one another* bigots or profane persons, because our opinions and practices are different: *but ye* Gentile Christians, *pass this sentence rather* on yourselves, *that ye will not do any thing which may endanger your brother's virtue, or occasion him to sin.*

14 I know, and am persuaded by the Lord Jesus, that THERE IS nothing unclean[1] of itself: (ει μη) *yet* to him *who accounteth* any thing to be unclean, to *that MAN* IT IS unclean.

14 *I know* by the light of reason, *and am persuaded by* revelation from *the Lord Jesus, that there is no kind of meat unclean naturally. Nevertheless, to him who believeth certain kinds to be unclean, to that man they are unclean:* and he will sin, if he eat them, either to indulge his own taste, or to gain the favour of others.

15 (Δε, 106.) *Wherefore*, if thy brother be *hurt*[1] *through* THY meat, *thou no longer walkest according to love. Do not destroy* him with thy meat, for whom Christ died.[2] (See ver. 20.)

15 *Wherefore, if thy brother*, who thinketh certain meats unclean, *is made to sin through thy* eating such *meat*, whether it be by hating thee as a profane person, or by following thy example contrary to his conscience, or by apostatising to Judaism, *thou no longer actest according to* the *love* thou owest to thy brother. *Do not* become the occasion of *destroying him with thy meat, for whom Christ died.*

---

original it is, *Lay a stumbling-block or a scandal.* See ver. 21. note. where the difference between these is shewn.

Ver. 14. *There is nothing* (κοινον, Ess. iv. 38.) *unclean of itself.* Things clean in themselves, that is, things naturally fit for food, might be made unclean, by the positive command of God; as many sorts of food were to the Jews. To such of them as believed that command to be still in force, these foods were really unclean, and could not be eaten without sin.—It is observable, that in this discourse, which is intended to shew that under the gospel all sorts of food may be used without sin, there is no exception of blood, and things strangled, ver. 20. May we not from this infer, that the prohibition of these things to the Gentile converts, mentioned Acts xv. 29. is to be understood of such Gentiles only as had been proselytes? See Gal. ii 21. note.

16 Let not then your good be evil ſpoken of.

16 Μη βλασφημεισθω ουν ὑμων το αγαθον.

17 For the kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt.

17 Ου γαρ εϛιν ἡ βασιλεια του Θεου βρωσις και ποσις; αλλα δικαιοσυνη, και ειρηνη, και χαρα εν πνευματι ἁγιῳ.

18 For he that in theſe things ſerveth Chriſt, *is* acceptable to God, and approved of men.

18 Ὁ γαρ εν τουτοις δουλευων τῳ Χριϛῳ, ευαρεϛος τῳ Θεῳ, και δοκιμος τοις ανθρωποις.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

19 Αρα ουν τα της ειρηνης διωκωμεν, και τα της οικοδομης της εις αλληλους.

20 For meat deſtroy not the work of God. All things indeed *are* pure; but

20 Μη ἑνεκεν βρωματος καταλυε το εργον του Θεου. Παντα μεν καθαρα· αλλα

Ver. 15.—1. *If thy brother*, λυπειται, *be hurt through thy meat.* Demoſthenes uſes this Greak word in the ſame ſenſe, *De Corona*, p. 321. Λυπησαι, *Hurt neither the allies, nor any other of the Greeks.*

2. *Do not deſtroy him with thy meat, for whom Chriſt died.* Do not for the ſake of pleaſing thy palate, deſtroy him for whoſe ſalvation Chriſt parted with his life. Here Chriſt is ſaid to have died for a perſon, who may be deſtroyed by ſinning through our example. See in what ſenſe Chriſt *died for all*, 2 Cor. v. 15. note 1.

Ver. 17.—1. *For the kingdom of God.* By *the kingdom of God*, Locke underſtands the privileges of the kingdom or church of God. But the phraſe ſeems to be uſed here, in the ſenſe in which it was often uſed by Chriſt; namely, to ſignify *his religion*, whereby God's kingdom or government is effectually eſtabliſhed in the minds of men: and therefore the *kingdom of God* is ſaid to be *within them*, Luke xvii. 21.

2. *Is not meat and drink.* *Drink* is mentioned as well as *meat*, becauſe though the law of Moſes did not forbid any kind of drink, the Nazarites abſtained from wine, and all kinds of fermented liquors. Hence the exhortation, Col. ii. 16. *Let no man judge you in meat or in drink.* Perhaps ſome of the more zealous Jews abſtained from drinks prepared by the heathens, thinking them impure. Or the expreſſion may be proverbial, ſignifying that the kingdom of God, that is, true *religion*, does not conſiſt in the obſervation of any ceremony whatever. —The apoſtle expreſſes the ſame ſentiment more fully, 1 Cor. viii. 8.

For

16 Let not then *the good which belongeth to you* be evil ſpoken of.

16 *Let not then the good* liberty *which belongeth to you, be evil ſpoken of,* as an indulgence of appetite to the prejudice of others.

17 For the kingdom of God[1] is not meat and drink,[2] but righteouſneſs, and peace, and joy in the Holy Ghoſt.[3]

17 Ye need not uſe your liberty always: *for the religion of Chriſt does not conſiſt,* either in abſtaining from, or *in* uſing *meat and drink, but in a righteous and peaceable behaviour, and in joy in the Holy Ghoſt.*

18 *And* he *who by* theſe things ſerveth Chriſt,[1] is acceptable to God, and approved of men.

18 *And the brother who by righteouſneſs, peace, and joy in the Holy Ghoſt, ſerves Chriſt* his Lord, (ver. 9.) *is acceptable to God, and will be approved of men.*

19 *Well then,* let us *purſue the things of peace, and the things of mutual edification.*[1]

19 *Well then, let us purſue the things which promote peace, and the things which advance* that *mutual edification,* which we ought to reap from one another's example.

20 *Do not for the ſake of meat deſtroy* the work of God.[1] All *MEATS* in-

20 *Do not for the ſake of* the pleaſure of eating this or that kind of *meat, deſtroy* your brother's virtue,

---

For meat commendeth us not to God: for neither if we eat do we abound; neither if we eat not, are we deficient.

3. *But righteouſneſs, and peace, and joy in the Holy Ghoſt. Righteouſneſs* comprehends juſtice, truth, purity, and ſelf-government. *Peace,* is that charitable diſpoſition of mind, which leads us not only to do benevolent actions, but to live in concord with thoſe who differ from us in opinion on points of religion. *Joy in the Holy Ghoſt,* is that ſatisfaction which reſults from the exerciſe of good diſpoſitions, wrought in us by the influences of the Holy Ghoſt, and from the hope of eternal life, ſealed to us by his gifts.

Ver. 18. *He who by theſe things ſerveth Chriſt.* Having told them, ver. 9. that Chriſt is their maſter, he here deſcribes the ſervice which Chriſt requires from his ſervants.

Ver. 19. *And the things of mutual edification.* Οικοδομης, *Edification,* is a metaphor, formed upon that noble idea which Paul hath ſo frequently inculcated, That all Chriſtians conſtitute one great temple, erected for the worſhip of God, Epheſ. ii. 20. Wherefore, to *purſue the things of mutual edification,* is to perform to each other thoſe offices by which we may be built into this temple, of which Chriſt is the chief corner-ſtone: or being already built in it, that we may be firmly eſtabliſhed in our place there.

Ver. 20. *Do not for the ſake of meat deſtroy the work of God.* Εργον Θεȣ, *The work of God,* is that which God is working in the heart of our

it is evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth, is damned if he eat, because

κακον τῳ ανθρωπῳ τῳ δια προσκομματος εσθιοντι.

21 Καλον το μη φαγειν κρεα, μηδε πιειν οινον, μηδε εν ᾡ ὁ αδελφος σȣ προσκοπτει η σκανδαλιζεται η ασθενει.

22 Συ πιςιν εχεις· κατα σαυτον εχε ενωπιον τȣ Θεȣ. Μακαριος ὁ μη κρινων ἑαυτον εν ᾡ δοκιμαζει.

23 Ὁ δε διακρινομενος, εαν φαγῃ, κατακεκριται, ὁτι

---

our brother; namely, *faith and holiness*. For if the apostle had been speaking of *persons*, who on account of their regeneration, are called the *work of God*, he would have used the word ποιημα, as he does, Ephes. ii. 10. Besides, the apostle's words, so interpreted, imply, that the truly regenerated may be destroyed. See ver. 15.

Ver. 21. *Is made to stumble, or to fall, or is weakened.* Προσκοπτει signifies to dash one's foot against something without falling, or being much hurt: Σκανδαλιζεται, is to fall by stumbling and be lamed, from σκαζω, *to halt*. Ασθενει, is to be weakened, in consequence of such a fall. See ver. 13. note 2.—The first of these words is used to express the case of a person, who, being tempted to commit sin, yields a little to the temptation, but recovers himself: the second expresses the case of one, who through temptation actually commits sin, contrary to knowledge and conviction: the third expresses the situation of a person, who, by sinning, hath his integrity and sense of religion so weakened, that he is in danger of apostatising.

Ver. 22. Εχεις. *Thou hast faith*, namely concerning the lawfulness of eating every kind of meat, εχε, *hold it fast*; so εχε signifies here, as is plain from what follows: for this is one of the many sentences, in which the apostle uses the same word in different senses. Locke thinks the apostle advised the Romans to satisfy themselves with their own persuasion, in religious matters of an indifferent nature, without disputing about them, or by their practice in them leading the weak to sin. But the exhortation, *to hold our faith fast with respect to ourselves, in the sight of God*, implies also, that we are to consider our faith in these matters, as a thing of importance, and not to dissemble it when properly called to shew it, nor at any time to act contrary to it. The true import of the rule is, that we are to beware of condemning ourselves, by leading others into sin, through an unseasonable display of

our

deed ARE *clean;* but *THAT MEAT IS bad to the* man who eateth *through a stumbling-block.*

which is *the work of God. All* kinds of *meats, indeed, are clean* under the gospel; *yet that meat is bad to the man who eateth* it, not from a persuasion of its lawfulness, *but through the influence of example.*

21 IT IS good neither to eat flesh, nor to drink wine, nor *TO DO ANYTHING by which* thy brother *is made to stumble,* or *to fall,* or is *weakened.*[1]

21 *It is commendable neither to eat flesh* of any kind, *nor to drink wine, nor to do any thing,* however innocent, *whereby thy brother is brought into danger of sinning, or is made to sin, or is weakened* in his attachment to the gospel.

22 *Thou hast faith: hold it fast*[1] (κατα) *with respect to thyself in the sight of God.* Happy IS he (ὁ μη κρινων) *who doth not condemn himself by what he approveth.*

22 I own *thou hast a just persuasion* concerning the lawfulness of all kinds of meat. *Hold that persuasion fast, so far as respects thine own conduct, in the presence of God:* but do not use thy liberty, so as to lead others to sin. *Happy is he who doth not subject himself to punishment, by* doing *what he approveth* as lawful.

23 (Δε) *For he who discerneth a difference*[1] *BE-*

23 *For he who seeth a difference in meats, is liable to punishment,* if

---

our faith, or through actions in themselves lawful, without any necessity calling us to do them.

Ver. 23.—1. *He who discerneth a difference between meats.* This is the ordinary signification of the word διακρινομενος. So Acts xv. 9. Και ουδεν διεκρινε, *And put no difference between us and them.* Besides, it suits better in this place than the common translation, *He that doubteth.*

2. *For whatever is not from faith is sin.* Here, as in ver. 22. *faith* signifies, not the belief of the gospel, but the persuasion that what one doth is lawful. So understood, the apostle's declaration is perfectly just in every case: because if a man acts without that persuasion, he acts without any principle of virtue, being guided merely by his own inclinations. And therefore, although what he doth may in some instances be materially right, it is in the sight of God, *sin,* as being done without any sense of duty. From this it follows, that if a person acts contrary to his conscience, as the apostle in the beginning of the verse supposes the weak Jew to do, he is exceedingly blameable. —Augustine mistook the meaning of this text, when from it he inferred, that all the best actions of the heathens, were no better than *splendid sins.* For though they had not faith in any divine revelation, they might have the faith mentioned by the apostle; I mean, a firm persuasion of the lawfulness of their own actions, and an inclina-

he eateth not of faith; for whatſoever *is* not of faith, is ſin.	ϰκ εϰ πιςεως. Παν δε ὁ ϰκ εϰ πιςεως, ἁμαρτια εςιν.

---

tion to pleaſe God, by doing what they thought right and acceptable to him.

Almoſt all the ancient MSS. and many of the Greek fathers, have at the end of this chapter, the doxology found, Rom. xvi. 25, 26, 27. And Knatchbull thought this its true place, becauſe of its relation to the ſubjects treated of here and in the foregoing chapter. He therefore ſuppoſed, that it was taken from this chapter, and added in the end of the epiſtle, to give a ſanction to the xvth and xvith chapters, which, it is ſaid, Marcion endeavoured to expunge. But as Eſtius obſerves, the inſertion of the doxology here, evidently interrupts

---

CHAP. XV.

View and Illuſtration of the Matters contained in this Chapter.

N. B. *For an account of the firſt ſeven verſes in this chapter, ſee the laſt part of the illuſtration prefixed to* chap. XIV. p. 467.

THE apoſtle, in the ſeventh verſe of this chapter, having exhorted the Jewiſh and Gentile Chriſtians at Rome, to a cordial union, from the conſideration that Chriſt had received both into his church, naturally turned his thoughts to an objection which might be made to this doctrine; namely, that if Chriſt had meant to receive the Gentiles, he would have preached to them himſelf. To this the apoſtle replied, that Jeſus Chriſt was born a Jew, and preached to the Jews only, becauſe thereby in the end, he moſt effectually accompliſhed God's promiſes to the fathers, concerning the bleſſing of the nations in Abraham's ſeed, ver. 8, 9.—Farther, becauſe the Jews were unwilling to be united with the Gentiles in one church, the apoſtle quoted various paſſages from their own prophets, foretelling that the Gentiles in future times, would be Meſſiah's ſubjects, and join the Jews in worſhipping the true God, ver. 9, 10, 11, 12.—Wherefore, God having determined from the beginning, to make the Gentiles his people, the Jewiſh believers were bound to acknowledge ſuch of them as were converted, for their brethren and fellow-heirs of the promiſes of God, notwithſtanding they did not obey the law of Moſes. And

TWEEN MEATS, is condemned if he eat: becaufe HE EATETH not (εκ) *from* faith: for *whatever* IS not *from* faith is fin.[2]

through thy example, *he eat* what he thinks unclean; *becaufe he eateth not from a perfuafion that it is lawful,* but to pleafe others. This is wrong: *for whatever is done without a conviction of its lawfulnefs, is really fin,* though it be lawful in itfelf.

---

rupts the apoftle's difcourfe, which is continued to the 8th verfe of the next chapter. And therefore this cannot be its place.—The Alexandrian MS. hath the doxology in both places.—Jerome fuppofed it was taken from the end of the epiftle, and inferted here by Marcion, who wanted to cut off the xvth and xvith chapters, and to make the epiftle end here.

And having thus eftablifhed the title of the Gentiles to all the privileges of the people of God under the gofpel difpenfation, the apoftle prayed that God would fill them with all joy and peace, through the firm belief of their title to thefe great bleffings, ver. 13.

Both the doctrinal and practical part of this epiftle being now finifhed, the apoftle makes a very handfome apology to the Romans, for writing fo long a letter to perfons with whom he was not perfonally acquainted. He told them, that having a good opinion of their virtue and knowledge, ver. 14.—he had, on that account, written to them with the more freedom, to bring things to their remembrance. And that he had done this likewife, becaufe he was both qualified and authorized to teach them, by virtue of the apoftolical office which God had conferred on him, for the purpofe of converting the Gentiles, ver. 15, 16.—Then to prove his apoftlefhip to the Romans, he told them that he had good reafon to boaft of his fuccefs, in converting the Gentiles, and in prefenting them to God as an acceptable offering ver. 17.—But that in this his boafting, he would fpeak, not of the things which Chrift had wrought by others to make the Gentiles obedient, but of the fuccefs which he himfelf had had in converting them by his own preaching and miracles, ver. 18, 19.—Moreover, to give the Romans a juft idea of his character and fuccefs as an apoftle, he informed them that he had always made it a rule, not to preach the gofpel where it had been preached before, left he might have appeared an inferior workman, who builded on a foundation

tion laid by another. But that he had gone to the moſt ignorant and barbarous nations, that the prophecies concerning the converſion of the Gentiles might be fulfilled, ver. 20, 21.—And that his reſolution of not preaching, where the goſpel had been preached before, was the reaſon of his not viſiting Rome hitherto, ver. 22.—But now having no more opportunity of that ſort, in the parts from Jeruſalem to Illyricum, and having long had a deſire to ſee the Romans, he would certainly come to them in his way to Spain, ver. 23, 24.—At preſent he was going to Jeruſalem with the collections which he had made for the

OLD TRANSLATION.

CHAP. XV. 1 We then that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe ourſelves.

2 Let every one of us pleaſe *his* neighbour for *his* good to edification.

3 For even Chriſt pleaſed not himſelf; but as it is written, The reproaches of them that reproached thee fell on me.

GREEK TEXT.

1 Οφειλομεν δε ἡμεις οἱ δυνατοι τα ασθενηματα των αδυνατων βαςαζειν, και μη ἑαυτοις αρεσκειν.

2 Ἑκαςος γαρ ἡμων τῳ πλησιον αρεσκετω εις το αγαθον προς οικοδομην.

3 Και γαρ ὁ Χριςος ουχ ἑαυτῳ ηρεσεν, αλλα, καθως γεγραπται· Οἱ ονειδισμοι των ονειδιζοντων σε, επεπεσον επ᾽ εμε.

Ver. 1. *We then who are able men, ought to bear the weakneſſes of the unable.* This is a literal tranſlation of the paſſage, not different in ſenſe from the common verſion: only it marks more diſtinctly the apoſtle's alluſion to the cuſtom of travellers on foot, who, when any of their company falls ſick or lame, ſupport him, till they bring him to ſome convenient reſting-place.

Ver. 3.—1. *For even Chriſt pleaſed not himſelf.* Chriſt might in his own lifetime have declared the law of Moſes abrogated, and have eaten of all kinds of meat indifferently, and have freed himſelf from the burdenſome ſervices enjoined by the law. But becauſe his doing ſo would have been premature, and by bringing reproach on the goſpel, might have marred its ſucceſs among the Jews, he abſtained from the meats forbidden by the law, and performed the ſervices which it enjoined, and thereby ſhewed, that he did not make it an object to pleaſe his natural appetites, but in all his actions, ſtudied to promote the honour of God, and the happineſs of men.

2. *But*

the poor of the brethren in Judea, ver. 25, 26, 27.—But when that ſervice was finiſhed, he would come to Rome, ver. 28, 29.—In the mean time, he earneſtly begged their prayers, that he might be delivered from the diſobedient in Judea; and that the ſervice he was performing to the brethren in Jeruſalem, might be acceptable to them, ver. 30.—Laſtly, becauſe there had been great diſſenſions among the Romans about the method of juſtification, and about the obligation of the law of Moſes, he wiſhed the God of peace to be with them all, ver. 33; thus adapting his apoſtolical benediction, to their particular circumſtances.

NEW TRANSLATION.

CHAP. XV. 1 We then *who are able men*, ought (βαϛαζειν) to bear *the weakneſſes of the unable*, and not to pleaſe ourſelves *ONLY*.

2 (Γαρ, 93.) *Wherefore*, let every one of us pleaſe HIS neighbour, *to* HIS good, *for the ſake of* edification.

3 For even Chriſt pleaſed not himſelf:[1] but as it is written, (Pſal. lxix. 9.)[2] The reproaches of them *who* reproached thee, *have fallen* on me.

COMMENTARY.

CHAP. XV. 1 *We then who are well inſtructed* in the Chriſtian doctrine, *ought ſo to behave towards the ignorant, that their errors may hurt them as little as poſſible: and* ſhould *not pleaſe ourſelves only* in what we do.

2 *Wherefore, let every one of us pleaſe his neighbour* in things innocent, *to the promoting* of *his virtue and peace, for the ſake of edifying* the body of Chriſt, Rom. xiv. 19. note.

3 *For even Chriſt pleaſed not himſelf:* his own pleaſure was not the object of his actions, *but* the glory of God and the good of others, *as it is written, The reproaches of them who reproached thee, have fallen on me:* the puniſhment due to the wicked, who, by their ſpeeches and actions, diſhonoured God, was laid on me.

---

2. *But as it is written, The reproaches of them who reproached thee, have fallen on me.* That this pſalm is a prophecy concerning Chriſt, we learn from the evangeliſt John, who affirms, chap. xix. 28. that their giving Jeſus vinegar to drink on the croſs, was a fulfilment of the 21ſt verſe of this pſalm. In like manner, ver. 9. *The zeal of thine houſe hath eaten me up*, was applied to Jeſus by the diſciples, John ii. 17. St. Paul therefore hath rightly interpreted Pſ. lxix. 22, 23. of the Jews who crucified Chriſt. See alſo Rom. xi. 10. note 2.

4 For whatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the ſcriptures might have hope.

5 Now the God of patience and conſolation, grant you to be like minded one towards another, according to Chriſt Jeſus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jeſus Chriſt.

7 Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God.

8 Now I ſay, that Jeſus Chriſt was a miniſter of the

4 Ὁσα γαρ προεγραφη, εις την ἡμετεραν διδασκαλιαν προεγραφη. ἱνα δια της ὑπομονης και της παρακλησεος των γραφων, την ελπιδα εχωμεν.

5 Ὁ δε Θεος της ὑπομονης και της παρακλησεως δωη ὑμιν το αυτο φρονειν εν αλληλοις, κατα Χριστον Ιησουν·

6 Ἱνα ὁμοθυμαδον εν ἑνι στοματι δοξαζητε τον Θεον και πατερα του Κυριου ἡμων Ιησου Χριστου.

7 Διο προσλαμβανεσθε αλληλους, καθως και ὁ Χριστος προσελαβετο ἡμας εις δοξαν Θεου.

8 Λεγω δε Ιησουν Χριστον διακονον γεγενησθαι περιτο-

Ver. 5.—1. *Now may the God of patience and conſolation.* Having in the preceding verſe mentioned *the patience and conſolation of the ſcriptures,* he in this calls God, *the God of patience and conſolation,* to ſhew that the patience and conſolation of the ſaints proceeded from God. In like manner, having in ver. 12. ſaid, *in him the Gentiles ſhall hope,* he calls God, ver. 13. *the God of hope,* to ſhew that the hope which the Gentiles entertained of ſalvation, proceeded from God. So alſo, ver. 33. *the God of peace,* and elſewhere, *the God of glory, the God of order,* &c.

2. *Grant you to have the ſame diſpoſition towards one another.* The word φρονειν, ſignifies *to care for,* as well as *to think,* Phillip. ii. 2. note 2. Wherefore, a diſpoſition to live in peace with one another, and to bear one another's weakneſſes, according to Chriſt's precept and example, is here prayed for in behalf of the Romans. See 1 Cor. i. 10. note.

Ver. 6. *That unanimouſly with one mouth, ye may glorify the God and Father of our Lord Jeſus Chriſt.* So our tranſlators have rendered the phraſe, τον Θεον και πατερα, in other paſſages. See 2 Cor. xi. 31. Epheſ. i. 3. 1 Pet. i. 3.—The praiſing of God for his goodneſs to men through Jeſus Chriſt, is a principal part of goſpel worſhip.—In the

4 (Γαρ) *But whatever* things were *before written*, were written for our *instruction*, that through *the* patience (see 2 Pet. i. 6. note 2.) and *consolation* of the scriptures, we might have hope.

4 *But whatever things were before written* in the scriptures, *were written for our instruction, that through our recollecting the patience*, wherewith holy men have born reproaches and sufferings for the glory of God, *and* the *consolation* which they received, all *recorded in the scriptures, we might have hope* of attaining the like patience and consolation in the like circumstances.

5 Now *may* the God of patience and consolation,[1] grant you *to have the same disposition*[2] *towards one another*, according to Christ Jesus;

5 *Now may God, the author of* the *patience and consolation* of the saints, *grant you to have the very same disposition towards one another* always; *according to* the will and example of *Christ Jesus:*

6 That *unanimously, with one mouth ye may glorify the God and Father* of our Lord Jesus Christ.[1]

6 *That* joining together in religious worship, *unanimously with one voice ye may praise the God and Father of our Lord Jesus Christ*, for his love to men.

7 Wherefore receive ye one another, *even as* Christ also *hath received* us,[1] to the glory of God.

7 *Wherefore, hold communion with one another*, notwithstanding ye differ in opinion about meats and days, *even as Christ also hath received us* all into his church, *to the glory of God.*

8 Now *I affirm*, that Jesus Christ *became* a mi-

8 To Christ's receiving the Gentiles, it is no objection that he

---

the former chapter the apostle had exhorted the Romans, not to break off familiar intercourse with one another, on account of their differing in opinion about disputable matters. Here he enjoined them to continue in church communion, and to join in the public worship of God, with hearts full of Christian love towards one another, notwithstanding such differences: and in particular, they were to join in this cordial manner, in singing the praises of God, and in repeating the doxologies, if that practice was then in use.

Ver. 7. *Wherefore receive ye one another, even as Christ also hath received us.* See Rom. xiv. 1. note 2 According to Locke, this exhortation had no relation to their holding church communion with one another, because there were no schismatical assemblies among the Romans at this time. But the contrary is evident from Rom. xvi. 17. Besides, in the verse before this, he expressly enjoins them to worship God jointly, in the public assemblies.

circumcifion for the truth of God, to confirm the promifes *made* unto the fathers:

μης ὑπερ αληθειας Θεȣ, εις το βεβαιωσαι τας επαγγελιας των πατερων·

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this caufe I will confefs to thee among the Gentiles, and fing unto thy name.

9 Τα δε εθνη ὑπερ ελεȣς δοξασαι τον Θεον· καθως γεγραπται· Δια τȣτο εξομολογησομαι σοι εν εθνεσι, και τω ονοματι σȣ ψαλω.

10 And again he faith, Rejoice, ye Gentiles, with his people.

10 Και παλιν λεγει· Ευφρανθητε εθνη μετα τȣ λαȣ αυτȣ.

Ver. 8.—1. *Now I affirm that Jefus Chrift became a minifter of the circumcifion*, &c. Jefus Chrift was born a Jew, and exercifed his miniftry among the Jews, in order that the truth of God's promifes to the fathers, concerning the bleffing of the nations in Abraham's feed, might be performed by the converfion of the Jews and Gentiles. For, as the Jews were the only people on earth, who worfhipped the true God, and had his oracles or revelations in their hands, it was abfolutely neceffary that the gofpel, in which all the former revelations terminated, fhould be firft preached to them; that a fufficient number of them receiving it, might preach it to the Gentiles, as the fulfilment of the former revelations, of which their nation were the keepers. The gofpel being thus offered to the Gentiles, as the word of the fame God who anciently fpake to the fathers of the Jewifh nation by the prophets, that circumftance, with the miracles which accompanied the firft preaching of it, fo powerfully demonftrated it to be from God, that multitudes of the Gentiles receiving it, turned from idols to worfhip the living and true God; whereby the truth of God's promife to the fathers, concerning the bleffing of the nations in Chrift, was illuftrioufly confirmed, and the Gentiles had an opportunity of glorifying God, for his mercy in their converfion. See Rom. ix. 23. note 1.

2. *The promifes made to the fathers.* So the phrafe, επαγγελιας των πατερων, fignifies, being the genitive of the object. See Eff. iv. 24. No. 2.

Ver. 9.—1. *And that the Gentiles might praife God on account of mercy.* See Rom. ix. 23 note 1. Converfion to the true God, being the *mercy* or bleffing which God promifed to the fathers of the Jewifh nation to beftow on the Gentiles, it is particularly mentioned here, not only to make the Gentiles fenfible that they ought not to defpife the Jews, through whom they have received fo great a bleffing, but to perfuade the Jews to acknowledge the Gentiles as the people of God, and heirs of the promifes equally with themfelves. In fhort, they

were

nister of the circumcision [1] *on account of* the truth of God, (εις το) *in order* to confirm the promises MADE *to* the fathers; [2]

never preached to them: *for I affirm, that Jesus Christ became a minister of the circumcision, on account of* establishing *the truth of God, in order that* by converting the Jews, and sending them to preach to the Gentiles, *he might accomplish the promises made to the fathers*, concerning the blessing of the nations;

9 And that the Gentiles might *praise* God *on account of* mercy; [1] as it is written, (Psal. xviii. 43. 49.) For this cause I will *glorify thee* among the Gentiles, and sing [2] *to* thy name.

9 *And that the Gentiles might praise God, on account of* the *mercy* shewed them, *as it is written,* "Thou "hast made me the head of the "heathen; *therefore I will glorify* "*thee*, O Lord, *among the heathen:*" My disciples will glorify thee for making me the head of the heathen: *and sing unto thy name*, on account of their being saved by me.

10 And again, *MOSES* saith, Rejoice ye Gentiles with his people. [1] (Deut. xxxii. 43.)

10 *And again, Moses* foretelling the subjection of the Gentiles to God, *saith, Rejoice ye Gentiles with his people.*

---

were to live together in peace, and love, and church-communion, praising God jointly for his truth, and for the mercy shewn to both.

2. *And sing into thy name.* The original word ψαλω, signifies to praise God with the voice, accompanied with musical instruments. See ver. 6. 11. notes.—This passage of Psal. xviii. is rightly applied by the apostle to Christ: for, as Whitby informs us, the following ver. 50. *Great deliverances giveth he to his king, and sheweth mercy to his Anointed,* (Heb. to his Messiah) *to David, and to his seed for evermore*, is interpreted by the Jews of Messiah; not to mention that Hosea hath prophesied of Christ, under the name of *David*, chap. iii. 5.

Ver. 10. *And again he saith, Rejoice ye Gentiles with his people.* The apostle's design in this part of his letter, being to persuade the Jewish and Gentile converts to a cordial union in the public worship of God, it was of great importance to shew the Jews, that this coalition was foretold in their own scriptures. The passage quoted for that purpose, is Deut. xxxii. 43 where our translators have supplied the word *with*, as the apostle likewise hath done. But though *with* were omitted, and the marginal translation of the passage were adopted, *Praise his people ye nations*, the sense would be the same; because the Gentiles could not praise the people of God as happy, unless they acknowledged and worshipped the same God with them.

Ver. 11.

11 And again, Praiſe the Lord, all ye Gentiles, and laud him, all ye people.

11 Και παλιν· Αινειτε τον Κυριον παντα τα εθνη, και επαινεσατε αυτον παντες οἱ λαοι.

12 And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt.

12 Και παλιν, Ἡσαιας λεγει· Εςαι ἡ ῥιζα του Ιεσσαι, και ὁ ανιςαμενος αρχειν εθνων· επ' αυτῳ εθνη ελπιουσιν.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghoſt.

13 Ὁ δε Θεος της ελπιδος πληρωσαι ὑμας πασης χαρας και ειρηνης εν τῳ πιςευειν, εις το περισσευειν ὑμας εν τῃ ελπιδι, εν δυναμει πνευματος ἁγιου.

14 And I myſelf alſo am perſuaded of you, my brethren, that ye alſo are full of goodneſs, filled with all knowledge, able alſo to admoniſh one another.

14 Πεπεισμαι δε, αδελφοι μου, και αυτος εγω περι ὑμων, ὁτι και αυτοι μεςοι εςε αγαθωσυνης, πεπληρωμενοι πασης γνωσεως, δυναμενοι και αλληλους νουθετειν.

Ver. 11. *Praiſe the Lord.* The original word αινειτε, ſignifies *to praiſe by ſinging*, Luke ii. 13.

Ver. 12.—1. *The root of Jeſſe ſhall be* και ὁ ανιςαμενος, (See Eſſ. iv. 57.) *and he who ſtandeth up to rule the Gentiles ſhall be.* This clauſe in the Hebrew runs thus, *There ſhall be the root of Jeſſe, which ſhall ſtand for an enſign of the people.* But the apoſtle hath adopted the LXX. tranſlation, becauſe it repreſents the prophets meaning with ſufficient exactneſs For as ſoldiers in marching and fighting follow the ſtandard of their prince, *a ſtandard* may be put metonymically for *a prince* or *ruler* —The meaning of the prophecy is, *At the proper time, the root of Jeſſe ſhall revive, and he who ſtandeth up to rule the Gentiles ſhall ſpring from it.*—In alluſion to this prophecy our Lord calls himſelf, Rev. v. 5. *The root of David:* and Rev. xxii. 16. *The root and offſpring of David,* to ſignify that he is *the life* and *ſtrength* of the family of David as well as *its* offſpring; that family being raiſed and preſerved for the ſole purpoſe of giving birth to the Meſſiah.

2. *And in him the Gentiles ſhall hope.* In Iſaiah it is, *And to it the Gentiles ſhall ſeek.* But the meaning of both expreſſions is the ſame. For

11 And again, (Psal. cxvii. 1.) Praise the Lord [1] all ye Gentiles, and *exceedingly praise* him, all ye people.

11 *And again*, "*O praise the* "*Lord all ye nations*, *praise him* "*all ye people*." Praise the Lord, because ye enjoy the privileges of the gospel, along with the Jews, whereby "his merciful kindness is "great towards us."

12 And again, *Isaiah* saith, *The root of Jesse shall be*, [1] and he *who standeth up to rule the Gentiles* SHALL BE. In him *the Gentiles shall hope*. [2]

12 *And again*, *Isaiah saith* chap. xi. 10. "In that day, there shall "be the root of Jesse, which shall "stand for an ensign of the people: "and to it the Gentiles shall seek" for protection, government and salvation. "And his rest shall be "glorious."

13 Now *may* the God of hope fill you with all joy and peace in believing, *in order that* ye may abound (τη, 71.) in *that* hope, (ver. 12.) through the power of the Holy Ghost.

13 *Now may God*, who hath authorized you Gentiles to *hope* for salvation, *fill you with the greatest joy and peace in believing* the prophecies concerning your conversion, *in order that ye may abound in that hope*, *through the power of the Holy Ghost* conferring on you his gifts, and filling you with good dispositions.

14 *However* my brethren, *even I myself* am persuaded *concerning* you, [1] that *yourselves* also are full of goodness, *being* filled with all knowledge, able also (νȣθετειν) to *instruct* one another.

14 *However*, *my brethren*, though I have given you both instruction and reproof, I have not a mean opinion either of your knowledge or virtue. For *even I myself am persuaded concerning you*, *that*, in general, *ye are full of good dispositions*; and that *being filled with all knowledge* of the Christian doctrine, ye are *able also to instruct one another*.

For in scripture, *to seek a person or thing*, is the same with *hoping in*, or *trusting to that person* or *thing*. See Job v. 8. Psal. iv. 2.

Ver. 14. *Even I myself am persuaded concerning you, that yourselves also are full of goodness*, &c. This apology for writing to a church, with which the apostle was not acquainted personally, was the more necessary, that in his letter he had opposed some of their strongest prejudices, and had rebuked them for certain irregularities in their conduct. But he was entitled to instruct and reprove them, by virtue of his apostolic office, ver. 15. The truth of which he proved, by his success in converting

15 Neverthelefs, brethren, I have written the more boldly unto you, in fome fort, as putting you in mind, becaufe of the grace that is given to me of God.

15 Τολμηροτερον δε εγραψα ὑμιν αδελφοι, απο μερȣς, ὡς επαναμιμνησκων ὑμας δια την χαριν την δοθεισαν μοι ὑπο τȣ Θεȣ

16 That I fhould be the minifter of Jefus Chrift to the Gentiles, miniftring the gofpel of God, that the offering up of the Gentiles might be acceptable, being fanctified by the Holy Ghoft.

16 Εις το ειναι με λειτȣργον Ιησȣ Χριςȣ εις τα εθνη, ἱερȣργȣντα το ευαγγελιον τȣ Θεȣ, ἱνα γενηται ἡ προσφορα των εθνων ευπροσδεκτος, ἡγιασμενη εν πνευματι ἁγιω.

17 I have therefore whereof I may glory through Jefus Chrift, in thofe things which pertain to God.

17 Εχω ȣν καυχησιν εν Χριςω Ιησȣ τα προς Θεον.

18 For will not dare to fpeak of any of thofe things, which Chrift hath not

18 Ου γαρ τολμησω λαλειν τι ὡν ȣ κατειργασατο

---

converting the Gentiles, ver. 16, 17. and by the miracles he had wrought among them, and by the gifts of the Spirit he had communicated to his converts in all the Gentile countries, from Jerufalem round about as far as Illyricum, ver. 19.

Ver. 15. *I have written the more boldly to you brethren, partly*, &c. Whitby thinks, απο μερȣς, *in part*, fignifies the Gentile part of the church at Rome, to whom Paul wrote, to put them in mind of God's great goodnefs to them. But though the phrafe denotes a part of the Corinthian church, 2 Cor. ii. 5. I think it is elegantly ufed in this place, to infinuate that his defign in writing was, befides calling things to their remembrance which they knew, to inftruct them in fome things which they did not know.

Ver. 16.—1. *A minifter.* The original word λειτȣργον, denotes one who performs fome public office for the people, efpecially of the facred kind. This fenfe it hath here; for it is added, ἱερȣργȣντα, *miniftring* as a prieft. It is alfo applied to rulers, Rom. xiii. 6. *They are* λειτȣργοι Θεȣ, *public minifters of God.*

2. *That there might be an offering of the Gentiles, moft acceptable.* By reprefenting the converted Gentiles as a moft acceptable offering to God, the apoftle alluded to Ifa. lxvi. 20. *They fhall bring all your brethren for an offering to the Lord, out of all nations.* But this offering, was not *a fin-offering*, but *a free-will offering;* for the apoftle no where fpeaks of his offering fin offerings.

3. *Being*

15 *But* I have written the more boldly *to* you, *brethren*,[1] *partly as calling THINGS to your remembrance, through* the grace *which* IS *given me* of God.

15 *But*, notwithstanding my good opinion of you, *I have written the more boldly to you, brethren, partly as calling things to your remembrance*, which I am qualified to do *through the grace* of apostleship *given me of God*. (Rom. i. 5. xii. 6.)

16 *In order to my being a* minister[1] of Jesus Christ (εις, 149.) *among* the Gentiles, ministring the gospel of God, *that there might be an offering of the Gentiles*,[2] *most acceptable*, being sanctified by the Holy Ghost.[3]

16 *In order to my being* (λειτεργον) *a public minister of Jesus Christ, among the Gentiles, ministring* to them as a priest, the knowledge of *the gospel of God, that* by their believing it, *there might be an offering of the Gentiles most acceptable* to God, *being cleansed* from their former impurities, *by* the influences of *the Holy Ghost*, accompanying my preaching.

17 I have therefore *boasting* through *Christ Jesus*, (sup. κατα) *WITH RESPECT TO things pertaining* to God.[1]

17 *I have therefore* cause of *boasting, through Christ Jesus, with respect to* my success in *things pertaining to God;* my success in presenting the Gentiles an acceptable offering to God.

18 (Γαρ, 98.) *But* I will not dare to speak *any thing of what* Christ

18 Now though I might justly claim praise, on account of the success of my disciples, *yet I will not*,

3. *Being sanctified by the Holy Ghost.* According to the law, the sacrifices were *sanctified*, or made acceptable to God, by being salted and laid on the altar by the priest, Matt. xxiii. 19. Mark ix. 49. But the Gentiles converted from idolatry, to the worship of the true God through the apostle's labours, were offered by him to God as a free-will offering; and were sanctified, or made acceptable to God, by the influences and gifts of the Holy Ghost, which the apostle had conferred on them. By these gifts, the Gentiles were strongly confirmed in the faith of the gospel, and cleansed from their former impurities. This was an exercise of the priest's office, and a sanctification of the offering which was far more excellent, effectual, and acceptable, than the sanctification and offering of the sacrifices of beasts prescribed in the law.

Ver. 17. *I have therefore boasting through Christ Jesus, with respect to things pertaining to God;* that is, in performing the priest's office. We have the phrase, Τα προς τον Θεον, *Things pertaining to God*, in the same sense, Heb. v. 1.—The apostle had reason to boast of his success in converting the Gentiles, because thereby the truth of his apostleship was put beyond all doubt, and his zeal for the interest of his master was highly gratified.

Ver. 18.

wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty ſigns and wonders, by the power of the Spirit of God; ſo that from Jeruſalem and round about unto Illyricum, I have fully preached the goſpel of Chriſt.

20 Yea, ſo have I ſtrived to preach the goſpel, not where Chriſt was named, leſt I ſhould build upon

Χριςος δι' εμȣ, εις ὑπακοην εθνων, λογῳ και εργῳ,

19 Εν δυναμει σημειων και τερατων, εν δυναμει πνευματος Θεȣ· ὡςε με απο Ἱερȣσαλημ και κυκλῳ μεχρι τȣ Ιλλυρικȣ πεπληρωκεναι το ευαγγελιον τȣ Χριςȣ.

20 Ουτω δε φιλοτιμȣμενον ευαγγελιζεσθαι, ȣχ' ὁπȣ ωνομασθη Χριςος, ἱνα μη

Ver. 18. *Speak any thing of what Chriſt hath not wrought*, but of what he hath wrought *by me*. The words *but of what he hath wrought*, are ſupplied, becauſe they are neceſſary to complete the ſenſe. See Gen. Pref. p. 26. note. The apoſtle would not ſpeak of what Chriſt had not wrought by him, but by his diſciples, for making the Gentiles obedient; though he might have claimed ſome praiſe alſo from their ſucceſs. But he would ſpeak only of what Chriſt had wrought by him perſonally, namely, that he had preached the goſpel with the greateſt ſucceſs, from Jeruſalem, and round about in all the Gentile countries, as far as Illyricum.—More examples of whole clauſes omitted, which muſt be ſupplied, ſee Rom. v. 12. note 1.

Ver. 19.—1. *By the power of ſigns and wonders.* It hath been thought, that the ſupernatural works performed by our Lord and his apoſtles, were diſtinguiſhed by different names, to mark the end for which they were performed. That ſuch of them as were intended for proving the truth of any doctrine aſſerted, or meſſage brought by the miracle worker, were called, Σημεια, *Signs*, Mark xvi. 20.—That ſuch of them as were intended to aſtoniſh and terrify, and draw the attention of the beholders, were called, Τερατα, *Wonders.* Of this ſort, was the puniſhment of Ananias and Sapphira with death, and of Elymas with blindneſs.—In the goſpels, the miracles of Chriſt are commonly termed, Δυναμεις, *Mighty works*, Mark vi. 2. 5. 14. to expreſs the great power exerted in the performance of them.

2. *And by the power of the Spirit of God.* This being different from *the power of ſigns and wonders*, mentioned in the foregoing clauſe, muſt ſignify *the gifts of the Spirit*, called Heb. ii. 4. *Diſtributions of the Holy Ghoſt.* Theſe were *the word of wiſdom, the word of knowledge, faith, prophecy, utterance, the diſcernment of ſpirits, the gift of tongues, and the interpretation of tongues:* all which are generally diſtinguiſhed from miracles.

3. *In ſo much that from Jeruſalem, and round about as far as Illyricum.* Illyricum was a country in Europe, lying between Pannonia and

hath not wrought, *BUT OF WHAT HE HATH WROUGHT*[1] by me, *in order to the obedience of the Gentiles in* word and deed,

in this boasting, *dare to speak any thing of what Christ hath not wrought, but of what he hath wrought by me* personally, *in order to make the Gentiles obedient* to the gospel, *both in profession and practice*, (See Rom. i. 5. xv. 26.)

19 *By the power of signs* and wonders,[1] *AND* by the power of the Spirit of God,[2] so that from Jerusalem and round about *as far as* Illyricum,[3] I have fully preached[4] the gospel of Christ.

19 *By the power* of *miracles*, performed by me on the sick and maimed, *and* what is still greater *by the power of* the gifts of *the Spirit of God*, communicated by me to the Gentiles; *so that beginning at Jerusalem, and* going through the countries *round about, as far as Illyricum, I have fully* and successfully *preached the gospel of Christ.*

20 *And IT BECAME ME thus earnestly* to preach the gospel,[1] not where Christ was named, *that I*

20 *And it became me thus diligently to preach the gospel, not where Christ was acknowledged, that I might not build on another man's foundation.*

---

and the Adriatic sea. It is now called *Sclavonia*. In the History of the Acts, there is no mention made of Paul's preaching the gospel in Illyricum. Nevertheless, as that country, on the south bordered with Macedonia, where Paul often preached, he may, on some occasion or other, have gone from Macedonia into Illyricum. Yet this supposition is not necessary, as the apostle does not say he preached the gospel in Illyricum, but only *as far as Illyricum*. The expression *from Jerusalem, round about as far as Illyricum*, implies, that at the time the apostle wrote this letter, Illyricum was the boundary of his preaching westward: And that he propagated the gospel, not in a direct line from Jerusalem to Illyricum, but far and wide on every hand, through the interjacent countries.—That the gospel was at length preached in Illyricum, appears from Titus going into Dalmatia, which was a part of Illyricum.

4. *I have fully preached the gospel*, or *fully declared* it. So the Greek word πεπληρωκεναι signifies, Matt. v. 17. *I am not come to destroy the law and the prophets, but*, πληρωσαι, *fully to declare*, or explain them.—2 Tim. iv. 17. *That by me the preaching of the gospel*, πληροφορηθη, *might be fully declared.* See note 1. on that verse.

Ver. 20. *And it became me thus earnestly to preach the gospel.* The word φιλοτιμεμενον, coming from φιλοτιμος, *one who loves honour*, denotes one who does a thing in such a manner, as thereby to obtain *honour*, consequently, who does it with fidelity and earnestness, 2 Cor. v. 9. Διο και φιλοτιμεμεθα, *Wherefore we earnestly endeavour, whether present or absent, to be acceptable.*—1 Thess. iv. 11. Και φιλοτιμεισθαι *And earnestly to study to be quiet.*

Ver. 24.

another man's foundation.

21 But as it is written, To whom he was not ſpoken of, they ſhall ſee: and they that have not heard, ſhall underſtand.

22 For which cauſe alſo I have been much hindered from coming to you.

23 But now having no more place in theſe parts, and having a great deſire theſe many years to come unto you;

24 Whenſoever I take my journey into Spain, I will come to you: for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, if firſt I be ſomewhat filled with your *company*.

25 But now I go unto Jeruſalem, to miniſter unto the ſaints.

επ' αλλοτριον θεμελιον οικοδομω.

21 Αλλα, καθως γεγραπται· Οἱς ϗκ ανηγγελη περι αυτϗ, ὀψονται· και οἱ ϗκ ακηκοασι, συνησϗσι.

22 Διο και ενεκοπτομην τα πολλα τϗ ελθειν προς ὑμας.

23 Νυνι δε μηκετι τοπον εχων εν τοις κλιμασι τϗτοις, επιποθιαν δε εχων τϗ ελθειν προς ὑμας απο πολλων ετων,

24 Ὡς εαν πορευωμαι εις την Σπανιαν, ελευσομαι προς ὑμας· ελπιζω γαρ διαπορευομενος θεασασθαι ὑμας, και ὑφ' ὑμων προπεμφθηναι εκει· εαν ὑμων πρωτον απο μερϗς εμπλησθω.

25 Νυνι δε πορευομαι εις Ἱερϗσαλημ, διακονων τοις ἁγιοις.

Ver. 24.—1. *Whenſoever I go towards Spain, I will come to you.* This, among other inſtances, is a proof, that in ſpeaking of what he meant to do afterwards, the apoſtle did not make known any determinations of God revealed to him by the Spirit, but his own reſolutions and opinions only. For there is no evidence that he ever went to Spain.—Of the apoſtle's ſpeaking according to his own opinion, and not according to what was actually to happen, we have another inſtance, Acts xx. 25. where he is ſaid to have told the Epheſian elders, That *he knew*, that is, *was perſuaded they all ſhould ſee his face no more.* See Pref. to 1. Tim. ſect. 1. No. 3.

2. *Be filled with your company.* We have this expreſſion, Suſanna, ver. 33. *And theſe wicked men commanded to uncover her face (for ſhe was covered) that they might be filled with her beauty.* To be *filled* with a thing

might not build on another's foundation.

That would have been to perform the office of a subordinate teacher, which is far more easy than that of an apostle.

21 But as it is written, (Isa. lii. 15.) *They shall see to whom nothing hath been told concerning him*, and they *who* have not heard, shall understand.

21 *But* I have preached to the most ignorant nations, so that, *as it is written*, *they shall know* the Saviour, *to whom nothing hath been told concerning him* by their instructors; *and they who have not heard* the method of salvation explained, *shall understand* it fully.

22 For which *reason* also I have been *oftentimes* hindered from coming to you.

22 *For which reason also*, that I resolved to preach the gospel to those who had never heard it. *I have been oftentimes hindered from coming to you.*

23 But now having no more place in these parts, and having *for many years a strong desire* to come *to* you,

23 *But now, having no more opportunity in these parts*, to preach to persons who have not heard the gospel, *and having for many years entertained a strong desire to come to you* who are in Rome,

24 Whensoever *I go towards* Spain, I will come to you:[1] for in my journey *I hope* to see you, and to be brought on my way thitherward by you, *when I shall first in some measure be filled*[2] with your COMPANY.

24 *Whensoever I go towards Spain, I will come to you. For in my journey* to that country, where, by preaching the gospel, I expect to turn the idolatrous inhabitants from Satan to God, *I hope to see you* at leisure, *and to be accompanied a part of my way thitherward by* some of *you*, *after I shall first be made happy for a while with your company.*

25 But now I go *to* Jerusalem, *ministring to* the saints.[1]

25 *But at present, I go to Jerusalem with the money* I have collected *for* the *brethren* in Judea.

---

a thing, therefore, is to have great satisfaction in the enjoyment of it. By adding απο μερους, *in some measure*, the apostle insinuated, that his desire of their company was so great, that the few days he was to remain with them would satisfy it only *in part*. Others think απο μερους, should be translated the company *of a part of you*.

Ver. 25. *But now I go to Jerusalem, ministring to the saints.* Of this journey, the apostle gave an account to Felix, Acts xxiv. 17.

26 For it hath pleaſed them of Macedonia and Achaia, to make a certain contribution for the poor ſaints which are at Jeruſalem.

26 Ευδοκησαν γαρ Μακεδονια και Αχαια κοινωνιαν τινα ποιησασθαι εις τȣς πτωχȣς των ἁγιων των εν Ἱερȣσαλημ.

27 It hath pleaſed them *verily*, and their debtors they are. For if the Gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things.

27 Ευδοκησαν γαρ, και οφειλεται αυτων εισιν. Ει γαρ τοις πνευματικοις αυτων εκοινωνησαν τα εθνη, οφειλȣσι και εν τοις σαρκικοις λειτȣργησαι αυτοις.

28 When therefore I have performed this, and have ſealed to them this fruit, I will come by you into Spain.

28 Τȣτο ȣν επιτελεσας, και σφραγισαμενος αυτοις τον καρπον τȣτον, απελευσομαι δι' ὑμων εις την Σπανιαν.

29 And I am ſure that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſpel of Chriſt.

29 Οιδα δε ὁτι ερχομενος προς ὑμας, εν πληρωματι ευλογιας τȣ ευαγγελιȣ τȣ Χριςȣ ελευσομαι.

Ver. 26.—1. *Macedonia and Achaia;* that is, the brethren in theſe provinces, particularly the brethren at Philippi, Theſſalonica, Beræa, Corinth, and in every other city of theſe provinces where churches were planted by the apoſtle.

2. *To make ſome contribution.* Κοινωνιαν τινα, literally *ſome communication*, namely, *of money*.

Ver. 27.—1. *They have been pleaſed verily, and their debtors they are,* &c. This repetition is very emphatical, eſpecially as the apoſtle immediately explained the obligation under which the Chriſtians in Macedonia and Achaia lay, to make theſe collections for the poor of the brethren at Jeruſalem. And his intention in this, no doubt, was to ſhew the brethren in Rome, that they ought to follow the example of the Macedonians and Achaians in that matter.

2. *For if the Gentiles have partaken of their ſpiritual things,* &c. By calling the knowledge of the goſpel, which was imparted to the Gentiles by the Jewiſh preachers, *ſpiritual things*, and the money which the Gentiles were ſending to the Jews, *carnal things*, the apoſtle hath declared the true nature of both, and ſhewn the great excellency of the one above the other: *money* procures conveniencies only for the fleſh; but the *goſpel* improves the *ſpirit*, and fits it for a bleſſed immortality.

26 For *Macedonia and Achaia*[1] *have been pleased to make some contribution*[2] *for the poor of the saints who* are *in* Jerusalem.

26 *For* the churches in the provinces of *Macedonia and Achaia, have been pleased to make a* liberal *contribution for* the relief of *the poor of the brethren, who are in Jerusalem* in great distress.

27 *They have been pleased* (γαρ, 94.) *verily,* and their debtors they are:[1] for, if the Gentiles *have partaken* of their spiritual things, *they ought,* (και, 218.) *certainly* to minister *to* them in carnal things.[2]

27 *They have been pleased verily,* to make this contribution: *and* they have done well; because *they are under great obligations to the Jewish Christians. For if the Gentiles have received of their spiritual things,* if they have received from them the knowledge of the gospel, *they ought certainly to minister to them of their worldly goods* in their present need.

28 *Wherefore, having finished this* AFFAIR, *and having* sealed to them this fruit,[1] *I will go from thence* by you into Spain.

28 *Wherefore, having finished this business,* by delivering the money at Jerusalem, *and having secured to the Jewish saints, the fruit* of the love which the Gentiles bear to them, *I will go from Judea by you into Spain.*

29 *And I know* that when I come *to* you, I shall come (εν) *with* the fulness of the blessing (33) of the gospel[1] of Christ.

29 *And* from my experience of God's working by me, *I know that when I come, I shall come empowered to bestow on you abundantly,* the gifts of the Spirit, (Rom. i. 11.) which are *the* peculiar *blessing of the gospel of Christ.*

Ver. 28. *And having sealed to them this fruit.* Le Clerc thinks, *to seal* here signifies *to send;* others think it signifies *to secure,* because it was the custom to secure with seals such things as were sent to persons at a distance. The *fruit,* of which the apostle speaks, may be either of his apostolic ministrations, or of the good will of the Gentiles towards the Jews, or of the efficacy of the faith of the Gentiles to lead them to works of charity; or it may be all these jointly; because when duly attended to, these things must have had a very powerful influence in reconciling the Jewish to the Gentile believers. The truth is, the apostle's chief design in making these collections, was to produce this happy union of the Jews with the Gentiles. See 2 Cor. ix. 14. note. And therefore, he earnestly desired, ver. 30, 31, 32. the prayers of the Romans, that his service in that matter might be acceptable to the Jews.

Ver. 29. *I shall come with the fulness of the blessing of the gospel.* See Ess. iv. 33. If the explication in the commentary is not admitted, *the blessing of the gospel,* may be the gospel doctrine.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me.

31 That I may be delivered from them that do not belive in Judea; and that my service which *I have* for Jerusalem, may be accepted of the saints:

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

30 Παρακαλω δε ὑμας, αδελφοι, δια τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ και δια της αγαπης τȣ πνευματος, συναγωνισασθαι μοι εν ταις προσευχαις ὑπερ εμȣ προς τον Θεον·

31 Ἱνα ῥυσθω απο των απειθȣντων εν τῃ Ιȣδαιᾳ· και ἱνα ἡ διακονια μȣ ἡ εις Ἱερȣσαλημ ευπροσδεκτος γενηται τοις ἁγιοις·

32 Ἱνα εν χαρᾳ ελθω προς ὑμας δια θεληματος Θεȣ, και συναναπαυσωμαι ὑμιν·

33 Ὁ δε Θεος της ειρηνης μετα παντων ὑμων. Αμην.

Ver. 30.—1. *Now I beseech you, brethren,—by the love of the Spirit.* Besides the particulars mentioned in the commentary, *the love of the Spirit* may signify that mutual love which the Spirit diffuses through the hearts of the faithful, and by which he knits them together, called, *The fellowship of the Spirit*, Philip. ii. 1.

2. *That ye strive together with me by prayers*, &c. The word translated *strive together*, comes from a word which signifies the greatest *strength* and *agility*, such as the combatants in the games exerted.—The unbelieving Jews at Jerusalem, had got notice of Paul's success in converting the Gentiles, to whom he preached salvation without requiring them to obey the law of Moses. And being falsely informed that *he taught all the Jews which were among the Gentiles, to forsake Moses*, &c. Acts xxi. 21. they were exceedingly enraged against him. Of this the apostle being well apprized, he was much afraid of them: and therefore, in the most earnest and anxious manner, he begged the continued prayers of the brethren at Rome, that he might be kept out of the hands of the disobedient to Christ in Judea, and that his service in making the collections, might be well received by the saints there.

Ver. 32. *That in joy I may come to you.* As the apostle proposed to visit the Romans, after delivering the collections at Jerusalem, he earnestly wished, that that service might be acceptable to the brethren there; because if it was well received, it would produce that happy union of the Jews with the Gentiles, which he had so much at heart to accomplish, and make him come to Rome in great joy. But how much the apostle was disappointed in his generous design, and in what

30 Now I beseech you, brethren, *by the Lord Jesus Christ, and by* the love of the Spirit, [1] that ye strive together with me [2] *by prayers* for me to God.

31 That I may be delivered from *the disobedient* in Judea; and that my service which *I AM PERFORMING to* Jerusalem, may be *acceptable to* the saints:

32 *That in joy I may come to you* [1] *through* the will of God, and may with you be refreshed.

33 Now, *MAY* the God of peace (see the Illustration) BE with you all. Amen.

30 *Now I beseech you, brethren, by* all that *the Lord Jesus Christ* hath done for you, *and by the love which the Spirit hath shewed to you*, in giving you his manifold gifts, *that ye strive together with me, by earnestly praying for me to God;*

31 *That I may be delivered from the disobedient in Judea, and that my service*, in making the collections, *which I am performing to* the saints in Jerusalem, *may be acceptable to them*, and contribute to remove the prejudices which they entertain against the Gentile Christians for not obeying the law.

32 *That in joy*, on account of the reconciliation of the Jewish to the Gentile brethren, *I may come to you, by the will of God, and may with you be refreshed*, by the happiness following that reconciliation.

33 *Now may God, the author of peace*, and who I hope will produce peace between the Jews and Gentiles, *be with you all:* and to shew my sincerity in this wish I say *Amen.*

---

what disadvantageous circumstances he came to Rome, the history of the Acts informs us. The unbelieving Jews in Jerusalem, found him in the temple soon after his arrival, raised a tumult against him, and would have killed him outright, if the Roman soldiers had not rescued him out of their hands. The multitude having thus failed in their attempt, the chief priests and elders who set them on, stood forth next, and accused Paul before the governors, Felix and Festus, who more than once tried him for his life And although in these different trials, his innocence clearly appeared, yet in regard his accusers were the chief men of the nation, he feared their influence would have greater weight with his judges, than the consideration of his innocence. And therefore, when Festus delayed pronouncing sentence, and proposed a new hearing of the cause at Jerusalem, the apostle found himself under the necessity of appealing to the emperor; which, as a Roman citizen, he was entitled to do. The consequence of all this was, that instead of visiting the church at Rome *in joy*, as he proposed, on account of the reconciliation of the Jewish with the Gentile believers, he was sent thither bound with a chain, as a malefactor.

CHAP. XVI.

View and Illuftration of the Salutations in this Chapter.

PHŒBE, a deaconefs of the church of Cenchreæ, having occafion to go to Rome about fome important affairs, the apoftle earneftly recommended her to the good offices of the Roman brethren, ver. 1, 2.—To this recommendation he fubjoined falutations to a number of perfons by name, members of the church at Rome, with whom it feems he was acquainted, ver. 3.—16.

The names of the perfons faluted fhew them to have been Greeks or of Greek extraction. We may therefore conjecture that they had fettled themfelves in Rome for the fake of commerce, or of exercifing their particular trades. But being afterwards banifhed by the Emperor Claudius, under the denomination of Jews, they had retired fome of them into Greece, others into the Leffer Afia, and others into Judea, where it is fuppofed they became known to the apoftle Paul, in the courfe of his travels through thefe countries. Some of the faluted are called by the apoftle his kinfmen, either becaufe they were his relations, or becaufe they were of the fame nation with himfelf, and who, during their banifhment from Rome, or perhaps before it, had been converted to Chriftianity. Thefe, with many others, returned to Rome on the death of Claudius, and re eftablifhed the church there in its former luftre, as was formerly obferved in the preface to this epiftle, p. 171.

The Papifts affirm, that at the time the apoftle wrote this letter, St. Peter was in Rome exercifing the office of Bifhop in the church there. But if Peter had been in Rome when this epiftle was written, Paul probably would have known it: in which cafe, he would not have omitted him in the falutations, and have mentioned fo many others of inferior note.—The apoftle's faluting fo many members of the church at Rome, could not difpleafe the reft who were not perfonally known to him. By faluting all his acquaintance in Rome, the apoftle propofed

Old Translation.

CHAP. XVI. 1 I commend unto you Phebe our

Greek Text.

1 Συνιςημι δε ὑμιν Φοιβην την αδελφην ἡμων, ȣσαν

Ver. 1.—1. *I recommend to you Phæbe.* Bengelius thinks the Gentiles, after their converfion, retained their names, though taken from the

propofed to make himfelf known to the Roman brethren, through the accounts which he knew his acquaintance would give of his apoftolical character and gifts, and of his fuccefs in converting the Gentiles. The truth is, he wifhed the Roman brethren to be well informed concerning thefe matters, becaufe the kowledge of them was neceffary to give his letter its full effect, with thefe who might read it.—From the characters which the apoftle hath given of the perfons he faluted, we learn that fome of them were remarkable for their ftation and education, and all of them for their virtues. Wherefore, the accounts which they gave of the apoftle's character and endowments and fuccefs in preaching, muft have had great weight in eftablifhing his authority among the brethren at Rome, and in drawing their attention to the things written in this epiftle.

Concerning the falutations in the apoftolic epiftles, it is proper to remark, in general, that they were of great benefit to the perfons faluted. For being fent to individuals, in letters addreffed to the churches of which they were members, fuch public teftimonies of the apoftle's efteem, not only gave the faluted much pleafure, but confirmed them in the faith, and encouraged them to bear with patience the evils attending the profeffion of the gofpel. And to us, thefe falutations are an example of that love which we owe to the fincere difciples of Chrift, on account of their character. Farther, the apoftle, by naming fo many perfons in his epiftles, hath not only tranfmitted to pofterity, an honourable character of them, but hath furnifhed an additional proof of the truth and authenticity of his own epiftles. For all the perfons named in them, were appealed to as witneffes of the things which he hath written.

After finifhing his falutations, the apoftle gave the Romans a few more practical advices fuited to their circumftances, ver. 17.—20.—Then fent them falutations from his affiftants, ver. 21, 22, 23.—To which he added his own apoftolical benediction, ver. 24.—And concluded this letter, in which he had confidered the difpenfations of God to mankind, from the beginning of the world to the end of time, with a fublime doxology to God the Father, ver. 25, 26, 27.

New Translation.

CHAP. XVI. 1 I *recommend to* you Phœbe [1]

Commentary.

CHAP. XVI. 1 *I recommend to you* who are in Rome, *Phœbe our*

---

the heathen deities, becaufe it put them in mind of their former ftate.

ſiſter, which is a ſervant of the church which is at Cenchrea:	διακονον της εκκλησιας της εν Κεγχρεαις·
2 That ye receive her in the Lord, as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you: for ſhe hath	2 Ἱνα αυτην προσδεξησθε εν Κυριῳ αξιως των ἁγιων, και παραστητε αυτῃ εν ᾡ αν ὑμων χρῃζῃ πραγματι· και

2. *Our ſiſter.* The apoſtle calls *Phœbe his ſiſter*, becauſe ſhe was a Chriſtian. The appellations of *brother* and *ſiſter*, which the diſciples of Chriſt gave to one another in the firſt age, were founded on their being all the children of God by faith; conſequently the brethren of Chriſt, who acknowledged the relation, by publicly declaring, Matth. xii. 50. *Whoſoever ſhall do the will of my Father, the ſame is my brother, and ſiſter, and mother.*

3. *Who is a deaconeſs of the church.* Cornelius Nepos, in the preface to his hiſtory, ſpeaking of the manners of the Greeks, informs us, that it was not cuſtomary with them to have free acceſs to the company of women of virtue, unleſs they were their relations. His words are, "Pleraque noſtris moribus ſunt decora, quæ apud illos turpia "putantur. Quem enim Romanorum, pudet uxorem ducere in convivium? aut cujus mater familias, non primum locum tenet ædium, "atque in celebritate verſatur? quod multo fit aliter in Græcia. Nam "neque in convivium adhibetur, niſi propinquorum; neque ſedet, niſi "in interiore parte ædium, quæ Γυναικωνιτις, *gynæconitis* adpellatur, quo "nemo accedit, niſi propinqua cognatione conjungitur." In Aſia the female ſex were under ſtill greater reſtraints. Wherefore, as the Chriſtian religion was firſt ſpread in Aſia and Greece, it is evident, that ſuch of the female ſex as needed other inſtruction beſides what was given in the public aſſemblies, muſt have received it in private, from ſome of their own ſex who were appointed to teach them. Accordingly we learn from the New Teſtament, and from the moſt ancient Chriſtian writers, that even in the apoſtle's days ſome women, remarkable for their knowledge, prudence, and piety, and of a fit age, were choſen to inſtruct the newly converted and the young of their own ſex, and to exhort the ſick, and comfort the afflicted, who could not attend the public miniſtrations. Theſe female teachers are mentioned under the appellation of *widows*, 1 Tim. v. 3. where alſo, ver. 9. their *character* and *election* are deſcribed.—Farther, as the firſt Chriſtians were remarkable for their love to each other, they appointed in every church, men to whom they gave the appellation of *deacons*, whoſe office was to make collections for the poor, and to apply theſe collections in relieving widows and orphans who were deſtitute, the ſick alſo, and the impriſoned for their religion, whom they viſited and comforted with the greateſt tenderneſs. See Rom. xii. 8. note 5. In like manner they appointed women whom they named *deaconeſſes*, to perform the ſame offices to the diſtreſſed of their own ſex, and whom for that purpoſe they ſupplied with money out of the church's funds.

The

our ſiſter,[2] *who* is *a deaconeſs*[3] of the church which is *in Cenchreæ:*[4]

2 That ye *may* receive her in the Lord, as becometh ſaints, (53) *and aſſiſt* her in *whatever* buſineſs[1] ſhe *may have* need

ſiſter in the faith, *who is* Διακονον, *a deaconeſs*, (ſee 1 Tim. iii. 11. note 1.) *of the church which is in Cenchreæ.*

2 And I deſire, *that ye may ſhew her the reſpect due to a faithful ſervant of Chriſt, as becometh his diſciples* to do to a perſon of her excellent character, *and aſſiſt her in whatever*

The character and office of theſe female deacons the apoſtle has deſcribed, 1 Tim. v. 9. and ver. 10. orders *the widows* or *female preſbyters*, to be choſen from among them. The deaconeſs is alſo deſcribed, 1 Tim. iii. 11. and in the Apoſtolical Conſtitutions, lib. iii. c. 15. Προχειριζεσθαι δε και διακονον πιστην και ἁγιαν, εις τας των γυναικων ὑπηρεσιας. *Ordain alſo a deaconeſs who is faithful and holy, for the miniſtries towards the women.* Ignatius likewiſe in his epiſtle Ad Antiochens. No. xii. thus writes, *I ſalute*, τας εν Χριστῳ διακονους, *the deaconeſſes in Chriſt.* Pliny too, in his famous letter to the emperor Trajan, mentions them. For he told him, that in order to get certain information concerning the Chriſtians, he had put two maid ſervants to the torture, who were called among the Chriſtians *Miniſtræ*, that is *Deaconeſſes;* expecting no doubt, that as they were of the weaker ſex, and held an office in the church, they would be conſtrained to diſcover the ſecrets of their religion. His words are, *Quo magis neceſſarium credidi, ex duabus ancillis quæ* MINISTRÆ *dicebantur, quid eſſet veri, et per tormenta quærere.*—The office of *female deacon* being of ſuch early inſtitution, and of ſuch utility, it is probable *Phœbe* held that office in the church at Cenchreæ. For ſhe is not only called διακονον, *a deaconeſs*, but ſhe is ſaid to have performed the offices of a deaconeſs, ver. 2. *She hath been a helper of many, and of myſelf alſo:* at leaſt Origen and Chryſoſtome underſtood the apoſtle as ſpeaking of a female deacon in this paſſage.

4. *Which is in Cenchreæ.* Cenchreæ was the eaſtern ſea port of Corinth. It was ſituated on the Saronic gulph, about ſeventy furlongs (near nine miles) from the city. And being more convenient, it was better frequented than Lechæum, the ſea-port on the weſtern bay. Northward from Cenchreæ, and on the ſame bay, there was another port called *Schœnus*, where the iſthmus was narroweſt, and where ſhips were drawn overland from the one bay to the other. The temple of Neptune, in honour of whom the *Iſthmean games* were celebrated, was ſituated below Schœnus, towards Corinth. And on the road between the temple and Corinth, the theatre and ſtadium ſtood, where the games were celebrated. This ſhews the propriety of the many alluſions, which the apoſtle in his letters to the Corinthians, has made to theſe famous games.

Ver. 2.—1. *Aſſiſt her in whatever buſineſs ſhe may have need of you.* This implies that Phœbe had come to Rome on buſineſs of importance. Perhaps to ſeek the payment of a debt owing her by ſome of the inhabitants of Rome; or to complain of undue exactions by ſome of the emperor's officers in the province.

2. *For*

been a fuccourer of many, and of myfelf alfo.

γαρ αὑτη προςατις πολλων εγενηθη, και αυτȣ εμȣ.

3 Greet Prifcilla and Aquila my helpers in Chrift Jefus:

3 Ασπασασθε Πρισκιλλαν και Ακυλαν τȣς συνεργȣς μȣ εν Χριςῳ Ιησȣ·

4 (Who have for my life laid down their own necks: unto whom not only I give thanks, but alfo all the churches of the Gentiles)

4 (Οἱτινες ὑπερ της ψυχης μȣ τον ἑαυτων τραχηλον ὑπεθηκαν· οἱς ȣκ εγω μονος ευχαριςω, αλλα και πασαι αἱ εκκλησιαι των εθνων·)

5 Likewife *greet* the church that is in their houfe. Salute my well-beloved Epenetus, who is the firftfruits of Achaia unto Chrift.

5 Και την κατ᾽ οικον αυτων εκκλησιαν· Ασπασασθε Επαινετον τον αγαπητον μȣ, ὁς εςιν απαρχη της Αχαιας εις Χριςον.

---

2. *For indeed fhe hath been a helper of many*, &c. The word Προστατις, properly fignifies *a patron*. Plutarch fays of Romulus, *He feparated the more powerful from the common people*, πατρωνας ονομαζων, ὁπερ εςι προστατας, *calling them patrons, that is, proftatæ*. The Romans gave the name of *patrons*, to perfons who affifted with their advice and intereft, thofe who were connected with them as *clients*. Wherefore, Phœbe being called *a proftatis*, or *patron* of many, it implies, that fhe was a woman of confiderable wealth and influence. Or we may fuppofe the name was given her, on account of the offices fhe performed to many as *a deaconefs*. This was Beza's opinion. For he fays προστατις is the fame with προξενος, which fignifies a perfon appointed by a city, to receive and entertain ftrangers.—The apoftle s direction implies, that all the faithful ought to be particularly attentive, in giving affiftance and relief to thofe who have been remarkable for affifting and relieving others.

Ver. 3. *Salute Prifcilla and Aquila my fellow labourers.* When Paul left Corinth the firft time, Aquila and Prifcilla accompanied him to Ephefus, Acts xviii. 18, 19. And when he departed from that city to go to Jerufalem, they did not go with him, but remained at Ephefus, till he returned; as is plain from their fending their falutations to the Corinthians, in the apoftle's firft epiftle, chap. xvi 19. which was written from Ephefus while he abode there, after he returned from Jerufalem, as mentioned Acts xix. 1. But on the death of the emperor Claudius, Aquila and Prifcilla feem to have gone back to Rome, to follow their occupation: for they were in Rome when the apoftle wrote his epiftle to the Romans, as is evident from this falutation. And becaufe both at Corinth and Ephefus they had been

very

of you: *for indeed* she hath been a *helper* of many,[2] and of myself also.

business she may have need of your good offices. For indeed she hath been (Προστατις), *a helper of many, and of myself also.*

3 *Salute* Priscilla and Aquila[1] my *fellow labourers* in Christ Jesus.

3 In my name, *wish health to Priscilla, and Aquila* her husband, *my assistants in preaching the gospel* at Corinth.

4 *These persons*, for my life laid down their own *neck*;[1] *to* whom not *I only* give thanks, but *even* all the churches of the Gentiles.

4 *These* excellent *persons, to save my life, exposed themselves to death; to whom* therefore, *not I only am thankful, but even all the churches of the Gentiles*, who consider themselves as indebted to them, for preserving the life of their apostle, and spiritual father.

5 Likewise SALUTE the church *which* IS in their house.[1] Salute Epænetus *my beloved*,[2] who is the first *fruit* of Achaia[3] *in* Christ.

5 *Likewise, wish health to* the members of *the church which is in their house. Salute Epænetus, whom I dearly love, because he is the first person I converted in the province of Achaia.*

---

very active in spreading the gospel, the apostle in his salutation, calls them *his fellow helpers in Christ Jesus;* mentioning Priscilla first, either because she was converted before her husband, or because, as Chrysostome thought, she was animated with an extraordinary zeal for the success of the gospel. And it must be owned, that she shewed her knowledge, as well as her zeal, by joining her husband in instructing Apollos, Acts xviii. 26.

Ver. 4. *These persons for my life laid down their own neck.* This is said, in allusion to the custom of placing on blocks, the necks of criminals whose heads are to be cut off. The expression is proverbial, and denotes the undergoing the greatest perils. It is thought the apostle alluded to some great danger, to which Aquila and Priscilla exposed themselves in defending him from the Jews, in the tumult which they raised at Corinth during the proconsulship of Gallio, Acts xviii. 12.

Ver. 5.—1. *Likewise salute the church which is in their house.* As Aquila and Priscilla were the apostle's fellow helpers, and as they expounded the way of God more perfectly to Apollos, Acts xviii. 26. we may suppose that such of the disciples as were not far advanced in knowledge, resorted to them for instruction: and that assemblies were held in their house, on the first day of the week for the worship of God. These are what the apostle calls *the church in their house.* Or the expression may signify, that all the members of their family were Christians. For Origen tells us, when a whole family was converted, the

6 Greet Mary, who bestowed much labour on us.

6 Ασπασασθε Μαριαμ, ἡτις πολλα εκοπιασεν εις ἡμας.

7 Salute Andronicus and Junia my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me:

7 Ασπασασθε Ανδρονικον και Ιουνιαν τους συγγενεις μου, και συναιχμαλωτους μου, οἱτινες εισιν επισημοι εν τοις αποστολοις, οἱ και προ εμου γεγονασιν εν Χριστω.

8 Greet Amplias my beloved in the Lord.

8 Ασπασασθε Αμπλιαν τον αγαπητον μου εν Κυριω.

9 Salute Urbane our helper in Christ, and Stachys my beloved.

9 Ασπασασθε Ουρβανον τον συνεργον ἡμων εν Χριστω, και Σταχυν τον αγαπητον μου.

10 Salute Apelles approved in Christ. Salute

10 Ασπασασθε Απελλην, τον δοκιμον εν Χριστω. Ασ-

---

the salutation was sent *to the church* in such a house: but when a part of a family only was converted, the salutation was directed to those in the family, *who were in the Lord*, ver. 11. or *to the brethren with them*, ver. 14. or *to all the saints with them*, ver. 15.

2. *Salute Epænetus my beloved.* Theophylact observes, that it is a very great praise to any one to have been *the beloved of Paul*: because his love was not the effect of a blind partiality, but of a well-founded judgment of the person's worth.

3. *Who is the first-fruit of Achaia.* The Alexandrian and Clermont MSS. with the Arabic, Ethiopic, and Vulgate versions, and Origen, Chrysostome, Theodoret, with many of the Latin commentators, have της Ασιας, *of Asia*, in this place: which some suppose to be the true reading, because the apostle calls the house of Stephanas *the first-fruit of Achaia*, 1 Cor xvi. 15. But if Epænetus was one of that house, he was a part of the first-fruit of Achaia.—If *Asia* is the true reading here, the proconsular Asia is meant.

Ver. 6. *Salute Mary, who laboured much with us.* If the common translation, *who bestowed much labour on us*, is retained, the meaning is, that Mary underwent much fatigue in taking care of the apostle, while he was in some dangerous sickness. See however, ver. 12. note 2.

Ver. 7.—1. *Salute Andronicus and Junias.* It is doubtful whether Ιουνιαν is the accusative of Ιουνιας, or of Ιουνια. If of the former, it is the name of a man; if of the latter, it is the name of a woman; in which case, the apostle may have joined her with Andronicus, because he was her husband, or her brother. But most commentators are of opinion, that

6 *Salute* Mary, *who laboured much* (ε, 149.) *with us.*[1]

6 *Salute Mary, who underwent great fatigue* in spreading the gospel *along with us.*

7 Salute Andronicus and *Junias*[1] my kinsmen[2] and my fellow-prisoners,[3] who are of note among the apostles,[4] *and who* were in Christ[5] before me.

7 *Salute Andronicus and Junias my kinsmen, and* formerly *prisoners with me* for the sake of Christ, *who are in high estimation among the apostles,* on account of their talents and virtues, *and who were in* the church of *Christ before me.*

8 *Salute* Amplias[1] my beloved in the Lord.

8 *Salute Amplias, whom I dearly love, on account of his sincere attachment to Christ.*

9 Salute *Urbanus our fellow-labourer* in Christ, and Stachys my beloved.

9 *Salute Urbanus, who assisted me in preaching Christ: and Stachys, whom I sincerely love,* on account of the goodness of his disposition.

10 Salute Apelles *the* approved in Christ.[1] Sa-

10 *Salute Apelles, who,* by sustaining many persecutions, *hath ap-*

---

that this is the name of a man, because the apostle adds, *who are of note among the apostles.*

2. *My kinsmen.* The apostle styles all the Jews, συγγενεις, *kinsmen,* Rom. ix. 3. It is therefore uncertain, whether he means that Andronicus and Junias were his blood relations, or only of the same nation with himself.

3. *And my fellow prisoners.* At the time this letter was written, Paul had been in prisons often, 2 Cor. xi. 23. On some of these occasions, the persons here named had been imprisoned with him; but where, or when that happened, is not known.

4. *Who are of note among the apostles.* The name *apostle,* was sometimes given to ministers of the word, who were of an order inferior to the twelve, but who were sent forth on some particular service, 2 Cor. viii. 23. 2 Cor. xi. 13. Rev. ii. 2. In this sense, Barnabas is called *an apostle,* Acts xiv. 14. *Andronicus* and *Junias,* may have been of note among the apostles of this inferior order. Or the meaning may be, as in the commentary, that they were highly esteemed by the apostles. See Bengelius's opinion, 1 Cor. xv. 6. note 2.

5. *And who were in Christ before me.* The word *Christ* is often used by Paul, to denote *the religion of Christ,* and *the church of Christ,* which is his body. From Andronicus and Junias being Christians before Paul, joined with their being of note among the apostles, Origen infers, that they were of the number of the seventy disciples. Yet that is uncertain.

Ver. 8. *Salute Amplias.* Some MSS. and the Vulgate version, have here *Ampliatus.*

Ver. 10.—1. *Salute Apelles, the approved in Christ.* Τον δοκιμον εν Χριστῳ. *The approved in Christ,* or in the gospel, is one who on being

 tried

them which are of Aristobulus *houshold*.

παcασαϑε τȣς εκ των Αρισοβȣλȣ.

11 Salute Herodion my kinsman. Greet them that be of the *houshold* of Narcissus, which are in the Lord.

11 Ασπασασϑε Ἡρδιωνα τον συγγενη μȣ. Ασπασασϑε τȣς εκ των Ναρκισσȣ, τȣς οντας εν Κυριω.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

12 Ασπασασϑε Τρυφαιναν και Τρυφωσαν τας κοπιωσας εν Κυριω. Ασπασασϑε Περσιδα την αγαπητην, ἡτις πολλα εκοπιασεν εν Κυριω.

13 Salute Rufus chosen in the Lord, and his mother and mine.

13 Ασπασασϑε Ῥȣφον τον εκλεκτον εν Κυριω, και την μητερα αυτȣ και εμȣ.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

14 Ασπασασϑε Ασυγκριτον, Φλεγοντα, Ἑρμαν, Πατροβαν, Ἑρμην, και τȣς συν αυτοις αδελφȣς.

---

tried by affliction and persecution for the gospel, has been found a real Christian; a noble character this, and greatly to be respected.

2. *Salute those who are of the family of Aristobulus.* Aristobulus himself was not saluted, either because he was not in Rome at that time, or because he was not yet converted, or perhaps because he was dead. He and Narcissus seem to have had each of them a numerous family of slaves and others, some of whom were Christians, and the fame of whose virtues had reached the apostle.

Ver. 11. *Salute those of the family of Narcissus who are in the Lord.* Many think this was the famous Narcissus, the freed man and favourite of the emperor Claudius. But this epistle being written, A. D. 57. Narcissus the emperor's favourite was then dead. For Tacitus, Annal. lib. xiii. 1. and Dio, lib. lx. fine, inform us, that he died in the first year of the emperor Nero, answering to A. D. 54. However, as the salutation is not sent to Narcissus, but to the Christians of his family, it may have subsisted after his death.

Ver. 12. *Salute Tryphæna and Tryphosa, who labour in the Lord.* τας κοπιωντας, being in the feminine gender, the persons here said *to labour in the Lord*, were probably female presbyters or deacons, who employed themselves at Rome in propagating the gospel: as was *Persis* likewise, who in the next clause is said to *have laboured much in the Lord*. And as *Mary* is said, ver. 6. to *have laboured much* with the apostle, she also may have exercised one or other of these offices in

some

lute *those who* are of *the FAMILY of* Aristobulus.[2]

proved himself a firm *Christian. Salute the brethren, who are of the family of Aristobulus.*

11 Salute Herodion my kinsman. *Salute those of the FAMILY* of Narcissus,[1] *who are* in the Lord.

11 *Salute*, in my name, *Herodion my kinsman. Salute those members of the family of Narcissus, who are converted to Christianity.*

12 Salute Tryphæna and Tryphosa,[1] who labour in the Lord. Salute the beloved Persis, *who* laboured much in the Lord.

12 *Salute Tryphæna and Tryphosa*, women *who employ themselves in maintaining the cause of Christ* at Rome. *Salute Persis, the beloved* of all who know her, and *who hath laboured much in promoting the cause of Christ.*

13 Salute Rufus,[1] *the* chosen in[2] the Lord, *and her WHO is the mother both of him and of me.*

13 *Salute Rufus, who is a most excellent Christian: and do the same to her, who is his mother, and* because of her affection to me, *my mother* also.

14 Salute Asyncritus, Phlegon, Hermas,[1] Patrobas, Hermes, and the brethren *with* them.

14 In my name, *salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren in their families.*

---

some of the great cities of Asia or Greece, where the apostle preached, and by her zealous services, especially among her own sex, may have been of use to the apostle and his assistants, while preaching the gospel.

Ver. 13.—1. *Salute Rufus.* There is mention made of *Simon of Cyrene, the father of Alexander and Rufus*, Mark xv. 21. And many are of opinion, that that Rufus is the person whom the apostle here salutes. But others think them different, because from the circumstance of Rufus's mother being with him in Rome, it is conjectured that he was a native of Rome; whereas the Rufus mentioned by Mark, was of Cyrene. Yet as the apostle calls the mother of Rufus his mother, on account of the many good offices he received from her, he who never was in Rome, must have received them elsewhere; consequently she had not always resided in Rome, but may have come there lately with her son.

2. *Chosen in the Lord.* This epithet implies, that Rufus was a Christian eminent for his faith, and piety, and virtue. See Prelim. Ess. iv. 41.

Ver. 14. *Salute Hermas.* According to the general opinion of the fathers, (Euseb. Ecc. Hist. lib. 3) this is the author of the ancient writing called *Pastor*, or *Shepherd*, quoted by Irenæus, Clement of Alexandria, Origen, Tertullian, and others; and which still remains. —Of the other persons mentioned in this verse, we know nothing.

This

15 Salute Philologus, and Julia, Nereus, and his ſiſter, and Olympas, and all the ſaints which are with them.

15 Ασπασασθε Φιλολογον και Ιȣλιαν, Νηρεα και την αδελφην αυτȣ, και Ολυμπαν, και τȣς συν αυτοις παντας ἁγιȣς.

16 Salute one another with an holy kiſs. The churches of Chriſt ſalute you.

16 Ασπασασθε αλληλȣς εν φιληματι ἁγιῳ. Ασπαζονται ὑμας αἱ εκκλησιαι τȣ Χριςȣ.

17 Now I beſeech you, brethren, mark them which cauſe diviſions and offences, contrary to the doctrine which ye have learned, and avoid them.

17 Παρακαλω δε ὑμας, αδελφοι, σκοπειν τȣς τας διχοςασιας και τα σκανδαλα παρα την διδαχην ἡν ὑμεις εμαθετε, ποιȣντας· και εκκλινατε απ' αυτων.

This however we know, that their being ſaluted of the apoſtle by name, was a teſtimony of his reſpect, and of the worthineſs of their character.

Ver. 15.—1. *Salute Philologus and Julia.* The ſame doubt occurs concerning Ιȣλιαν, as concerning Ιȣνιαν, ver. 7. Origen took it for the name of a woman, and ſuppoſed her to be Philologus's wife.

2. *And Olympas.* The circumflex accent on the laſt ſyllable of Ολυμπᾶν, ſhews that they who added the accents to the Greek Teſtament, thought it the name of a man: on this ſuppoſition the nominative is Ολυμπας.

Ver. 16—1. *Salute one another with an holy kiſs.* The Jews conſidered the kiſs as an expreſſion of friendſhip. Thus Joab, pretending great friendſhip to Amaſa, took him by the beard to kiſs him, when he ſlew him, 2 Sam. xx. 9. Our Lord ſays to Simon, Luke vii. 45. *Thou haſt given me no kiſs*, meaning, that he had not expreſſed ſuch affection to him, as the woman had done, who kiſſed his feet. Judas alſo kiſſed our Lord, pretending friendſhip to him, at the time he betrayed him.—This manner of expreſſing friendſhip to each other, the diſciples of Chriſt adopted, and practiſed in their religious aſſemblies. So Juſtin Martyr informs us, in his account of the religious aſſemblies of the Chriſtians, Apolog. *Prayers being ended, we ſalute one another with a kiſs, and then the bread and cup is brought to the preſident*, &c. This was called *the holy kiſs*, to diſtinguiſh it from a laſtful kiſs, and *the kiſs of love*, 1 Pet. v. 14. to diſtinguiſh it from the treacherous kiſs of Joab and Judas, being given as an expreſſion of that ſincere, chaſte, ſpiritual love, which Chriſtians owed to one another. On the occaſions mentioned by Juſtin, the men and women did not kiſs each other promiſcuouſly: the men ſaluted the men only, and the women kiſſed

15 Salute Philologus, and Julia,[1] Nereus, and his sister, and Olympas,[2] and all the saints *who ARE* with them.

15 In my name, *salute Philologus and Julia, Nereus and his sister, and Olympas, and all the Christians who are in their families.*

16 Salute one another with an holy kiss[1] The churches of Christ[2] salute you.

16 To shew that Christian affection which ye bear to each other, *salute one another with a chaste kiss. The churches of Christ* at Corinth and Cenchrea, and in all the province of Achaia, *salute you.*

17 (Δε) Now I beseech you, brethren, mark[1] them *who make separations and occasions of falling*,[2] contrary to the doctrine which ye have learned;[3] and avoid them.[4]

17 *Now I beseech you brethren, mark them, who set up separate assemblies for worship, and* who *occasion the weak to fall* by false doctrine, or by enjoining things indifferent as necessary, *contrary to the doctrine which ye have learned* from me in this epistle, *and avoid them.*

---

none but their own sex; as may be known from their manner of sitting in the public assemblies, described, Apost. Constit. lib. ii. c. 57. Εις το ἑτερον μερος, οἱ λαικοι καθεζεσθωσαν μετα πασης ἡσυχιας και ευταξιας· και αἱ γυναικες κεχωρισμεναι και αυται καθεζεσθωσαν, σιωπην αγουσαι *On the other side, let the laics sit with all silence and good order; and the women, let them sit also separately, keeping silence.* Then after a long description of the worship, the author adds, Ειτα και ασπαζεσθωσαν αλληλους οἱ ανδρες, και αλληλας αἱ γυναικες, το εν κυριω φιλημα. *Then let the men salute one another, and the women one another*, giving *the kiss in the Lord.*—Through length of time, and difference of manners, this method of sitting in the public assemblies for worship, hath been changed. But that it was the ancient method, cannot be doubted, being derived from the synagogue.

2. *The churches of Christ salute you.* Paul wrote this epistle from Corinth, the chief city of Achaia: a province in which there were Christian churches, at Corinth, at Cenchrea, and perhaps in different cities of Peloponnesus. Wherefore, *the churches of Christ*, who sent their salutation to the brethren at Rome, were all the churches in the province of Achaia.

Ver. 17.—1. *Now I beseech you, brethren, mark.* The word σκοπειν, signifies to observe attentively and diligently, as they do who are placed in a watch tower to observe the motions of their enemies. The purpose for which the brethren were to mark the persons described, is mentioned in the next clause of the verse.

2. *Them who make* τας διχοστασιας, *separations and occasions of falling.* Τα σκανδαλα. See Rom. xiv. 21. note. The apostle had in his eye, the Jewish teachers, who in many churches, set up separate assemblies

 for

18 For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly; and by good words and fair ſpeeches deceive the hearts of the ſimple.

18 Οἱ γαρ τοιουτοι τῳ Κυριῳ ἡμων Ιησου Χριϛῳ ου δουλευουσιν, αλλα τῃ ἑαυτων κοιλιᾳ· και δια της χρηϛολογιας και ευλογιας εξαπατωσι τας καρδιας των ακακων.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wiſe unto that which is good, and ſimple concerning evil.

19 Ἡ γαρ ὑμων ὑπακοη εις παντας αφικετο. Χαιρω ουν το εφ' ὑμιν· θελω δε ὑμας σοφους μεν ειναι εις το αγαθον, ακεραιους δε εις το κακον.

20 And the God of peace ſhall bruiſe Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt *be* with you. Amen.

20 Ὁ δε Θεος της ειρηνης συντριψει τον Σαταναν ὑπο τους ποδας ὑμων εν ταχει. Ἡ χαρις του Κυριου ἡμων Ιησου Χριϛου μεθ' ὑμων. Αμην.

---

for the worſhip of God, (See Jude, ver. 19.) on pretence of greater orthodoxy and ſanctity than others, and who would admit none into their communion, but ſuch as joined them in their peculiarities, and who repreſented all others as erroneous and impious, This they did, from no regard to the Lord Jeſus, but to enrich themſelves, and to live in ſenſual pleaſure, ver. 18. for by making themſelves the heads of theſe ſchiſmatical aſſemblies, they drew a plentiful maintenance from their followers, whereby they enriched themſelves, and gratified their luſts. See Philip iii. 19.

3. *Contrary to the doctrine which ye have learned;* namely, from from me in this epiſtle. Or, many of the Roman brethren may have heard the apoſtles and other inſpired men, preach in Judea and elſewhere, from whom they learned the genuine doctrines of the goſpel. According to this interpretation, the apoſtle, as Eſtius obſerves, inſinuates here, that even the common people, by the help of general principles, may diſcern true doctrine from that which is falſe.

4. *And avoid them.* It is worthy of notice, that the apoſtle deſires the faithful to mark them who cauſe diviſions, not for the purpoſe of diſputing with them, and far leſs for the purpoſe of apprehending and puniſhing them with fines, impriſonment, torture, and death: but that they might avoid their company, leſt by converſing familiarly with ſuch, they might have been infected with their errors and vices. For, as the apoſtle told Timothy, 2 Epiſt. ii. 17. *their word will eat, as doth a grangrene.*

Ver. 18.

18 For they *who* are such *do not serve* our Lord Jesus Christ, but their own belly; and by good words,[1] *and blessings*,[2] deceive the hearts of the *innocent*.[3]

18 *For such teachers*, whatever they may pretend, *do not serve our Lord Jesus Christ, but their own lusts, and by plausible discourse, and* hypocritical *wishes of happiness, they draw away the affections of the innocent*, who have no suspicion of their wickedness.

19 *Now* your obedience[1] *is reported to* all men. I therefore *rejoice on your account; nevertheless I wish* you *indeed* to be wise (εις, 142.) *with respect to good*, and *pure*[2] *with respect to evil.*

19 *Now your obedience* in turning from idols, to the true God, *is reported through the whole empire, I therefore rejoice on your account. Nevertheless, I wish you to be wise with respect to good*, so as to discern and practise it habitually, *and to be pure with respect to evil*, by avoiding all false doctrines and wicked actions.

20 And the God of peace *will* bruise Satan under your feet *soon*.[1] The grace of our Lord Jesus Christ BE with you.[2] Amen.

20 *And God, who is the author of peace, will* produce peace among you, by *bruising Satan under your feet soon;* I mean the unbelieving Jews, and Judaizing teachers, who make divisions among you. *The favour of our Lord Jesus Christ be with you. Amen.*

Ver. 18.—1. *And by good words.* Χρηστολογιας, comes from χρηστολογος, which signifies one who promises much, but performs nothing; one who professes to regard the interest of the person to whom he speaks, much more than his own; in short, one who fawns and flatters, without possessing any real benevolence. Thus, the emperor Pertinax was called *Christologus*, because, as Aurelius Victor elegantly expresses it, *Blandus esset, magis quam benignus.*

2. *And blessings.* Ευλογια *benedictio, fausta imprecatio.* The false teachers, to gain the affections of their disciples, prayed with great seeming earnstness for all manner of blessings to them.

3. *They deceive the hearts of the innocent.* Ακακων. This word denotes persons entirely free from guile; persons upright and unsuspicious, but who have not prudence sufficient to enable them to discern and avoid the snares which the wicked lay in their way.

Ver 19.—1. *Now your obedience is reported to all men;* literally, *your obedience hath come to all*, that is, the fame of your obedience hath come. For that such a number of the inhabitants of the metropolis of the Roman empire, had forsaken the worship of idols, must have been much spoken of through all the provinces.

2. *I wish indeed to be wise*, &c. The apostle's argument is this; Since ye have shewn such prudence and discernment in receiving the

 gospel

21 Timotheus my work-fellow, and Lucius, and Jaſon, and Soſipater, my kinſmen, ſalute you.

21 Ασπαζονται ὑμας Τιμοθεος ὁ συνεργος μου, και Λουκιος και Ιασων και Σωσιπατρος, οἱ συγγενεις μου.

22 I Tertius, who wrote *this* epiſtle, ſalute you in the Lord.

22 Ασπαζομαι ὑμας εγω Τερτιος ὁ γραψας την επιστολην εν Κυριω.

23 Gaius mine hoſt, and of the whole church, ſaluteth you. Eraſtus the chamberlain of the city ſaluteth you, and Quartus a brother.

23 Ασπαζεται ὑμας Γαιος ὁ ξενος μου και της εκκλησιας ὁλης. Ασπαζεται ὑμας Εραστος ὁ οικονομος της πολεως, και Κουαρτος ὁ αδελφος.

---

goſpel, ye ſhould ſhew like prudence and diſcernment in your behaviour under the goſpel, by doing every thing that is good, and by preſerving yourſelves unpolluted with evil.

Ver. 20.—1. *And the God of peace will bruiſe Satan under your feet ſoon.* The Hebrew word *Satan*, ſignifies *an enemy*. But becauſe the chief of the evil ſpirits in rebellion againſt God, is the greateſt enemy of mankind, the name is appropriated to him. Here it is given to the unbelieving Jews, and alſo to the Judaizing teachers and their adherents, who for ſelfiſh purpoſes, bred diviſions at Rome, ver. 17. and in every church where they could obtain a footing; they are therefore called *miniſters of Satan*, 2 Cor. xi. 15. The ſpeedy deſtruction of theſe falſe teachers who occaſioned diviſions in the church, the apoſtle foretold, by aſſuring the Romans, that *the God of peace would bruiſe Satan under their feet ſoon:* I ſuppoſe, in alluſion to the bruiſing of the head of the ſerpent, under the heel of the ſeed of the woman. See the Illuſtration prefixed to chap. xi. pag. 413.

2. *The grace of our Lord Jeſus Chriſt be with you.* The apoſtle, entertaining the warmeſt affection towards the faithful in Rome, gave them his apoſtolical Chriſtian benediction, both here and ver. 24. to ſhew them how much his heart overflowed with love to them. But in the Syriac verſion it is omitted at the 24th verſe, and added at the end of the epiſtle.

Ver. 21.—1. *Timothy my fellow-labourer.* Timothy was converted by Paul while very young. And being choſen by him as his aſſiſtant in the miniſtry, he accompanied him in all his journeys, and ſhared with him in all his dangers. Hence he ſtyles him *his fellow labourer.* See Pref. to 1 Tim. ſect. i.

2. *And Lucius.* There is a perſon of this name, mentioned, Acts xiii. 1. as one of the prophets of the church at Antioch. But Lucius of Antioch, being no where mentioned as Paul's companion in travel,

Origen

21 *Timothy* my *fellow-labourer*,[1] and Lucius,[2] and Jason,[3] and Sosipater,[4] my kinsmen, salute you.

22 I Tertius,[1] who wrote (την, 71.) *this letter*, salute you in the Lord.

23 *Caius*[1] mine host, and of the whole church, saluteth you. Erastus the chamberlain[2] of the city saluteth you, and Quartus *YOUR* brother.[3]

21 *Timothy, my assistant in the ministry, and Lucius, and Jason, and Sosipater, my kinsmen*, who are at present with me, *salute you*.

22 *I Tertius, who wrote this letter* from the apostle's autograph, am permitted by him to *salute you as the disciples of Christ*.

23 *Caius, with whom I lodge, and who shews hospitality to all the members of the church here, wishes you health. So doth Erastus, the chamberlain of Corinth, and Quartus, one of your own church*, who at present is with me.

Origen supposed the *Lucius* who sent his salutation to the church at Rome, was Luke the evangelist, whom the apostle called *Lucius*, after the Roman manner, as he called *Silas*, *Silvanus*. But it is not certain that Luke was with the apostle in Corinth, when he wrote this epistle.

3. *And Jason.* He his thought by many to have been the *Jason* with whom the apostle lodged at Thessalonica, Acts xvii. 7. And who, on that account, was accused to the magistrates of harbouring seditious persons.

4. *And Sosipater.* This, I suppose, is the person called *Sopater of Berœa*, who is said to have accompanied the apostle to Asia, Acts xx. 4. He and Jason are called the apostle's *kinsmen*, because they were Jews.

Ver. 22. *I Tertius, who wrote this epistle, salute you.* It seems Tertius was well known to the Roman brethren. From his name he may be supposed to have been a Roman. Others think this is *Silas*, because his name is of the same signification with *Tertius*.

Ver. 23.—1. *Caius mine host.* He is generally believed to have been *Caius* of Corinth, whom Paul baptized, 1 Cor. i. 14. And who being a man of wealth, and of a benevolent disposition, entertained the apostle in his house, at the time this epistle was written: and shewed great hospitality likewise to all the members of the church at Corinth. See 3 John, Pref. sect. 2.

2. *Erastus the chamberlain of the city saluteth you.* At Smyrna there was an officer of this kind, who is mentioned among the other magistrates of the city. Marmor. Oxon. p. 265. Μειλητης νε : οικονομος, *Meiletus the younger, steward.* In the Vulgate version, οικονομος πολεως, is translated, *Arcarius civitatis. The treasurer of the city.* Erastus being a person of such note, his conversion and salutation must have occasioned great joy to the brethren in Rome.

3. *And Quartus your brother.* I have supplied the word *your*, because to call *Quartus* simply *a brother*, was no distinction at all, un-

24 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

24 Ἡ χαρις τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ μετα παντων ὑμων. Αμην.

25 Now to him that is of power to ſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt, (according to the revelation of the myſtery, which was kept ſecret ſince the world began,

25 Τῳ δε δυναμενῳ ὑμας ϛηριξαι κατα το ευαγγελιον μȣ και το κηρυγμα Ιησȣ Χριςȣ, κατα αποκαλυψιν μυϛηριȣ χρονοις αιωνιοις σεσιγημενȣ,

---

leſs, as ſome conjecture, it imports that he was a miniſter of the goſpel. That Quartus was a native of Rome, or Italy, and a member of the church at Rome, as well as Tertius, I think probable from their names, which are evidently Latin.

Ver. 24. *The grace of our Lord Jeſus Chriſt be with you all.* This is the concluding apoſtolical benediction, which St. Paul always wrote with his own hand, to diſtinguiſh his genuine epiſtles from thoſe that were forged in his name, 2 Theſſ. iii. 17. But though he commonly ended his letters with that benediction, before he quitted the pen, on this occaſion, he added alſo in his own hand-writing, that grand doxology, contained ver. 25, 26, 27. in which he offers a ſolemn thankſgiving to God, for the calling of the Gentiles, by the apoſtles preaching Chriſt to them, according to the revelation of that myſtery made to him, and according to God's expreſs commandment in the prophetic writings of the Jews. And as he had explained theſe ſubjects in the foregoing epiſtle, this doxology was placed at the concluſion of it, with great propriety, and could not but be extremely acceptable to all the Gentiles.

Ver. 25.—1. *Now to him who is able to ſtabliſh you, according to my goſpel.* What the apoſtle wiſhed the Romans to be eſtabliſhed in, was thoſe eſſential points of doctrine, which he always preached, and which he had inculcated in this letter; namely, the gratuitous juſtification of Jews and Gentiles by faith, without works of law. And in particular the juſtification of the Gentiles, without ſubjecting them to the law of Moſes. Theſe doctrines, he calls *his goſpel,* or good news, not in contradiſtinction to the good news of the other apoſtles, as Locke fancies, to the great diſcredit of the reſt, whoſe doctrine was the ſame with Paul's, ſo far as it went; but in oppoſition to the doctrines taught by the Judaizers, and other falſe teachers, who added the law to the goſpel, on pretence that the goſpel was defective in rites of atonement.

2. *According to the revelation of the myſtery.* The apoſtle calls the admiſſion of the Gentiles to all the privileges of the church and people of God, without ſubjecting them to the law of Moſes, *a myſtery,* becauſe it was a doctrine of much greater importance, than any doctrine taught in the heathen myſteries; and becauſe, like theſe myſteries,

24 The grace of our Lord Jesus Christ BE with you all.[1] Amen.

24 Loving you affectionately, I give you my apostolical benediction a second time, (see ver. 20.) *The favour of our Lord Jesus Christ be with you all Amen.*

25 (δε) Now to him *who is able* to stablish you according to my gospel,[1] and the preaching of Jesus Christ, (κατα) according to the revelation of the mystery *kept secret IN the times of the ages,*[3]

25 *Now to him, who is able to stablish you* in the belief that by faith and not by the law, the Gentiles shall be saved, *according to my gospel and the preaching concerning Jesus Christ* by all the apostles, *according to the revelation of the mystery* to them, which, though contained in the covenant with Abraham, was *kept secret, in the time of the Mosaic dispensation,*

---

mysteries, it had hitherto been kept secret. See the next note, and Ephes. i. 9 note.

3 *Which hath been kept secret in the times of the ages,* that is, during the dispensation of the law of Moses, which, as Locke observes, is called αιων, *the age,* Luke i. 70. Acts iii. 21. and χρονος αιωνιος, 2 Tim. i. 9. Tit. i. 2. and in this verse, χρονοις αιωνιοις, because under the law, time was measured by αιωνες, *ages* or *jubilees.* Hence God is called *the Rock of ages,* in the same sense that he is called *the Rock of Israel.* He was the strength and support of the people who lived under *the ages,* or Mosaic dispensation. Farther, the same author observes, that the reception of the Gentiles into the visible church of God, could not be called a *mystery* or *secret,* till there was a church erected, consisting of Abraham and his posterity, into which they could be received. For till then, there were no such names of distinction known among mankind as *Jew* and *Gentile,* to denote those who were in or out of the visible church. Hence the propriety of the expression, *kept secret in the times of the ages.* It is true, in the covenant by which God separated Abraham and his posterity from the rest of mankind, and made them his visible church and people, the calling of *the nations* to be the people of God, was promised under the idea of *blessing them in Abraham's seed.* Also it was predicted by the Jewish prophets, as the apostle hath shewn in the preceding chapters. But, as not the least intimation was given, either in the covenant, or by the prophets, of the condition on which the Gentiles were to be received as the people of God, it never entered into the mind of the Jews, that they could become the people of God any other way than by circumcision and obedience to the law of Moses. Their attaining that honour, therefore, together with justification and eternal life, merely by *faith,* is the great *secret,* said in this verse to be kept hid during the times of the ages, or Mosaical dispensation; but which (ver. 26.) was

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith)

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

26 Φανερωθεντος δε νυν, δια τε γραφων προφητικων, κατ' επιταγην του αιωνιου Θεου, εις ὑπακοην πιστεως εις παντα τα εθνη γνωρισθεντος,

27 Μονω σοφω Θεω, δια Ιησου Χριστου, ᾧ ἡ δοξα εις τους αιωνας. Αμην.

---

was made manifest to the apostles by revelation, in order to be preached to all the Gentiles, according to the commandment of the everlasting God, recorded in the writings of the Jewish prophets. Others translate χρονοις αιωνιοις σεσιγημενου, *Kept secret in ancient times*. But this makes no difference in the sense. See Tit. i. 2. note 2.

Ver. 27.—1. *To the wise God alone, through Jesus Christ.* This, I think, is the true translation of μονῳ σοφῳ Θεῳ, both here, and in the doxologies, 1 Tim. i. 17. Jude, ver. 25. For if the translation were to run in the following manner, *to the only wise God*, it would imply, that there are some Gods who are not wise. On the other hand, if we render the clause thus, *To God, only wise*, the reader might be apt to think, that God hath no perfection but wisdom. The translation which I have given above, clearly expresses the apostle's meaning, which is that glory ought to be ascribed to God alone in the highest degree: or, that God alone, is entitled thereto in and of himself. Whereas all others, to whom glory is due, derive their title to it, from the perfection which he has communicated to them, or the authority which he has bestowed on them.

2. I say,

26 (But *is now* made manifest, *and by the commandment of the eternal God in the prophetic witings, is made known to all the Gentiles, in order to* the obedience of faith)

26 *But is now fully published* to the world, by the preaching of the gospel; *and according to the commandment of the eternal* and unchageable *God*, contained *in the prophetic writings* of the Jews, *is made known to all the Gentiles, in order to* produce in them, *the obedience of faith*,

27 *To the wise God alone*,[1] *through Jesus Christ, I say, to him BE the glory* for ever.[2] Amen.

27 *To the wise God alone*, who possesses all perfection in and of himself, *through* the illumination of *Jesus Christ, I say* with understanding, *to him be the glory* of the salvation of the world ascribed *for ever*. And for the truth of all that I have written, I appeal to God, by saying *Amen* to the whole.

---

2. I say, *to him* be *the glory for ever*. ᾯ ἡ δόξα. Here the relative ᾧ is put for αυτῳ, *to him*. See Ephes. iii. 21. unless, with our translators, we think it a pleonasm, or adopt the reading of some printed editions, in which ᾧ is omitted.

THUS endeth the apostle Paul's Epistle to the Romans; a writing, which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but above all for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the learned Greeks and Romans, as the shining of the sun exceedeth the twinkling of the stars.

END OF VOL. I.

Strahan and Preston,
Printers-Street, London

V.

DEVOTIONAL EXERCISES, for the Ufe of Young Perfons. By CHARLES WELLBELOVED. The third edition, in 1 vol. 12mo. Price 3s. bound.

"The defign of this little volume is excellent, and equal commendation may be given to its execution." MONTHLY REVIEW.

VI.

LETTERS from the Rev. Mr. Job Orton, and the Rev. Sir James Stonehoufe, Bart. M. D. to the Rev. Thomas Stedman, M. A. Vicar of St. Chad's, Shrewfbury. The fecond edition. In 2 vols. foolfcap 8vo. Price 10s. 6d. boards.

VII.

LETTERS addreffed to a YOUNG LADY, wherein the Duties and Characters of Women are confidered chiefly with a Reference to prevailing Opinions. By Mrs. WEST. The fecond edition. In 3 vols. 12mo. Price 1l. 1s. boards.

"We do not venture without mature deliberation to affert, that not merely as critics, but as parents, hufbands, and brothers, we can recommend to the ladies of Britain, "The Letters of Mrs Weft."
CRITICAL REVIEW, April 1806.

VIII.

LETTERS addreffed to a YOUNG MAN, on his Firft Entrance into Life; and adapted to the peculiar Circumftances of the prefent Times. By Mrs. WEST. The 4th edition. In 3 vols. 12mo. Price 16s. 6d. boards.

"This work appears to us highly valuable. The doctrines which t teaches are orthodox, temperate, uniform, and liberal; and the manners which it recommends are what every judicious parent would wifh his fon to adopt." BRITISH CRITIC, Sept 1801.

"The writer is already known to the world as a novelift and poet and her writings in each of thefe departments have acquired her confiderable celebrity." GENT. MAG. Aug 1801.

"We confider thefe letters as truly valuable, and would ftrongly recommend them to the attention of our younger friends."
CRITICAL REVIEW, April, 1803.

"We cannot withhold our tribute of praife which a work of fuch fuperlative merit demands."
GUARDIAN OF EDUCATION, May 1802.